Digitized by the Internet Archive
in 2026

https://archive.org/details/documentaryhisto0000seoc

DOCUMENTARY HISTORY

OF THE

General Council of the Evangelical Lutheran Church in North America

BY

S. E. OCHSENFORD, D.D.

English Secretary, 1901-1905

PHILADELPHIA

GENERAL COUNCIL PUBLICATION HOUSE

1522 Arch Street

1912

BX
8046
923
1912

95-B2410

BX8043
.G404

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

PREFACE

The volume, herewith brought to the attention of the public, has not been written in the spirit of controversy, though the earlier chapters necessarily deal with a period of Lutheran history during which the church was agitated by conflicting views concerning confessional and doctrinal questions, which caused alienation among brethren and divisions in synods and congregations. The point of view taken by the author is that of an interested and impartial student of history, and in later years an active participant in the manifold operations of the General Council. The presentation is, as far as possible, an objective one, based on well-established facts of history and official documents. Its chief aim is to present to the present and future generations of students of history valuable historical material, which is no longer easily accessible, since it is contained largely in publications of a temporary character, such as printed minutes, pamphlets, and newspaper articles, copies of which cannot now be easily secured. The aim has been to present a reliable record and a trustworthy account of the organization and work of the General Council. The hope is entertained that it will be found worthy of the great and influential body, the history of which it presents.

The history of the General Council covers a period of great importance in the history of the Lutheran Church in America, the period of an awakened Lutheran consciousness and an earnest desire on the part of many for a clear and full confessional position, which should present the Lutheran Church in its true light as the Church of the pure Gospel, in doctrine and life. But this history also reaches back and has its roots in the past, since the

General Council is properly represented as the logical development of the confessional Lutheranism of the early pioneers of the faith in this country and as the result of a growing confessionalism among many members of the church in this country, in that period of its history.

Since the organization of the General Council the Lutheran Church in America has expanded in a most remarkable manner, having grown from a church with a communicant membership of three hundred thousand, in 1866, to a communion of two and a quarter millions, with more than three hundred educational and charitable institutions, having a money value of more than twenty-two million dollars. When it is remembered that this is largely the result of a development within the last forty years, it is phenomenal and manifests a far-reaching activity, the benefits of which will be received and enjoyed by those who shall come after us. The General Council has had a large share in the accomplishment of these results, during this period of history, as the records here presented will clearly show, and in shaping the character, position and influence of the church for all time to come. This fact ought to give an added interest to its history.

The documents which are reproduced in connection with the history are of great historical value and deserve to be preserved in a permanent form, in view of the fact that they exhibit the difficulties encountered and the progress made along the line of development to the attainment of the present confessional position and representative character of the General Council. Much of this material is the product of the best scholarship of the Lutheran Church in America, in any period of its history, and deserves to be preserved and studied for its intrinsic value, irrespective of its historical connection and importance. The Principles of Faith and Church Polity, the official declarations, the Constitutions formulated and adopted, and the Theses on doctrinal and practical subjects prepared for discussion at the conventions of the Council, present an array of official documents, of historical, doctrinal, and

practical value, such as have never been equalled in any portion of the Lutheran Church in this country. They are here presented in a permanent form because of their historical importance and intrinsic value, and they are most earnestly commended to the attention of readers for most careful study. A few of these documents had to be repeated in order to bring them to the attention of the reader in their historical connection. We feel that no apology is needed for these repetitions.

A new generation has come upon the scene of church activity, to which the conflicts of the past are more or less unfamiliar, and whose thorough appreciation of the solid foundations laid by the fathers in the "Principles of Faith and Church Polity," the various Constitutions prepared in harmony with the Word of God and the Confessions of the Church, the Church and Sunday-School Books, English and German, and the unequalled Orders for Ministerial Acts, depends upon the study of the history of the past and of the principles of genuine Lutheranism upon which the Council has been founded. The material for such study and appreciation is presented in the numerous and varied documents reproduced in this volume, making it a source book of history of incomparable value, and a book of reference which will be found valuable in tracing Lutheran history in America from its small beginnings.

It is a source of great satisfaction to the author to be able to state, in this connection, that this volume bears the official stamp of the General Council. The manuscript having been highly recommended by the Council's President at the Minneapolis convention, in 1909, read and commended by a committee officially appointed for this purpose, it is issued by the Publication Board of the General Council as its property. All this ought to commend the book to all the members of the General Council, and we hope it will be regarded as a guarantee of its worth to many outside of the General Body, the history of which it presents.

Acknowledgment is due and is herewith expressed for the generous treatment received by the author from the representa-

tives of our synods and congregations at the Minneapolis convention; for the encouragement received from the President of the General Council, the Rev. Theodore E. Schmauk, D. D., LL. D., and for his willingness to furnish an introduction to the volume; to those who kindly read the manuscript and judged it worthy of publication, and to all who have encouraged the author in his work of research and in bringing the work to completion.

The hope is entertained that this volume will be read in the spirit in which it has been written; that it may be the means of enabling those who peruse its pages to form a just estimate of the character, work and influence of the Council; and that the correct confessional basis of the General Council may in time be the means of uniting the entire Lutheran Church of this country, with its many nationalities, into one strong body, the exponent of a sound evangelical Christianity and of genuine Lutheranism, bound together by the one faith of true Christianity and animated by the same Spirit by whose power and influence the Lord may be honored and glorified and true Christianity may be widely extended.

INTRODUCTION

The General Council is an historical unfolding of the genuine and universal Lutheran Faith, as apart from any of the modifying factors of language, race and nationality. Nowhere in the Old World has there been such a universal and untrammeled development of the Church on the basis of doctrine solely; and nowhere in the New World is there a Body which combines to so full an extent a love of the living Gospel, a loyalty to the unbroken historic past, a devotion to the truth as the Church confesses it, and a development in the spirit and the freedom of our own land. Loyalty to the past has prevented the General Council from becoming radical, and devotion to the truth has prevented it from becoming partisan. Its development as an ecclesiastical organization, pure in spirit and judicious in action, is no longer an experiment, and is worthy of the affection of all those who have lived in the sunshine of its blessings, and labored beneath the shadow of its burdens.

The work before the reader illumines the origin and preserves in permanent historical form the history of this great Church-body in America dear to hundreds of thousands of hearts, and respected by hundreds of thousands more. No such thorough-going historical project has ever been undertaken in behalf of the General Council, and the book appears with the approval and the authorization of that body.

The author of this work possesses the confidence of the Church as a careful, conscientious and conservative historian. He is the author of many articles on the early history of the Lutheran Church in America, and is a connecting link between such

older writers as Schaeffer, Mann, and Schmucker, and the present generation. As an ex-Secretary of the General Council, he is thoroughly familiar not only with its documentary history and forms of procedure, but also with the problems involved in its origin, with the conflicts into which it has been led, and with the principles on which it has staked its right to exist.

The record given in this book connects our General Council with the first general Body of Lutherans in America, the mother of us all, namely, The Ministerium of Pennsylvania; and thus extends our history and our principles back to the days when our nation was born in the American Revolution, and to the Church of which Muhlenberg and Wrangel were the centre in the middle of the Eighteenth Century, in Colonial times. It makes clear how the line of the Church's own inner development, begun in several generations, and then broken off, issued at last, as it seemed, providentially and inevitably, in the General Council.

This complete story of the past cannot fail but make the impression that the General Council is in its infancy, and that if it move on in fidelity to the Lutheran Confession, and to the lessons so faithfully and repeatedly taught on the page of a century and a half's history, the future of the Lutheran Church in America, as at least partly summed up in the potencies and opportunities of such a Body, will in a single generation or two greatly outshine, in faith, in works, and in abiding results the preparatory and in many cases unavailing struggles of the past. Out of the night of blind, scattered struggle, will the Church, purified and having put on her beautiful garments, come at last unto her own.

THEODORE E. SCHMAUK,
President of the
General Council of the
Evangelical Lutheran
Church in North America

TABLE OF CONTENTS.

CHAPTER		PAGE
I.	Character and Influence of the General Council	1
II.	General Lutheran Organizations Prior to the Organization of the General Council	17
III.	Causes Leading to the Organization of the General Council.	59
IV.	Report of the Pennsylvania Delegation and Action of the Ministerium	95
V.	The Preliminary Convention of the General Council	127
VI.	The First Regular Convention of the General Council	146
VII.	Charter, Constitution, By-Laws and Rules of Order; Constitution for Congregations, Standing Rules, and Official Declarations	173
VIII.	Conventions of the General Council.—1. Annual Conventions	222
IX.	Conventions of the General Council.—2. Biennial Conventions.	281
X.	Important Discussions	322
XI.	Church and Sunday-school Books, and Ministerial Acts	410
XII.	Missionary Operations:	
	1. Foreign Missionary Operations	458
	2. Home Missionary Operations	471
XIII.	The Board of Publication	489
XIV.	Sunday-school Work	497
XV.	A Chapter of Statistics	509
	Index	567

CHAPTER I.

CHARACTER AND INFLUENCE OF THE GENERAL COUNCIL.

The fortieth anniversary of the organization of the General Council of the Evangelical Lutheran Church in North America was observed with appropriate services at the thirty-first convention of the body, held in the Church of the Holy Trinity, Buffalo, New York, September 12 and 13, 1907. The writer had the honor and privilege of being present at these services, and at that time determined to arrange for permanent preservation the valuable material connected with the history of the Council, as contained in the Minutes of the Body, in pamphlets, and newspaper articles, in order that the present and future generations of General Council Lutherans might be able to ascertain clearly and fully the spirit that animated the fathers in the formation of this body forty years ago. It was a pathetic sight to see two of the venerable fathers at the Buffalo convention standing in the presence of a deeply interested congregation and telling the story of the battles of the past fought and the victories won for a pure Lutheran Church in this country on the solid foundation of the Word of God and the Confessions of the Lutheran Church. It certainly cannot be taken amiss that we, who have entered upon the inheritance of the fathers, should desire to possess in convenient form that which has gone to make the General Council the most representative body of Lutherans in this country. With this thought in mind the author has gathered what seemed to him the most valuable material contained in the Minutes of the Council, arranged and formulated it in such a way that the interesting and important history of the Council may be readily followed.

The committee appointed at the preceding meeting to make suitable arrangements for this anniversary celebration had provided the following program, which was followed as here given:

"Fortieth Anniversary of the General Council—Retrospect."

1. "The Early Conventions of the General Council and the Fathers," by the Rev. Samuel Laird, D.D., Philadelphia, Pa.

2. "How Catholic Lutheranism Came to its Own," by the Rev. Theodore E. Schmauk, D.D., Lebanon, Pa.

3. "The Hand of Providence in the Formation of the General Council," by the Rev. George W. Mechling, D.D., Lancaster, O.

4. "The Four Decades of General Council History."

First Decade, by the Rev. William K. Frick, D.D., Milwaukee, Wis.

Second Decade, by the Rev. Duncan M. Kemerer, Pittsburgh, Pa.

Third, Decade, by the Rev. W. F. Bacher, Kingston, N. Y.

"Fortieth Anniversary of the General Council—Prospect."

1. "The General Council in Works of Missions and Mercy," by the Rev. Henry W. Roth, D.D., Greenville, Pa.

2. "The General Council and Lutheran Doctrine," by the Rev. Adolph Spaeth, D.D., LL.D., Philadelphia, Pa.

3. "How the General Council Tends to Correct Religious, Educational, Ecclesiastical, and Social Weaknesses of our Day," by the Rev. George C. F. Haas, D.D., New York City; the Rev. John A. W. Haas, D.D., Allentown, Pa., and the Rev. Wm. L. Hunton, Ph.D., Philadelphia, Pa.

4. "Statistical Resumè of the Four Decades," by the Rev. John Nicum, D.D., Rochester, N. Y.

5. "Results and Outlook," by the Rev. Lawrence A. Johnston, D.D., Moline, Ill.; the Rev. Gottlieb C. Berkemeier, D.D., Mt. Vernon, N. Y., the Rev. Wm. D. C. Keiter, Bethlehem, Pa., and the Rev. Wm. J. Miller, D.D., Greensburg, Pa.

These services were held in Trinity Church, where all the sessions of the convention were held. On Sunday afternoon and evening anniversary services were held, the one in the afternoon in St. John's German Church, when the Rev. Adolph Spaeth, D.D., LL.D., delivered an address on "The Purpose of the General Council," and in the evening a great union Festival Service in Convention Hall. The President of the Council presided, and delivered an address on "The Unity of the Church." Other addresses were delivered as follows:

1. "The Church in the Far West and the Great North," by the Rev. Frank E. Jensen, Chicago, Ill.

2. "The Church in the Far East," by the Rev. Milton J. Bieber, Galt, Can.

3. "Church Extension in North America," by the Rev. Charles L. Fry, Phila.

4. "The Church in Foreign Lands," by the Rev. Edward T. Horn, D.D., LL.D., Reading, Pa.

5. "The Danger in American Theology," by the Rev. Alfred Ramsey, Chicago.

All these addresses were permeated with the same spirit, setting forth the distinguishing characteristics of the General Council as the body of the pure Word and Sacraments, as aiming to unify the Church on this sound basis of union, and striving to accomplish this by a persistent adherence to the Fundamental Principles of Faith and Polity on which it was founded by the fathers forty years ago.

Some years ago the Rev. Dr. Jacobs, in an article in one of our church papers, said concerning the distinguishing characteristics of the Council:

"The great office of the Council is: first, to bring into prominence, both by discussion and by the formulation into specific statements, the correct principles upon which alone the work of the Church can be prosecuted; secondly, to prepare such books for the use and instruction of her people as the common wants of the congregations of the various synods demand; thirdly, to provide for the co-operation of the several synods in the vigorous pushing of all such church enterprises as lie outside of the domain of the individual organizations there represented, but which make their appeal to the Church at large. Differences of language, of modes of church life, of education, and of relations to various tendencies in the past on the part of both pastors and people, have presented peculiar embarrassments to the Council which it has been years in overcoming, while the strain of the preparation of the work for consideration, and its subsequent execution, have largely fallen on a few men, chosen because of their wide acquaintance with the wants of the Church and their peculiar fitness for serving it in these spheres, upon whose shoulders at the same time rested very heavy responsibilities committed to them by their own synods.

"No impartial student of what has been accomplished can fail to notice a great progress in all directions. Doubtless, if either of the three spheres above noted could have been concentrated upon, the progress in that direction would have been more marked.

"In the first sphere, the influence of the Council as a great educator has been very extensive, pervading not only its own ministry and congregations, but extending into circles far remote. It has proved itself the very pillar of the truth for at least very large portions of the Americanized and rapidly Americanizing portions of our people. Even in many places where most violently antag-

onized, its principles have been one after another gradually approved and adopted, so that every assault seems only the signal for a process of inquiry that leads to one inevitable result. The chief danger seems to be in forgetting that a new generation is gradually rising, to which the conflicts of a score of years ago are unfamiliar, and whose thorough appreciation of the foundations then laid may be taken for granted in the zeal of some to press into new doctrines. Nor is the influence of the Council to be estimated as that of a mere mediating tendency, interposing between a still more thorough Lutheranism and relations in American life that cannot be readily adjusted by it. The position of the Council is a distinct and permanent one. Her fundamental principles are neither too broad nor too narrow, but according to their distinct enunciation are unalterable. Although as a general organization the body is relatively young, yet it is grounded in the development of the same confessional principle, as, under various phases and with varied experience, it has developed on American soil from the very introduction of Lutheranism into this country. It has all the advantages of the mature experience gathered in this field by the venerable Mother Synod. It is fully acclimated and naturalized. Without the least surrender of principle, it has learned to some extent the range and focus required in the adjustment of its plans for permanent work to new surroundings and new problems that present themselves to Lutheranism in America. It has not cut loose from the past, either by a repudiation that would ignore all that has happened during a period of relative indifferentism, or by a radicalism that would find in that indifferentism the very beginning of what it deems most valuable in the past, to the neglect of the richer results of former centuries and older lands. The mistakes of some of the zealous advocates of the same Lutheran confessionalism which the Council upholds, but who often disparage her efforts and accuse her of infidelity to her trust, are entirely explicable from a lack of the same extent of experience, and will necessarily be corrected when they can claim the results of a century and a half's growth in a similar course.

"In the second sphere, the Church-Books, including the Sunday-School Book, have been a most important agency in the worship of God and in the moulding of church life. Our English churches, where they have been long used, certainly could not be prevailed upon to exchange them for the poverty of that which they supplanted. The laity, who, when prejudiced by the statements of mistaken spiritual guides, have often been such bitter opponents of

a full order of service, in the use of these books have acquired such liturgical tastes that they become as impatient of any change or omission not well grounded as under other circumstances they were averse to their introduction. Nowhere does the true spirit of the Lutheran Church manifest itself with more richness and beauty, and in better harmony with the true principles of worship, than in these precious results of the work of the Council. Much in other departments of this sphere remains to be done.

"In the third sphere, the results must always seem incommensurate with those obtained in other directions. To save an entire mission in India, and to establish on a fairly firm basis church centers in Chicago and Minnesota, seem entirely beneath what can be justly expected from a body of the size of the Council. Great stress must, of course, be laid upon the synodical work; and to a true estimate of her influence in this direction the aggregate of home missions in the several synods since 1867 must be computed. It is, however, to be hoped that the Council is now on the eve of a vast expansion in missionary enterprise. . . . Efficient, aggressive work at an earlier period was almost impossible. The foundations had to be laid; large pastorates to be divided; the language question to be disentangled, and the machinery to be gradually adjusted to the new and increasing work before us. It would be a most important factor in the success of this work, as well as of that of the Council in the first sphere, if the attendance at its meetings could be so increased that the very widest circle of pastors and laymen could thus come into direct contact with the sources of fullest information concerning our work and wants. . . . But however small the number, the hearts and prayers of over two hundred thousand Lutherans should center in that circle where the presumption is that they will all be representatively."

President Schmauk, in his official report at the anniversary convention, very appropriately spoke of the results accomplished, the standing of the Council to-day, and the principles upon which it aims to carry on its important and far-reaching work. He said:

"Forty years ago the General Council began with a half thousand ministers, a thousand congregations, and one hundred and thirty-three thousand communicant members. To-day it has three times as many ministers, twice as many congregations, and three times as many members, nearly 400,000, as it had in 1867; and is next to the largest Lutheran body in America. Within the last ten years, the General Council has added one-fifth to its ministers, communicants, and Sunday-school forces. This means that 70,000

communicants have been added, and its contributions have increased by nearly $140,000. The growth in our Foreign and Home fields, in the equipment of our seminaries and colleges, in the business of our Board of Publication, has been marked; and our Inner Mission work has been making very earnest attempts to get upon its feet, having received a complete building in Minneapolis and St. Paul, organized a society under the auspices of the Augustana Synod in Chicago, called a city missionary in Pittsburgh, and begun intersynodical work in New York. But the General Council originated and has continued to grow on a qualitative basis. The complete sanctification of our people in the truth of God's pure Word, without compromise with error or assertiveness of self-pride, has been our mission. Our calling has been with the weak things of the world to confound the things which are mighty, since we are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption, that, according as it is written, we may glory in the Lord.

"Our fathers contemplated just such a body as has arisen in the General Council. . . . Now, after a whole generation has sped away, can we not see the counterpart in fact in this body which is meeting here, and of which we are representatives to-day, and which is scattered over the whole of North America, to that picture drawn by the pen of those God-given men who felt impelled by reasons of the gravest kind to assume the serious responsibility of first organizing this body?

"We cannot be sufficiently thankful for what God put in their minds to do, and for the development that followed upon their effort. Their success has been beyond what a sober view of the situation would have deemed probable. The nature of the case really hinted at failure in this bold attempt. The marvel is, that among Germans, Scandinavians, and English such a body, beautifully wrought together, magnificent in strength and proportions, should have been possible at all. The marvel is that the General Council did not go to pieces before the first ten years had fled; and that it did not is not of our effort; it is the Lord's doing.

"Whether the sound doctrine will sufficiently prevail, and historical, racial, and other individual considerations will sufficiently decline, to enable the true Lutheran Church of our land, standing completely on its great confessional foundations, ever to embrace all Lutherans in America, is a question which no human being can answer. God has not led Christianity itself in any such universal path as yet. There has always been the Church of the

East and the Church of the West. Since the days of the Reformation, Protestantism itself, especially, has been divided. It has not been able to solve the question of universality, and the character of the means with which it has been taking hold of that problem recently will ultimately retard rather than further the solution. But so far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion.

"We cannot be sufficiently thankful to the founders of the General Council for the nature of the tabernacle which they bequeathed to us and in which they provided for liberty and union, now and forever, one and inseparable. Ours is a Lutheranism too broad to be embraced in any language. Ours is a Lutheranism which is not national, but continental and international.

"The Lutheran Church is as broad as the world. It is not a national church, but is like the roll of the British drum-beat. History has shown that it furnishes the best and most patriotic citizens and the bravest defenders of the flag for any nation; but as a church, we are fostering not nationalism, but an international spirit. Our Saviour said, 'Go ye out into *all the world*.' He said, 'Ye shall be witnesses both in Jerusalem and unto the uttermost parts of the earth.' That is the spirit of the Council.

"This spirit is imbedded in its very title, 'The Church in North America.' We are a broader stream than the stream of any race, and are ready to greet hand in hand the children of the pure faith from the rising of the sun to the going down thereof. Let us then make our many nationalities, and our numerous sectional feelings and activities which, by nature, are a source of weakness, to be, by grace, an instrumentality of power. If our international character be a cause of slowness and difficulties, let it also become unto us a great source of our strength, our joy and our pride.

"While it was the aim of our founders to allow, to all integral parts of the Council, the largest possible degree of individual liberty consistent with a hearty union, this was not intended by them to be extended to the sphere of doctrine, for the simple reason that, in the Lutheran Church, doctrine is a fixed thing: the Holy Scriptures ever have been, are, and ever will be, the only rule of faith and life.

"Since it has been asserted that the General Council is weaken-

ing in the doctrine of the Scriptures, under the influence of the Higher Criticism, and since these principles are doing so much in the American churches to disintegrate faith in the letter and the spirit of the Scriptures, I recommend that we reaffirm our position and declare that the General Council holds now as ever to the old teaching of the fathers, that the Holy Scriptures are *inerrant in letter, fact, and doctrine;* as our Constitution and Principles of Faith maintain: 'The absolute directory of the Will of Christ is the Word of God, the Canonical Scriptures, by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word.'

"We affirm that we have not given way by a hair's breadth to the rationalism, or the rationalizing spirit, of the Higher Criticism; nor will we allow errant human reason to be the judge of what is and what is not God's Word in the Scriptures. Not only the revelation and its record, but the history and its record, *the whole Scripture,* in spirit and letter, is inspired. To us the Scriptures are God's written Word, as preaching is the spoken Word; and this written Word, though it was, and must and should be thoroughly tested by our poor human reason, is grasped and accepted by our faith as it is, and as above us, even where not comprehended by reason; or where apparently imperiled by the momentary concensus of a modern scientific or historical scholarship. The Scriptures are our only and infallible rule; and our rule is so trustworthy, and our faith in it so absolute and supreme, that, while science and history are continuously passing away, we know by faith that one jot or one tittle shall in no wise pass from the Scriptures till all be fulfilled.

"With Luther, we point to the *written Word* on the table as the source and rule of our faith: *'This is my body.'* That is the *very word.*

"The General Council bears an open and loving and helpful, not a close attitude, toward those without, i. e., toward those seeking the truth, or who uphold honest convictions in the fear of God and with uncorrupt will. It is the nature of our body to be patient, bearing all things, having pleasure in approval rather than condemnation; in concord rather than in discord. The first of our Confessions—that of Augsburg—and the last, the Form of Concord, in substance and in tone, and our own history, are set in evidence

on that point. We are willing and anxious to co-operate for the saving of souls and the upbuilding of Christ's kingdom with all of God's children wheresoever they be found.

"Yet we are prevented from co-operating if thereby an injury is done to our conscience; or if we thereby compromise one iota of our most precious treasure, for which we have been called into existence; a treasure which is blood-bought, and above all price; and for which thousands of confessors have laid down home, friends, worldly success, and life.

"This treasure is the pure doctrine of salvation. With those to whom the purity of the faith, the truth as it is in Christ Jesus, means much, will we walk up to the point where both conclude we must part. But with those to whom the purity of the faith means little, or less than all; less than friendship, blood, practical success, the spirit of the age, and similar considerations, we are always in danger. Our chief treasure they do not so highly regard, and we cannot entrust it to them with the feeling that it is safe. They place other things on a par with this treasure, or above it, and this is a case where no man can have two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

"Since we exist solely for the sake of the pure Gospel principle, and all other things are subordinate, even our best friends without (and still less our enemies) cannot ask us to commit ourselves to association with any people, plan, teachings, or temperament which would derogate from our doctrine, or which would convey the impression to the wayfaring man that we have loosened our hold and relaxed our standard of the truth.

"There are signs that the self-sacrificing missionary spirit of the Apostles, and that a living faith in the all-conquering Word of God, are becoming stronger within the General Council. Pastors, synods, and laymen are taking a larger and more constructive view of things. "The Lutheran," our only official visible bond, is an organ of which we may well be proud and which in true humility of spirit and without self-glorification has steadily been opening the eyes of the tardy and creating within us a consciousness of our weakness and our power."

The influence which the General Council has exercised on the Lutheran Church in America is evident on every hand. The Lutheran Church is an educating Church, and the Council, from the beginning of its existence, has emphasized and endeavored to actualize this principle. The principle pervading the Church in

her history, doctrine and practices is that of educating those who come under her influence. This educational principle manifests itself not only in the educational work that is being done in the schools under churchly influence, but also in the quiet and often hidden powers which emanate from the pastoral work in our congregations and the literature which is issued by the press and is put into the hands of our people, either in their homes or their churches. From all these there goes forth an influence which, if it is healthy and represents the true spirit of the Lutheran Church, permeates the life of the Church and manifests itself in the individual as well as in the whole body of the membership.

This is the effect which the General Council has produced upon the life of the Lutheran Church in this country. Having an existence of nearly half a century, it ought already to have shown, as it has, its right to exist. And during this time it must have exerted some influence, either for good or otherwise in its manifold operations. Representing a membership of more than four hundred and fifty thousand, scattered over nearly every State and Territory of the United States and extending into various provinces of Canada, its influence can hardly be said to be circumscribed by a limited territory. Embracing various nationalities to such an extent that it is rightly called a polyglot body, its influence cannot be said to be restricted by nationality and language. And comprising, as it does, among its membership some of the most eminent scholars, teachers, and pulpit orators of the Lutheran Church in this country, an almost unlimited influence may be said to be exerted by this general body.

This influence, too, has been a potent factor in the proper representation of Lutheranism in this country of numerous denominations and sects which are permeated with an "andern Geist." The influence which the General Council has exerted has entered more or less into the teachings and practices of the Lutheran Church in this country; and though not always apparent on the surface, it has permeated the Church with an irresistible force. That this is not a mere empty assertion, without a foundation of fact, appears from the comparisons instituted between the different bodies of Lutherans in this country. More than once men of other general bodies of Lutherans have said to the writer, "I can subscribe to all the confessions that you General Council men can subscribe," or "We believe and teach the same doctrines that you General Council men believe and teach," and other expressions of a like character. The question has never been put to us, "Why do you not believe and

teach as we do?" There is more behind all this than may appear at first sight. It is proof that an influence for good and for the advancement of true Lutheranism has gone forth and is going forth from the principles maintained and practiced by this body, which is manifesting itself in various parts of the Church. This has a tendency to bring the Lutherans of this land to the proper position which all ought to occupy, who bear the Lutheran name. It is an influence that helps to do away with all wishy-washy kinds of Lutheranism, and places the Church and all that pertains to true and pure religion in the proper light before the world.

The point of view of the General Council, in faith, worship and life, in teaching and example, is that of educating the people and leading them to a right appreciation of the true marks of the Church, the right use of the means of grace, the proper setting forth of the doctrines of the person and work of Christ and of justification by faith, the correct principles of worship and consistent practice and life. This is a high standard, but it is rightly claimed to be that of the General Council. And the influence which has gone forth from this position is felt throughout the Church, though there are doubtless many who are not willing to acknowledge it. But it is seen in the more general use of proper liturgical forms in worship and in more consistent practices in many of the churches. It is seen, also, in the exclusion and abandonment of many things that do not belong to the principles of Lutheranism.

Among the most powerful influences in the attainment of this standard and the propagation of these principles have been the writings of men who have stood or are now standing at the head of the General Council. Among those who deserve special mention are Krauth, Seiss, Jacobs, Mann, Spaeth, not to mention others. Krauth's "Conservative Reformation," the "Book of Concord" with the additional volume containing a large amount of valuable illustrative material, the "Elements of Religion," the "Hallesche Nachrichten," setting forth the spirit of the fathers, and other publications of like importance and value, have exerted and are now exerting a most potent influence in the direction of inculcating right principles and introducing correct practices.

The publication of the new "Church Book," with its rich mine of liturgical material, has been no mean factor in the same direction. The Church Book of the General Council is said, by the highest liturgical authorities in Europe and America, to be the most complete work of its kind that has ever been published, in both its liturgical and hymnological departments. This standard of excel-

lence is due to the position taken by the General Council in the beginning of the work on the Common Service, in favor of the consensus of the best liturgical material of the sixteenth century. The introduction and use in our churches of a book of this kind cannot help but exert a most powerful stimulus on those who use it, in the direction of attaining the standard already indicated.

Another method by which the General Council has made its influence for good felt in the Church has been by the high standard of theological training as maintained in the Theological Seminary at Philadelphia, and by the principles inculcated into the minds of the hundreds of students who have received their education in and gone forth from this institution. Trained under men like Drs. Krauth, the two Schaeffers, Mann, Jacobs, Spaeth, Spieker, and Fry, many of the students have gone forth imbued with the spirit of these men to preach and practice the same principles held and taught by these theologians, and have exerted a like influence throughout the length and breadth of the Church and country, north, south, east and west. The Chicago Seminary, founded in faith by the sainted Dr. Passavant, is manned by alumni of the Philadelphia Seminary, and here again the same principles are perpetuated in the hundreds of students who are receiving their training in this institution. The same is to be said of the institutions at Rock Island, under the control of the rapidly increasing Augustana Synod. Nor is this all. The colleges, within the bounds of the Council, have for their Presidents, or among their professors, alumni of the Philadelphia Seminary who are exerting an ever-widening influence in the same churchly line. And who can deny that their influence is not most potent?

There are two extremes of Lutheranism in this country. The one demands perfection in things where perfection can only be the ultimate aim; the other a broadness and liberality which lead to the most narrow and dangerous sectarianism that can anywhere be found. Here again the Council enters as an influential factor in avoiding both extremes and setting forth the golden mean by its principles of education, of leading from a lower to a higher standard. In its "Principles of Faith" it has set forth the highest possible and only correct standard of Scriptural and Confessional Lutheranism. The correctness of this position is admitted by nearly all Lutheran bodies in America, especially by those having the same confessional basis. The aim set before the Church is to attain this standard of excellence. But fallible men make mistakes in carrying out the principles. The duty of the Church is to correct

them, wherever possible, and then reach forward for another effort; but meanwhile to keep on teaching and inculcating correct principles, and thereby lessening the occurrences of mistakes and rising higher in the attainment of the correct practice. This has been the practice of the General Council all these years, thereby exerting a powerful influence within its own bounds and beyond in the application of the principles of true Lutheranism. Not as if it had already attained perfection, but avoiding the mistakes of the past it presses forward toward the attainment of the ideal. And this very position has become the standard by which Lutheranism is judged in this country and throughout the world. We believe this to be the only correct position for Lutherans to occupy, and the only proper standard according to which Lutherans ought to be judged.

"What characterized the efforts of the fathers, when they inaugurated the second attempt at Lutheran union in this country in 1866, was the breadth and massiveness of the principles and aims which gave birth to the General Council. The first effort at general union had stranded on the rock of doctrinal indifference. It had left out of account that there can be no Lutheran union that is not lodged and buttressed in the Lutheran faith, and consequently disqualified itself as a Lutheran amalgamating force in this country. The fatal defect, therefore, which brought to an 'unhappy termination' this first effort was the lack of a proper basis for union, one soundly Lutheran and sufficiently comprehensive and flexible. There are in the main four things that distinguish the second attempt at union, inaugurated by the founders of the General Council. First, they clearly recognized the conditions and needs of the Lutheran situation in this country. These are admirably set forth in the preamble to the Fundamental Principles which were adopted at Reading in 1866: 'We are fully persuaded that with our communion scattered over a vast and ever-widening territory, with the ceaseless tide of immigration to our shore, with the diversity of surrounding usages and of religious life, with our various nationalities and tongues, our crying need of faithful ministers, our imperfect provision for any and all of the urgent wants of the Church, there is danger that the genuinely Lutheran elements may become gradually alienated, that misunderstandings may arise, that the narrow and local may overcome the broad and general, that the unity of the Spirit in the bond of peace may be lost, and that our Church, which alone in the history of Protestanism has maintained a genuine catholicity and unity, should drift into

the sectarianism and separatism which characterize and curse our land.'

"Second, they no less clearly recognized the only basis upon which union could be both possible and permanent, and the absolute need of such a basis to bring order and unity out of the confusion of tongues and nationalities and practices. Confessional integrity was with them a fundamental prerequisite to union. Hence, in Fundamental Principles, Art. V., we read: 'The Unity of the Evangelical Lutheran Church, as a portion of the holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition and her history.' Then follow the articles which define more fully the confessional basis upon which the General Council stands, and with which all are familiar.

"Third, they also recognized and emphasized the need of organization to unify the various Lutheran elements, to maintain the faith of the Gospel, to preserve the spirit of Lutheran life and worship, and, in general, to rise to the importance of the Church's mission in this country. Says the Call for the Reading Convention: 'The Church needs an organization in which Christian liberty shall wisely work under the law of love and in the grace and beauty of Divine order, in which shall be unmistakably acknowledged the common faith once delivered to the saints, the testimony of which is found in unmingled purity in the Unaltered Augsburg Confession, in its native, original, and only true sense, on which our Church rests as her unchangeable Confessional foundation.' They clearly recognized that no synod standing alone could hope to solve the problems of the Church in this country for the future; they realized the destructiveness of separatism, and laid stress on an adequate organization as necessary to the fulfilment of the Church's mission.

"Fourth, they allowed no room for narrow linguistic or nationalistic predilections. Time and patience and Christian forbearance were left to work as best they could the problems of Lutheran assimilation. Whatever might be the difficulties in the way of cooperation and the frictions caused by conflicting tastes and practices, they pushed the questions of language and nationality into the background and allowed large liberty to the various bodies composing the Council, looking to the future for more perfect unity in things non-essential. While they insisted on an unequivocal doctrinal or confessional basis, as over against the General Synod, they left room for diversity in the application of certain principles, as

over against the Missouri and other Synods. It was the soundness of the heart with which they were concerned rather than the removal of spots and blemishes that might here and there be visible in parts of the body ecclesiastical. They foresaw clearly enough that large elasticity in organization was necessary in a body composed of heterogeneous elements, with its inevitable diversity of tastes and practices, and they doubtless felt that the commingling of different nationalities in conventions would be fruitful in establishing a sound American Lutheran praxis which would retain what was best in the historic life of the Church abroad.. The reflex influence of the various bodies upon one another, while fruitful of misunderstandings and difficulties, would not be without its compensations, and would prevent the disintegration of bodies, which might otherwise insist on isolation and attempt to work out a separatistic destiny of their own.

"One cannot read of the stirring times at Fort Wayne in 1866, and of the discussions and deliberations that followed, as the General Council was passing through the throes of its birth, without being impressed with the thought that the Church had been steered through a great crisis by wise men whom God raised up for that very purpose. The controversies then carried on were doubtless unpopular, as controversy is now; but had it not been for the keen insight and broad outlook of Dr. C. P. Krauth and others, who contended for the faith and laid foundations for the future, the story of our American Lutheranism would read altogether different. Probably several generations must yet pass by before the Church as a whole will realize the breadth of their conceptions, the loftiness of their aims, and the far-reaching results of their labors; but to any one who will study that history it will be clear that they did more than establish a General Council,—they laid the only foundations on which a future union of Lutherans in this country will be possible.

"And for the laying of these foundations, not only the General Council, but the whole Lutheran Church in this country, will in the future probably feel itself indebted to Dr. Krauth, in particular, considerably more than it seems to be at present. While he himself has been hidden from view the past two decades, behind his epoch-making and monumental work and influence—as if by divine design to allow the great principles he contended for to work out their results unhampered by the consciousness of his towering personality—the process of unification toward a common and soundly Lutheran basis has been going quietly on, and the trend of

development, to any one who has taken pains to follow it, is beginning to justify what might have seemed a somewhat roseate forecast made by him when he boldly predicted that there was 'not strength enough in earth and hell combined to break the Church's massive trunk,' even in America. . . . . Dr. Krauth was peculiarly fitted to fight the battles of Confessional Lutheranism and to lay foundations for its future in this country. His marvelous depth of insight, his wonderful breadth of culture, his truly prophetic foresight, his theological growth and development under an American and un-Lutheran environment, and his thorough, well-rounded and many-sided appreciation of historic and doctrinal Lutheranism, have combined to qualify him peculiarly for the work of laying foundations for the future of our Church in America. While the leaders of our Church in this country, in the generations preceding, pessimistically prophesied that the Lutheran Church could scarcely hope to be more than an influence and would eventually lose its indentity, Dr. Krauth forged the weapons and marshalled the forces with which to prevent sectarian absorption and to present a bold and united front against many adverse elements. His work inspired renewed confidence, chased away all littleness of faith, restored Lutheran consciousness and self-respect, and demonstrated once for all that pure historic Lutheranism can flourish on American soil as well as anywhere under the sun.'"

---

[1] Quoted from an editorial article in THE LUTHERAN, April 24, 1902, written by the Rev. Dr. Krotel, at the time Editor-in-Chief of that periodical.

CHAPTER II.

GENERAL LUTHERAN ORGANIZATIONS PRIOR TO THE ORGANIZATION OF THE GENERAL COUNCIL.

The history of the organization of the Lutheran Church in America begins with the formation of the Ministerium of Pennsylvania in the year 1748, a century and a quarter after the first settlement of Lutherans in this country had been effected. All that precedes this important and far-reaching event concerns the history of isolated settlements in various parts of the country, the establishment of individual congregations, and the services of pastors sent from Europe to care for the scattered members of the Lutheran household of faith in the newly settled centers of population in this new country. The people were often and for long periods of time without pastors, and the few scattered congregations were often the dupes of vagabond and unfaithful "preachers," who generally did more harm than good.

The Lutheran Church in America has its historical beginning in three distinct settlements: The Dutch settled at New Amsterdam (New York) about 1621 or 1623, the Swedes along the Delaware in 1638, and the Germans in Philadelphia and the surrounding country in 1683 and the early years of the eighteenth century. There were other German settlements effected, in later years, in the South and West, but they exercised no material influence on the early synodical organizations. The first two settlements exerted little influence on the subsequent history of the Lutheran Church in this country, as they had ceased to exist as separate bodies at the beginning of the eighteenth century, the Dutch being merged into the stronger German element that appeared in New York at the beginning of the eighteenth century. The Swedes, after a period of considerable activity, disappeared altogether as a Lutheran element in the first decades of the nineteenth century, and their churches and valuable church properties were appropriated by the Episcopalians. The Germans, therefore, form the historical element of the Lutheran Church in this country. The oldest German congregations are those of New Hanover, the Trappe, and Philadelphia,

among which there also appears the first evidence of united action. The three congregations just named formed a union among themselves as early as 1730, and acted in unison in the calling of the first pastor of the congregations in Pennsylvania, in the person of the Rev. Henry Melchior Muhlenberg, of Halle, Germany, who began his activity in 1742 as pastor of the "United Congregations."

It is not the aim, in this connection, to present a detailed account of the beginnings of our Lutheran Church in this country, but simply to present a brief statement of some of the leading facts that led to the first synodical organizations, as preparatory to the later history of our Church. The first Lutheran congregations in this country were organized under the authority of, and were subject to, the government of the churches in Europe—the Dutch in New York under the Consistorium of Amsterdam; the Swedes on the Delaware had a provost and pastors appointed by the church authorities of Sweden, and were responsible to them for the discharge of their duties. The Pennsylvania congregations were organized independently, and hence in the beginning were not under any European church authorities, but in process of time a few of them formed an alliance, known as "The United Congregations," and in endeavoring to secure a pastor or pastors placed themselves under the care of the authorities at Halle, when, in response to the appeal of the united congregations of Philadelphia, New Hanover and the Trappe, made to London and Halle, Muhlenberg came from Halle, this name was applied to all the other congregations that united with them and were cared for by Muhlenberg and his associates, the first of whom was Peter Brunnholtz, who came in 1745, followed by Handschuh, Nicholas Kurtz, Schaum and others in the course of a few years.

THE MINISTERIUM OF PENNSYLVANIA.

The first attempt at organization was that of a union between the German and Swedish pastors, with the elders of their congregations, made in 1744 by two Lutheran laymen in Philadelphia—Henry Schleydorn, of the German congregation, and Peter Koch, of the Swedish—both being engaged in mercantile business in the city; but this project was defeated by Pastor Nyberg, who resisted every attempt made to unite all the Lutheran congregations, unless provision would be made to include the Moravians. As this could not be done, the project failed, and for several years the old state of things continued.

In the year 1748, however, the effort at a general union among the congregations was renewed, and at this time met with success. On August 14 (25, new style), St. Michael's Church, in Philadelphia, was consecrated, and John Nicholas Kurtz was ordained to the office of the ministry. On the following day, the German and Swedish pastors met and organized what they called "The College of Pastors of the United Congregations." The account of this meeting, given in the *Halle Reports,* deserves a place in this connection. It is as follows:[1]

"In order that aid might be given to several congregations, even if only one preacher could be sent, it has been thought advisable to ordain to the ministry Mr. Kurtz and Mr. Schaum, who until now have been assistants, since they have been very faithful in the matters entrusted to them in the congregations, and have gained not only more and more experience and ability for the ministry, but have also won the love and confidence of the congregations. For this purpose, as well as for the closer union of the preachers and of the United Congregations, and for mutual consultation and agreement in matters concerning all the congregations, a meeting of the preachers, elders, and deacons of all the frequently mentioned congregations was arranged to be held in Philadelphia, August 15 (O. S.), 26 (N. S.), 1748.

"The United Congregations were at first only the three congregations at Philadelphia, New Hanover and Providence, which together first applied to the court preacher Ziegenhagen, in London, and to Prof. Dr. Francke, in Halle, requesting them to choose and call for them several able preachers. When the first preacher, Mr. Muhlenberg, arrived in Pennsylvania, the fourth congregation at Germantown united with them, and later Tulpehocken and Lancaster, with Nordkiel and Earlingstown as filials of the latter two; so also two small congregations at Upper Milford and Saccum joined the two in Providence and New Hanover as filials. The delegated elders and deacons of all these congregations, together with the preachers, appeared at this meeting, which was further attended in friendly confidence by the Swedish Provost, Mr. Sandin, and a preacher called and sent by the Honorable Ministerium of Hamburg upon the request of a congregation in Jersey, Mr. Hartwig, they having been duly invited. This more definite union had long been desired and requested by the congregations, and had, in fact, been attempted by a meeting held five years before; but the

[1] Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States, Philadelphia, 1898, p. 3.

meeting was broken up by the opposition of the preacher, Nyberg,[2] and was without results. But at this meeting everything passed off peaceably, and all the congregations mutually obligated themselves to hold together as one congregation, and for this purpose to assemble once each year."

At this convention the condition of the congregations and the schools was considered, and a Liturgy adopted, but no formal constitution was prepared, until about thirty years later, a few rules and regulations, meanwhile, serving as a means of orderly conduct in the management of synodical and congregational affairs. The deliberations of this convention were exclusively those of the pastors, while the lay delegates were present only to furnish needed information concerning local conditions. After seven conventions, no meetings were held until 1760, when the body was revived by Muhlenberg and Wrangel; in 1778, when the number of pastors had increased to eighteen, the first constitution was adopted, with the title "Ministerium of the Evangelical Lutheran Church in North America." The confessional basis, adopted at this time, is thus defined: "Every minister professes that he holds the Word of God and our Symbolical Books." The president "is to be respected and honored by all its members as one having the office of oversight, both during the meetings of the synod and at other times." Ministers were required to use the Liturgy adopted by the Ministerium, and could be disciplined, among other things, for "positive errors opposed to the plain teachings of the Holy Scriptures and our Symbolical Books." After the lay delegates were heard, they were dismissed, while the pastors remained to transact all business. In 1792, at the request of the Corporation of St. Michael's and Zion's, Philadelphia, lay delegates were admitted to a seat and vote.

Inasmuch as the history of the Ministerium of Pennsylvania covers more than one-half the history of the Lutheran Church in North America, and by far the most important period, especially in view of its connection at first with the General Synod, and later with the General Council, we deem it proper to present, in this connection, an extended account of its organization and subsequent history, in so far as it bears upon the history of general organizations.

---

[2] For the account of this conference in May, 1744, see Acrelius' History of New Sweden (English Translation), pp. 242-254.

THE MINISTERIUM THE OLDEST GENERAL ORGANIZATION OF LUTHERANS.

The Ministerium of Pennsylvania is the oldest general organization of Lutherans in this country, embracing at the time of its formation nearly all the Lutheran pastors and congregations in America who were faithful to the confessions of the Fathers. There were a few who did not enter into this new organization, as the pastors and congregations in Georgia, on account of the distance from the place of meeting, yet they looked to this body for help in time of need. But there were others who did not take part in the organization, because they were unwilling to submit to orderly methods, rules and regulations in their erratic course. They wanted to follow their own methods, and generally did more harm than good. Both ministers and congregations of this kind existed at the time, and both were found to be troublesome and dangerous, as well as hindrances to good order, to the maintenance of proper discipline, and to the prosperity of the church.

At the time of the organization of the Ministerium, Pennsylvania was still a new and undeveloped country. Thousands of people had already settled in the Province, but pastors and churches were few and far between. There was, therefore, only a small number to take part in the organization, and the beginning of the Ministerium was small, and its first convention not very imposing in appearance and size, though the pastors in those days were giants in endurance, in zealous and ceaseless activity, and in self-sacrifice. But from the small beginning, in 1748, the Ministerium has grown to be one of the largest and most influential synodical bodies in the country. It has wielded a most potent influence in the shaping of the history of the Lutheran Church in North America during the nineteenth century of American history. It has always taken a prominent place in the advancement of the diversified interests of the Church, in missions, education, and benevolence. It has been the leader in all the great movements of the Church, and is to-day wielding the same potent influence in ecclesiastical affairs.

The organization of the Ministerium forms the starting-point of a new era in our history. The history of a century and a quarter antedates the event of which we are writing. It is a history filled with the record of events of far-reaching influence in Lutheran history. But all this earlier history, interesting and important as it is, must be passed over in silence in a sketch of this kind; and only the later events dare be narrated. The new

era forms the starting-point of a wider outlook, of a better organization for the widely scattered congregations, and a better, more thorough and more successful oversight of the extensive territory under the pastoral care of the men who had been sent from Halle to labor in Pennsylvania and in the neighboring provinces. Hitherto the widely scattered and destitute people were cared for by the few laborers on the territory as best they could; but there had been no well-directed concentration of effort and no bond of union among them, such as was felt to be necessary for the successful prosecution of the important work committed to the men, who had been charged with the duty of looking after and caring for the spiritual welfare of the people whom Providence had led and was still leading into this country. Henry Melchior Muhlenberg, of course, is the central figure among the early laborers in the church in Pennsylvania and the neighboring provinces of New York and New Jersey, Maryland and Virginia. The task before him, at his arrival six years earlier, was one that would have discouraged and dismayed any one with less faith and courage. But in full reliance upon the Lord, with a faith that would not waver, he went to work to bring order out of chaos. Six years of earnest, faithful, prayerful, and indefatigable work had left their impress on his extended field of labor; and now he had the oversight of a number of well-organized and flourishing congregations. He could see that his labors had not been in vain, and the prospects for the future were not entirely devoid of encouragement. The thirty-three Lutheran congregations that existed, at the time, in this country were widely scattered from Upper New York to Georgia, and were for the most part served by a few earnest and faithful men, who stood by Muhlenberg in his efforts to establish a well-organized church in this country.

THE FIRST CONVENTION.

The organization of the Ministerium was effected August 15 (26, N. S.), 1748, in the newly consecrated St. Michael's Church, Philadelphia. The following ministers were present: Henry Melchior Muhlenberg, pastor at Providence and New Hanover; Peter Brunnholtz, pastor in Philadelphia and Germantown; John Frederick Handschuh, pastor at Lancaster and Earltown (New Holland); John Nicholas Kurtz, the newly ordained pastor at Tulpehocken and Nordkiel (Bernville); John Sandin, Provost of the Swedish churches in Pennsylvania and New Jersey, and John

Christopher Hartwig, pastor in the Province of New York. The lay representation present was: Peter Koch, trustee of the Swedish churches; the elders and deacons of the "United Congregations," as follows: Philadelphia, all the members of the church council; Germantown, Michael Eye, John Grothausen, Anton Hinkel and Anton Gilbert; Providence, Friedrich Marsteller, Anton Heilman and Hieronymus Haas; New Hanover, Jurg Jurger, Andreas Kepner and Carl Beyer; Upper Milford (Filial), Matthias Ox, Hennich Ritter; Saccum (Filial), Balthes Beil; Tulpehocken, Balthes Anspach, Hannes Immel, Abraham Lauk; Nordkiel (Filial), Andreas Beyer; Lancaster, Dr. Adam Kuhn, Christopher Trenkel, Ludwig Stein, Michael Gross, Bernhard Hubele and Michael Shreyak; Earltown (Filial), Jacob Leitner. No delegates were present from York, west of the Susquehanna, owing to the distance and the failure of Mr. Schaum to receive notice of the meeting in time to reach Philadelphia.

There were present, therefore, at this convention six ministers and twenty-four lay representatives of nine congregations, besides all the members of the church council of the Philadelphia congregation, whose names are not given in the protocol. Ten congregations were represented in the convention. Provost Sandin and Pastor Hartwig did not formally unite with the new synod, though they took an active part in the organization and in the proceedings of the first convention.

The convention was opened with the singing of a hymn and with prayer. Muhlenberg, the senior pastor in Pennsylvania, presided; and Brunnholtz, next to him in time of service, was the Secretary. The President delivered an address, of which a brief abstract has been preserved in the new edition of the *Hallesche Nachrichten*. He said: "This union has been long desired, but could not hitherto be effected. It is known that five years ago an effort was made in the Swedish Church; but it failed because Nyberg, one of the ministers, opposed it. This failure was due to Moravian influences, exerted through this man. He then dwelt upon the importance of a closer union between the congregations. A twisted cord of many threads does not easily break. Unity must exist among us. Each member of the congregation has children. The officers of the congregations have great responsibilities, and should not be careless in the maintenance of good order, especially for the best interests of the children, who, if they should be neglected, would with their parents condemn them. We are assembled for the purpose of establishing better order among the con-

gregations, and, if it is the will of God, we will meet annually. This is only an experiment. We ministers who are present have not come of our own accord, but have been regularly called to the work. We must render an account before God and our own consciences. We stand in connection with the Fathers in Europe. We must not care only for ourselves, but also for our posterity." This is followed by a report of the proceedings.

THE FIRST LITURGY.

Previous to this convention a conference had been held at Providence, at which were present Muhlenberg, Brunnholtz and Handschuh, for the purpose of preparing a suitable Liturgy for the congregations under their care, so that they might be able to establish uniformity of worship in all their congregations. This conference was of great significance for the proper conduct of public worship, the administration of the sacraments and complete uniformity in all things pertaining to the cultus of the church in this country. In his Journal, Muhlenberg writes: "April 28th we held a conference at Providence and deliberated about a suitable Agende, to be used by us and introduced into our congregations. Thus far we had used a small formulary, but had nothing definite, in all its parts harmonious, since we thought it best to wait for the arrival of more laborers and to acquire a better knowledge of the condition of things in this country. To adopt the Swedish Liturgy did not appear advantageous or necessary, since most of the members of our congregations from the districts on the Rhine and the Main considered the intoning of the Collects as Romish. Neither could we select a Liturgy according to the forms to which every individual has been accustomed, since almost every country, town or village had its own. For this reason we took the Liturgy of the Savoy congregation in London as the basis, abbreviated it or made additions to it, as after due consideration of the circumstances in which we are here placed, appeared advisable to us and calculated to edify, and adopted it tentatively until we had a better understanding of the matter, and determined to use it with a view of introducing into our congregations the same ceremonies, forms and words." Just how the Liturgy was prepared it is difficult now to say; but an examination of it shows that it was in perfect harmony with the Confession of the Church and reproduced its spirit. It was probably one of the things that grew out of the experiences of the pastors and the needs of the congregations, and was only

brought into proper form at this time so that there might be entire uniformity, in the future, in the public services of the churches and in the administration of the sacraments, on the basis of the confessions and teachings of the Evangelical Lutheran Church.

This Liturgy, in its original form, was never printed; but each pastor provided himself with a written copy for his own use. It is not probable that many copies were ever made, and only two of these have been preserved. The oldest and most complete copy came down from the hands of Pastor Jacob Van Buskirk, and is from the year 1763; the other copy is that made by Pastor Peter Muhlenberg, in 1769. The order of worship and orders for ministerial acts had been previously used, in part at least, but were now formally adopted by the newly organized body, the lay delegates present, in the name of their congregations, unanimously testifying that they were satisfied with the agreement among the pastors to use a uniform order of service, and offering no other criticism to it than that the order of public worship was too long, especially in extremely cold weather. The Liturgy was not issued in printed form until 1786. The anxiety of those noble men, who were the founders and organizers of the Lutheran Church in Pennsylvania, and in an important sense of this country, to reduce to order the chaos which they found, is seen both in the formulation of the Liturgy and in the solemn obligation required of each minister ordained by them. Thus, John Nicholas Kurtz, the first man ordained by the synod, most solemnly obligates himself:"[8]

"To introduce no other ceremonies in the services of public worship and the administration of the sacraments, except those which have been introduced by the Collegiate Pastors of the United Congregations, and to use no other Formulary than that prescribed for me by them." The congregations received into synod likewise pledged themselves: "We agree to do, order, decide or alter nothing in important affairs of the church without previously obtained counsel and consent of the Reverend Collegiate Pastors."

The title of this exceedingly important work of the newly formed synod is "The Liturgy, or Church Book, used in the United German Evangelical Congregations." It contains five chapters: 1, Of Public Worship; 2, Of Baptism; 3, Of Proclamation and Marriage; 4, Of the Confession and the Lord's Supper; 5, Of Burial. As thus outlined it contains the fundamental elements of our present magnificent Church Book. We present here only the order of public worship, in order to show the liturgical ideas of the Fathers.

[8] Hallesche Nachrichter, new edition, p. 123.

THE MANNER IN WHICH PUBLIC WORSHIP SHALL BE CONDUCTED IN ALL OUR CONGREGATIONS.[4]

§ 1. When the pastor enters the church the service shall begin with the hymn "Nun bitten wir den Heiligen Geist," either entire or several stanzas of it, or a stanza of the hymn "Komm Heiliger Geist, Herre Gott."

§ 2. After the hymn the pastor goes to the altar, turns his face to the congregation, and says:

Beloved in the Lord! Thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones: I will not always chide, neither will I keep anger forever: only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Accompany me therefore in making confession of sins, saying:

I, a poor sinner, confess unto God, my heavenly Father, that I have grievously and in various ways sinned against Him; not only by outward and gross sins, but much more by inward blindness of heart, unbelief, doubt, despondency, impatience, pride, selfishness, carnal lusts, avarice, envy, hatred and malice, and by other sinful passions which are naked and open in the sight of my Lord and God, but which I, alas! cannot so fully understand. But I do sincerely repent, in deep sorrow, for these my sins; and with my whole heart I cry for mercy from the Lord, through His dear Son Jesus Christ, being resolved, with the help of the Holy Ghost, to amend my sinful life. Amen.

Lord God the Father in heaven, have mercy upon us.

Lord God the Son, Redeemer of the world, have mercy upon us.

Lord God the Holy Ghost, have mercy upon us and grant us Thy peace. Amen.

§ 3. After the confession the hymn "Allein Gott in der Höh sei Ehr" shall be sung.

§ 4. During the singing of the last stanza the pastor goes to the altar, turns his face to the congregation, and says:

The Lord be with you.

The congregation responds: And with Thy spirit.

[4] Documentary History, pp. 12-18.

The pastor says: Let us pray.

Then he prays in the words of the Collect for the Sunday or festival day, in the Marburg Hymn-book. After the Collect, the Epistle lesson shall be read, being introduced with the words: Let us devoutly listen to the reading of the lesson for this day, from the, etc.

§ 5. Then shall be sung the principal hymn, selected by the pastor, from the hymns in the Marburg Hymn-book—one familiar to the whole congregation. The whole hymn, or only part of it, shall be sung, as circumstances may decide.

§ 6. After the singing of the principal hymn, the Gospel lesson shall be read, being introduced with the same words as the Epistle. After the Gospel the pastor repeats devoutly the Creed, in verse, "Wir glauben all." If children are present to be baptized, the Gospel and Creed are omitted.

§ 7. Before the sermon the hymn is sung, either entire or in part, "Liebster Jesu, wir sind hier," or "Herr Jesu Christ, Dich zu uns wend."

§ 8. Ordinarily the sermon shall be limited to three-quarters of an hour, or, at the utmost, an hour. If the pastor is moved to have an exordium or a series of supplications before he begins the Lord's Prayer, he is at liberty to do so. After the Lord's Prayer, as usual, the Gospel is read, during which reading the congregation shall stand. The sermon being concluded, nothing else shall be read than the appointed Church-prayer here following, or the Litany instead of it, by way of change; and nothing but necessity shall occasion its omission. . . .

After the General Prayer petitions for the sick shall follow, in case request has been made to that effect; then shall follow the Lord's Prayer, and then whatever proclamation and notices may be required. When all is done, the pastor closes with the Votum:

The peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus, unto eternal life. Amen.

§ 9. (This paragraph is taken from the copy of Peter Muhlenberg.)

Then a hymn shall be sung. After the sermon and the closing hymn, the pastor goes to the altar and says:

The Lord be with you.

Congregation responds: And with thy spirit.

Pastor: Let us pray.

Hold us up, O Lord, Lord our God, that we may live; and let our hope never make us ashamed. Help us by Thy might, that

we may wax strong; and so shall we ever delight ourselves in Thy statutes, through Jesus Christ Thy dear Son, our Lord. Amen.

After the sermon in the afternoon shall be sung the hymn "Ach bleib bei uns Herr Jesu Christ." Then shall follow

THE BENEDICTION.

The Lord bless thee and keep thee, . . . give thee peace, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then a stanza shall be sung at the close.

THE HOLY COMMUNION.

The minister goes before the altar, places the bread and wine in order, then turns to the congregation and says:

Minister. The Lord be with you.

Congregation. And with thy spirit.

Minister. Let us lift up our hearts.

Congregation. We lift them up unto the Lord.

Minister. Holy, Holy, Holy is the Lord of Sabaoth.

Congregation. The whole earth is full of His glory.

§ 8.[5] Before the communion the pastor addresses the communicants in the exhortation here following:

Beloved in the Lord! (Here follows Luther's paraphrase of the Lord's Prayer, and his exhortation to the sacrament, exactly as it occurs in his German Liturgy of 1526.)

§ 9. The pastor turns his face to the bread and wine, and repeats the Lord's Prayer and the words of the Institution.

Let us pray: Our Father, etc.

Our Lord Jesus Christ in the night . . . in remembrance of me.

§ 10. Then the pastor turns to the congregation and says: Now let all those who are found to be prepared, by sincere repentance and faith, approach, in the name of the Lord, and receive the Holy Supper.

§ 11. In giving the bread the pastor shall say these words:

Take and eat: this is the true Body of your Lord Jesus Christ, given unto death for you: may this strengthen you in the true faith unto everlasting life. Amen.

In giving the cup: Take and drink: this is the true Blood of your Lord Jesus Christ, of the New Testament, shed for you for the forgiveness of your sins, unto everlasting life. Amen.

[5] The numbers here follow the order as found in Chapter IV. of the Liturgy, as given in Documentary History, pp. 17, 18.

§ 12. The communion being finished, the pastor shall say:

Oh give thanks unto the Lord, for He is good: Hallelujah.

Congregation. And His mercy endureth forever: Hallelujah.

Then the pastor says the following Collect:

We give Thee thanks, O gracious God, our Heavenly Father, because Thou hast refreshed us with these Thy salutary gifts; and we humbly beseech Thee to strengthen us, through the same, in faith toward Thee, and in fervent love toward one another, through Jesus Christ our Lord and Saviour. Amen.

Receive the blessing of the Lord.

The Lord bless thee and keep thee, etc. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

In comparing this order of service with the present General Council "Church Book," it will be found to be almost word for word identical with that, the latest and most complete book for use in connection with divine worship. In the Communion Service we note especially a fulness of the confessional fidelity of the authors of the service.

THE FIRST CONSTITUTION.

The Synodical Constitution, like the Liturgy, was a matter of gradual growth. The founders of the first synod had no model for their guidance; and hence the constitution had to develop through years of experience before it could be embodied in a formal document. The synod was at first an organization purely of pastors—that is, a Ministerium, consisting of the united pastors of united congregations, lay delegates appearing only to report concerning their pastors and congregations. The body, therefore, was not an association of congregations or their representatives, but solely of the pastors serving congregations. For a quarter of a century this body carried on its affairs without a written constitution, and regulated its affairs by rules adopted from time to time to meet the exigencies of the cases as they arose. At the twenty-fifth convention of the Ministerium, held at Lancaster, Pa., September 27-29, 1772, the beginning of a written constitution was made. Muhlenberg wrote in his Journal, as follows:[6] "The need of a better plan for future synodical meetings and of a code of rules was also suggested. Formerly I used only general rules according to the circumstances of the time and conditions. . . . However, it is well

[6] Documentary History, pp. 137-8.

and right to prepare an Order better suited to the circumstances. It were foolish if a poor father were to insist that his children of twenty to thirty years old should still wear such clothes as only suit for children of three, six, nine years old. I requested Pastor Kunze to be so kind as to outline a better plan together with suitable rules, in order to accomplish so necessary, beneficial and useful an object." The work was completed at the thirty-first convention, held at New Hanover, Pa., October 4-6, 1778, and was signed by twenty-three pastors. This is the constitution that was transcribed in the record book of 1781, and is undoubtedly the document that was completed in the year 1778. It is a document of so much importance in connection with the synodical history of the Lutheran Church, that it is here given in full:

CONSTITUTION OF THE MINISTERIUM OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA, IN FORCE IN 1781[1]

CHAPTER FIRST.

Of the Name and the Functions of the Fraternal Association of the Lutheran Ministers of North America.

We, Evangelical Lutheran Ministers of North America, who, by subscribing our names to this Constitution, do hereby declare ourselves an organized body, and, for the sake of establishing the Kingdom of Christ, whose we are and whom we serve, which can only be accomplished by unity (combined effort), and who never mean to consider ourselves otherwise, call this our Mutual Association, "An Evangelical Lutheran Ministerium in North America," and every meeting "a Synodical Meeting."

CHAPTER SECOND.

Of the President of the Synod.

§ 1. The Synod has (elects) a President who is to be respected and honored by all its members as one having the oversight, both during the meetings of the Synod and at other times.

§ 2. He is elected annually during the meeting of Synod by a

[1] Documentary History, pp. 165-176.

majority of votes. The office can be filled by the same person who held it during the previous year as often as Synod sees fit.

§ 3. The President announces the meeting of Synod, designating the time and the place, if these have not been determined beforehand by resolution of Synod, and presides during the meeting. In case the Synod has already determined the time and the place of the next meeting, the President still directs attention to it by a circular letter issued six or eight weeks in advance. Both the regular and the special meetings are included under the synodical meetings which he announces.

§ 4. If at the time of any meeting of Synod the President should be sick, or absolutely prevented from being present, the Synod immediately, at the opening of the meeting, elects another President.

§ 5. In case of a tie, the President has the casting vote.

§ 6. Under the supervision of the President, and in accordance with his direction, the Secretary keeps the minutes and reads them publicly in the convention. In like manner, the President has letters read, written, dispatched and similar things done by the Secretary; and, in case of necessity, he has them read also by others.

§ 7. The President, at each meeting of Synod, lays before it the most important matters transacted at special meetings, and reported to him concerning them.

§ 8. The President puts all motions presented to the meeting, or causes it to be done by the Secretary in accordance with his directions, signs them and hands them to the delegates of the congregations, records them carefully, or sees that it is done by the Secretary. When this has been done, he likewise puts his signature to the entire transactions of a Synodical meeting in the Protocol. To this signature the Secretary afterwards appends his.

§ 9. The President takes the vote on all matters to be decided, stating the motions offered so plainly that every one may know what the subject is on which he is to vote.

§ 10. The President appoints committees to carry out measures determined upon, but not for determining them.

§ 11. The President is required to receive the motions of each and every member, and submit them for consideration and decision.

§ 12. The President is not allowed to take the sense of the house until he perceives that there is no further speaking on the question to be decided.

§ 13. It is the duty of the President to see that the right of every one to express his views freely and fully be maintained. He is also required to insist strictly upon good order, so that no one improperly interrupts another.

§ 14. The act of Ordination, in which he is assisted by other ministers, belongs to the President. It dare not be administered except in open convention, and to none other than a candidate received as one to be ordained by a majority of votes.

In a case of necessity, a special meeting may be called by the President for this purpose.

§ 15. That which applies to Ordinations applies also to the granting of a license. The President is allowed to do it only in open convention and by permission of the majority.

For further directions as to ordination and licensure see farther on.

§ 16. The President appoints the examiners of the candidates to be examined, or of the licentiates, but every member retains the privilege of examining afterwards in proper order.

§ 17. The President admonishes the brother who errs several times privately. If this be without effect, he is reported to the Synodical meeting, which investigates and decides the matter.

CHAPTER THIRD.

Of the Secretary of Synod.

§ 1. The Secretary of Synod is elected annually from among its members, during the meeting of Synod, after the election of the President.

§ 2. The Synod must continually take care that the fittest and most learned persons are put into this office, since many of the documents which they have to prepare will be regarded as the work of the entire Synod, and, therefore, require thoroughly capable persons to frame them.

§ 3. If the Synod, perchance, should have found the one having held the office previously specially adapted to it, it is not necessary, on this account, to pass him over in the election.

§ 4. Upon request of the President, the Secretary writes letters, draws up agreements and fills out certificates of licensure, ordination, etc.

§ 5. The Secretary, in the name of the Synod, after the President has signed his name, attests all transactions recorded by his signature.

§ 6. The Secretary has charge of the Synodical seal and attaches it to such papers as require it. But in every instance the President's signature must be attached beforehand.

CHAPTER FOURTH.

Of Reception into the Ministerium.

§ 1. All those who set their names to this Constitution, and to the agreement (pledge) to be mentioned further on, are members of this Ministerium. As a continued remembrancer, and for the glory of God in the future, when a more imposing array of members of Synod may probably be presented, our present paucity is here at the same time freely acknowledged.

The following membership belong to our Synod: Henry Melchior Muhlenberg, Nicholaus Kurtz, Ludwig Voight, Wilhelm Kurtz, Joh. Andr. Krug, George Bager, Emanl. Schulze, Heinrich Helmuth, Friedr. Schmidt, Joh. C. Kunze, Carl Fried. Wildbahn, Jacob V. Buskirk, Christian Streit, Heinrich Moeller, Joh. G. Jung, Heinrich Muhlenberg, Jr., Joh. Christian Lepps, Conrad Roeller, Samuel Schwerdfeger, Jacob Goering, Daniel Lehman, Daniel Schroeter, Friedr. Ernst, Daniel Kurtz, Friedr. Melsheimer, David Schaeffer, W. Frederici.

§ 2. In those cases in which important questions of conscience and points of doctrine are to be investigated and decided, only ordained ministers have a vote, although licensed candidates are, in other respects, regular and full members.

§ 3. The minister who desires the reception of a candidate and consequently the granting of a license to him, is required to present him to the President, giving the same an account of the educational advantages enjoyed by the candidate, and of his conduct as observed by him, appending some proof of his capacity, viz., a sermon or theological treatise, which he certainly knows the candidate to have prepared for himself. In this he makes written application to the President to introduce and present such candidate to the next Synodical Convention.

§ 4. The candidate having been presented to the assembled Synod by the President, and the most important incidents in the candidate's career having been cited, he withdraws until called again. The President then asks whether any one objects to the reception of the candidate. If two-thirds of those present vote for him, he is received.

§ 5. Those who are sent by a religious establishment, as the Orphans' Home at Halle, or by any Evangelical Consistory of any locality in Europe whatever, upon request, are to be deemed unworthy of reception only if objections made to their reception be declared weighty and well-founded by a majority of the votes.

§ 6. Every member signs this article or agreement:

"I, the undersigned, called as a minister of the Gospel in North America, promise before God and my Chief Shepherd, Jesus Christ:

"1. That as long as I serve any congregation in North America, I will not declare myself independent of the Evangelical Ministerium, whose Consitution I have signed; and that I will obey its rules and regulations.

"2. That I will, as God gives me strength, faithfully obey the Constitution of the Ministerium subscribed by me, use the Liturgy to be introduced, and comply with the resolutions of the Synod as long as I exercise the office of a minister in North America; and that, as much as in me lies, I will promote the observance of the Constitution of the Ministerium by others.

"3. That I will not absent myself from any meeting of Synod without urgent necessity.

"4. That I will never consent to receive any minister whom I know to be unfit because of a lack of attainments, or of an immoral life, into our Synodical connection.

"5. That, unless for well-founded reasons, and impelled by conscience, I will never oppose the reception of any candidate or minister into the Ministerium.

"6. That I will not rudely refuse reproofs from the President, but even in case of an inward consciousness of innocence I will submit to them, and in case of an abiding consciousness of having been wrongly judged by the President, I will appeal to the judgment of the Synod, with whose decision I expect to be satisfied; and I will neither denounce the President nor treat him unkindly because of his censures.

"7. That in case two-thirds of the Synod should declare me no longer worthy to be a member of the Evangelical Ministerium of North America, and consequently to have a seat and vote in a Synod, I will then give up my congregations and no longer exercise the functions of a minister in any of the United Evangelical Lutheran Congregations of North America."

To this the signature is to be attached.

§ 7. Every candidate and every minister about being received, after having entered into this compact, also attaches his name to

this Constitution of the Ministerium. Provision is on this account to be made that every minister be furnished with a copy thereof, so that he may always know precisely to what he has obligated himself; and, further, that the President always have at hand, among the other documents of Synod, a copy for general use, to which every one received now or hereafter may attach his name.

§ 8. Whenever a candidate has received his training from one of the United Ministers, that one, and none other, must be the one to recommend him to the President for reception.

CHAPTER FIFTH.

Of the Meetings of the Synod and the Business Transacted Thereat.

§ 1. At least one meeting of the Synod must be held annually. If the Ministerium itself has not determined with reference to the time and place of its next meeting, that is left to the President.

§ 2. No one of the brethren associated together is allowed to absent himself without the most urgent necessity, and should a case of such urgent necessity occur, a written excuse must be sent in.

§ 3. Whoever does not appear personally, or else present a written excuse, is called to account therefor by the President at the next meeting of the Synod. This must be done publicly, in the presence of the entire Synod.

§ 5. The Pastor loci provides in advance lodging for the ministers, and for the keeping of their horses. If there should be any for whom he could not make arrangements, they are to be entertained at the expense of the common Treasury, or by contributions.

§ 6. The ministers are required, if possible, to be at the place of meeting in good time on the day preceding, so that the President may be able to assign the sermons appropriately. No minister is justified in leaving before the actual closing of the Synod by the President, unless a case of great urgency should constitute it an exception.

§ 7. The ministers dine together in a body at the expense of the Treasury as long as the meeting continues. The President each day appoints two to offer at some length prayers in behalf of all the congregations, one before and one after dinner. Such as do not preach are appointed to offer these prayers. In the morning and evening the ministers take their meals at the place of lodging. This matter will be arranged as soon as the Synodical Treasury, which is to be provided for, will allow.

§ 8. The business sessions of Synod begin precisely at 9 A. M., and continue until 1 P. M.; and at 3 P. M., and continue until 6 P. M., unless when matters of special importance require an extension of time.

§ 9. At the place where the meeting of Synod is held, there shall be three services on Sunday and one on every weekday evening. In the country, the service is omitted on Sunday evening, and during the week it is held in the morning at 9 o'clock.

§ 10. The ministers open their business sessions with a hymn and prayer—in the afternoon with a prayer only. This opening prayer in the morning and in the afternoon is offered kneeling. The President appoints those offering these prayers. They are not to be the same persons to whom sermons have been assigned, or those who have already offered prayer. The last session of the second day is closed with prayer by the President.

§ 11. After the prayer, the President lays before the meeting a programme of all the matters to be acted upon. Every minister who has anything to add now announces it, so that it may be noted down.

§ 12. After completing the programme the Secretary, by direction of the President, reads the Minutes of the former meeting. After this reading some further time is given, both for the making of observations in regard to them, and also for the enlargement of the programme referred to in § 11.

§ 13. After the reading of the Minutes the next item is the presentation of the Annual Settlements, as soon as that matter has been properly arranged. At this point, receipts and expenditures are plainly set forth by the President, or, at his request, by the Secretary. After some incidental remarks have been made in regard to it, the principal items of expenditure for the coming year are determined as far as possible, and the account is signed by the President, Secretary, and some of the members of Synod present.

§ 14. After the rendering of the account, the Synod at once occupies itself with the business of the delegates of the congregations, those from the most distant points having precedence, and those living nearest waiting until the last.

§ 15. The President is required individually to grant the delegates of the congregation a separate hearing, but not decide what they present to them, for he is required to lay before the meeting all the items gathered from the delegates having any bearing on their requests.

§ 16. The President is required to cause the Secretary to read

all letters referring to congregational affairs received by him, either before or during the meeting of the Synod. It is self-evident that those communications are not here included in which, perchance, certain congregations or church officers, regarding the President as a private individual, and as one of the most experienced ministers, ask special advice in doubtful matters.

§ 17. It is the President's duty to present publicly to the Synod those delegates desiring it, or even to have them called in at the request of the members.

§ 18. The President is required to see to it that every item be considered and discussed, and as soon as no further remarks are made concerning it to select from the various comments and suggestions presented that which seems to him most thoroughly adapted for its adjustment, and have it voted upon. If this be rejected by the majority, he takes the next best, or even that which now for the first time seems to himself the surest mode of adjustment, or what is now for the first time offered by some one else. While the vote is being taken, no further remarks are permitted, but, for the expediting of the schemes proposed, a simple aye or no.

§ 19. In case the President and Secretary should have too much writing to do, in writing out and recording the transactions of Synod, it may, at their request, elect several assistant Secretaries, whose term of office continues only during the meeting. These must at all times be thorough scholars, except where mere copying of business transacted is to be done, when the best penmen are to be selected.

§ 20. In case a matter to be acted upon should seem too difficult to be decided at once, it can be postponed for further consideration, if the majority so decide, and the determining thereof deferred from the first day to the second, or to the third, or from one meeting to the next, one year hence, or from the regular meeting of Synod to the next special meeting, to the district to which it belongs, as the nature of the matter under consideration may seem to require.

§ 21. After finishing the business with the delegates, the remaining items of the programme are acted upon in the order in which they are recorded, whether they refer to congregational affairs, to matters of conscience, for the decision of which the Synod generally appoints a committee of the oldest, most experienced and most learned ministers, who must sit during those remaining hours in which Synod is not in session, or in reference

to complaints on account of the doctrine and life of the brethren lodged with the President and presented by him.

The Synod always endeavors to so arrange the programme that congregational affairs may be considered first, then questions of conscience which may be presented, and finally the complaints entered.

That which is laid down in Chapter 4, § 2, and is there made of general application, holds with reference to decisions in respect to this latter point.

§ 22. In complaints brought against ministers the subject of investigation must refer to:

1. Positive errors opposed to the plain teachings of the Holy Scriptures and our Symbolical Books.

2. Works of flesh, Gal. 5: 19ff, and offense given thereby.

3. Faithlessness and slothfulness in the ministry, and, in case of a candidate, also in those matters which are known to be necessary for his further preparation.

4. Neglecting attendance upon the meetings of Synod.

5. Bitterness and strife of ministers among themselves.

§ 23. The process of investigation is this: The President distinctly presents the heads of charges to the Synod, hears the witnesses in its presence, then gives an opportunity for remarks pro and con, allowing every one to express his opinion as his final judgment in the matter. The President and the Secretary must be very careful to recognize that judgment which is heard most frequently as the prevalent one.

§ 24. The effect resulting from the decision must be limited to the following points:

1. The accused person, against whom no two or three credible witnesses appear, and against whom there is no other evidence of probability, is acquitted, and regarded as one against whom no complaint was ever brought.

2. Whosoever is found guilty in matters not of too gross a character, either by evidence of strong probability or upon the declaration of two or three witnesses, is publicly reprimanded by the President in the presence of Synod, or if the one found guilty be not present, he is most earnestly admonished, by means of a written document, prepared in the name of the entire Synod. Others of the brethren also add a word of reproof verbally.

3. In matters of a graver nature, and which have occasioned offence, such as would be irrevocable in their nature, he who is

found guilty in the manner above indicated is excluded from the Ministerium.

The committee adjudicating the case renders its decision to that effect, but the decision cannot be carried into effect without the assent of two-thirds of all the members of Synod. But in case of the subsequent ratification by the above-named two-thirds of Synod—in which case those also who rendered the decision as a committee have a vote as well as ordained members of Synod, although the latter cannot serve on the committee—the sentence must be executed without fail.

The Synod cannot make the sentence pronounced by the committee severer, but it may be modified by the assent of two-thirds. To follow the intention in this instance closely, and to know in how far the sentence is to be modified, the President proceeds in this particular as has been indicated in this chapter, § 18, with this difference, that that which the President submits to vote is not binding without having been endorsed by two-thirds. If none of the motions proposed and voted upon should be able to secure the endorsement of two-thirds, the verdict of the committee stands.

§ 25. After the transaction of matters of the kind referred to in § 21, the assembled ministers confer with one another concerning the blessings attending their labors, or the difficulties met with in their sacred office, each one also giving a detailed report of baptisms, confirmations, burials, communicants. Absent members likewise transmit this information in their letters of excuse. At this point the diaries of licensed candidates are likewise read.

§ 26. Whenever examinations, the granting of licenses, or ordinations of licensed candidates occur, these items of business are transacted immediately after the edifying conference as to official experiences and the reading of the diaries.

§ 27. Every candidate desiring to be received must first undergo a brief examination in the ancient languages and theology, and then only does he receive a license. Before the ordination, however, the licensed candidate submits himself to a stricter examination, in which written questions are answered also in writing. The former may be called a test; the latter, an examination.

§ 28. No license is allowed to remain in force longer than until the next convention of Synod. It can then be renewed, if deemed proper. "Extended" will then be written underneath, with the day and date of the year, and, finally, the name of the President and the Secretary.

§ 29. Candidates who have received license are allowed to preach, to catechise, to administer the Holy Sacraments; but these acts dare not be performed in any congregations beyond those designated in the document named.

§ 30. The licensed candidate who is convinced that, by private application, he has advanced sufficiently to be able to undergo the examination referred to above in § 27 may, in a spirit of meekness, make known his desire to be ordained in open session, but never without the afore-mentioned conviction as to a knowledge of the ancient languages and theology. No one will in future be ordained without both these requirements, unless in a very extraordinary instance, or the most urgent necessity.

§ 31. Ordination is administered according to the circumstances of the case, either publicly in the Church or in Synodical Meeting, not outside the Church, without the most weighty reasons; in fact, never in special conferences, unless it should have been committed to a committee by the entire Synod.

§ 32. The election of the President and the Secretary, together with the fixing of the time and place of the next meeting, all of which are decided by a majority of votes, constitute the close of the business.

§ 33. Last of all, the ministers dwelling close together in one county or district confer, in regard to special meetings or conferences to be appointed, concerning which the details may be determined in due time by resolutions of Synod. Whenever a special matter has been referred to a conference of that kind, such conference must be positively determined upon, and with the knowledge of all the others.

CHAPTER SIXTH.

Of the Conduct of the Ministers in Their Official and Other Relations.

§ 1. Every minister must earnestly endeavor to introduce into his congregations a constitution which corresponds as nearly as possible with those already in use, and which must not conflict with the Constitution of this Ministerium.

§ 2. Every minister professes that he holds the Word of God and our Symbolical Books in doctrine and life; that he so exercises his office that he may stand before his Great Shepherd, rejoicing in the great Day of Judgment, as well as promises to

remain forever worthy of the fellowship of the Evangelical Lutheran Ministerium of North America.

§ 3. Every minister uses the Liturgy which has been introduced.

§ 4. No minister is allowed to encroach upon another's office, under whatever pretext it may be, without the other's consent. In actually vacant congregations an ordained minister is allowed to preach and administer the Holy Sacraments as often as he pleases, provided this can be done without neglect of his own pastoral duties. So, too, every ordained minister is at liberty to give up his congregations at his discretion, and to move into other actually vacant congregations which propose connecting with us: provided, he do not thereby interfere with any other connection, and also, that the change, when made, be, in every instance, communicated to the President.

§ 5. No minister is allowed to conform himself to the world in his walk and conversation.

§ 6. Licensed candidates must carefully record their official acts in a diary, which is handed over at each meeting of the Synod.

This lengthy document contains many details which may seem out of place in a history of the kind we are here presenting; nevertheless, they have their place in the entire plan of government. Several things appear very clearly in this constitution; namely, that the body was a general synod, covering the entire country, and hence its regulations had to enter into many details; it was established squarely on the entire body of the Lutheran Confessions and demanded fidelity to these on the part of all in doctrine and life; and it was an organization that gave to the President of the body complete oversight of all matters pertaining to the office of the ministry, of the congregations, and of all synodical affairs. This constitution was in force until the year 1792, when, at the request of Zion and St. Michael's Churches, in Philadelphia, it underwent a thorough revision, and appeared under the title of "The German Evangelical Lutheran Ministerium in Pennsylvania and Adjacent States."[8] In this constitution lay delegates received equal rights with the pastors. While, therefore, the synod grants larger rights to the representatives of its congregations, it narrows its own

[8] Documentary History, pp. 248-259, where the instrument is given in full.

sphere of activity to Pennsylvania and adjacent states, thereby giving up its more extended sphere of operation as the "Ministerium of the Evangelical Lutheran Church of North America." The constitution of 1792 was reprinted in 1813, revised in 1841 and amended often later, but remained for three-quarters of a century substantially the constitution of the body. It was adopted with few changes by the Ministerium of New York, and has formed the constitutional basis of the general organization of synods growing directly or indirectly out of the Mother Synod, including many of the district synods of the General Synod and of the United Synod, as well as those of the General Council.

Considerable space has been devoted to the account of the organization of the Ministerium of Pennsylvania, because of its commanding position in the history of our Church in this country, and in order to show the fidelity of the early pastors and their congregations to the Confessions of the Lutheran Church. The first general organization of Lutherans in this country, it not only laid the foundation for nearly all subsequent organizations of a similar kind, but it also took a leading part in the development of the Lutheran Church in this country, as at various times an organic part of the General Synod and of the General Council, in the missionary, benevolent and educational operations of the Church. At the beginning of the nineteenth century it embraced more than one-half of the membership of the Lutheran Church in this country, and its congregations were located in Pennsylvania, New Jersey, Maryland, Ohio, Virginia and North Carolina. But the opening years of the century were a period of rationalism and indifference to the claims of religion, and in the Lutheran Church it was the period of transition from German to English. In the Constitution of 1792 the Ministerium became the "German Ministerium," in 1805 the decision was reached that the Synod "must remain a German-speaking Ministerium, and that no regulation can be adopted which would necessitate the use of another language besides the German in its synodical meetings and business." While the Ministerium had abridged its formal tests to "preaching the Word of God in its purity according to the Law and the Gospel" there was very little aberration from the true "Lutheran Faith." The main body of ministers and congregations remained loyal to the teachings of the Church, and hence the omission of confessional tests in the constitution of 1792 was not due to any antagonism to the Confessions of the Church. The synod's missionary operations began to tell, and in the first two decades of the new century numerous

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

district synods were organized as the result of the missionary activity in Ohio, Maryland, Virginia, North Carolina and Tennessee. With the organization of these independent synods came the desire for a bond of union that would enable all parts of the Church to co-operate. This movement also began within the Ministerium of Pennsylvania, and the account of this general movement forms the dividing line between the earlier and later history of our Church in this country.

THE MOVEMENT TOWARDS A GENERAL UNION.

For a quarter of a century after its organization, the Ministerium remained the only Lutheran synod of the country, and in many ways performed the functions of a general synod for the scattered Lutherans in this country. In the process of time, however, other synods were formed by ministers and congregations originally connected with this body, and the old synod lost its character of a general body. Had the Ministerium been able to pursue the policy of keeping these younger synods connected with it, as district synods, it might have retained its original sphere and become an all-embracing General Synod for all the synods subsequently organized in this country. But in those early days facilities of communication were not as they are to-day, and hence the newly organized synods were isolated and generally occupied independent positions and endeavored to carry on their work independently of each other and of the Mother Synod from which they had sprung. The Ministerium of New York, the oldest daughter of the Mother Synod, organized in 1773, formed an exception to this rule, since it maintained a very close connection with the old synod, the characteristic features of which remain to this day.

In the second decade of the nineteenth century, the Ministerium of Pennsylvania entered upon an interesting and important period of its history, which extended beyond the middle of the century. It embraces some of the most far-reaching events in the later history of our Church, the influence of which is felt to this day in the manifold operations of the Church. The first of this series of events is that of the movement in the direction of a general union among the Lutherans of this country. This was inaugurated by the Ministerium of Pennsylvania, when, in 1818, the resolution was passed, "That the Synod thinks it were desirable if the various Evangelical Lutheran Synods in the United States were to stand in some way or another in closer connection with each other,

and that the venerable Ministerium be charged to consider this matter, to prepare a plan for a closer union, if the venerable Ministerium deem it advisable, and to see to it that this union, if it be desirable, be brought about, if possible."

In compliance with this resolution, the Ministerium, at its third Ministerial Session, at the convention in 1818, constituted the officers of the Synod a committee of correspondence to take the necessary steps to bring about, if possible, a union with the other Evangelical Lutheran Synods in the United States. How this movement originated as a result of various conditions and tendencies alluded to above, and of additional elements, is a problem complicated with many details, and concerning which it is difficult to produce documentary evidence. The public aim underlying the action, seems to have been the desire, on the part of many to maintain the unity of organization as it existed when the Ministerium was the only bond of union among the Lutherans, and to prevent the decentralization which was then in progress and was manifesting itself in the efforts of separate organizations in Ohio, Virginia, Pennsylvania and in other parts of the country. The North Carolina synod welcomed the project, appointed the Rev. G. Schober a delegate to the next convention of the Ministerium, and instructed him to do all in his power to bring about the proposed union. The Ministerium of New York also looked favorably upon the proposition, but did not approve the plan of the Ministerium of Pennsylvania, and appointed a committee to correspond further on the subject before a union should be effected. When the Ministerium of Pennsylvania met in Baltimore, Maryland, in 1819, letters were presented from the North Carolina synod and the Ministerium of New York expressing the sentiments of those synods in favor of the proposed union, and a committee was appointed, consisting of Drs. Schaeffer and D. Kurtz, Revs. Lochman and Endress and Messrs. Demuth and Scharr, together with the Rev. G. Schober, "to consider the matter of such a union of the synods, and as soon as possible to draft a plan for this purpose."[9] The committee presented its report on Wednesday, June 9, 1819, but action was postponed until the following day, when the report was adopted by a vote of forty-two in favor of the plan for a "General Synod" and eight against the same. This document bears the title: "A Proposed Plan for a Central Union of the Evangelical Lutheran Church in

[9] Minutes of Penna. Minist. as given in Documentary History, p. 528.

the United States of North America, Baltimore, 1819." and is as follows:[10]

PLAN FOR A GENERAL SYNOD.

Proposed by the Ministerium of Pennsylvania. 1819.

"Whereas, under the guidance of God, the Evangelical Lutheran Church has spread itself over the greater part of the United States of North America, and the members thereof are earnestly striving to live together in the spirit of love and harmony under one rule of faith, it has been customary heretofore for the ministers, and in most cases, also for the lay delegates of the Evangelical Lutheran congregations, to meet annually in Synods, or, as others call it, Ministeriums, in order to keep the bond of love and unity, and amicably to settle any differences that might arise. But inasmuch as the number of particular Synods or Ministeriums has increased from time to time, on account of the wide extension of said church, and the continued and increasing operation of the same cause will probably lead to still further increase of the number of Synods and Ministeriums, and this might in the end be the means of bringing about unnecessary and injurious divisions and departures from the end and object hitherto pursued in common by said church, it appears to be the almost universal wish of the existing Synods or Ministeriums that a fraternal union of the whole Evangelical Lutheran Church in these United States may be effected by means of a central organization."

How such a union and organization might be effected was a principal topic of consideration at the meeting of the Synod of Pennsylvania and the adjacent States, which was held during Trinity Week of the year 1819, at Baltimore, and this so much the more, inasmuch as the Rev. and very influential Pastor Schober, of the Synod of North Carolina, attended this meeting as a special delegate in reference to this particular subject. The whole subject was placed in the hands of a special committee, with instructions to prepare with the concurrence of Rev. Mr. Schober a plan, which, if found acceptable, might be submitted for adoption to all other Synods or Ministeriums in the United States.

The committee appointed for this purpose reported the following

[10] The translation here presented is quoted from "Documentary History," pp. 541-544. It is based on translations given in "Lutheran and Missionary," November 9, 1865, and "Lutheran Church Review," Vol. XI., pp. 64-67. The German edition used is that of Henkel.

PROPOSED PLAN.

1. This central union of the Evangelical Lutheran Church in these United States shall be carried into effect and maintained by an organization to be called The General Synod of the Evangelical Lutheran Church in the United States of North America.

2. This General Synod shall be composed of delegates from all the Synods now existing in the United States, and of such as may be organized in future, which join this union, in the following ratio of representation:

Every Synod composed of six ministers may send one; of fourteen, two; of twenty-five, three; of forty, four; of sixty, five, and of eighty-six, six clerical delegates to the General Synod, and for every two clerical one lay delegate. In case, however, a Synod is entitled to only one clerical delegate, such Synod shall also have the right to send with him one lay delegate.

3. The General Synod elects its own officers, whose (term of) office continues until the next General Synod; and fixes the time and place of the next meeting, in such manner, however, that at least one General Synod is held in three years.

4. The General Synod has the exclusive right, with the concurrence of a majority of the particular Synods, to introduce new books for general use in the public church services as well as to make improvements in the Liturgy, but until this be done the hymn-books or collections of hymns now in use, the Small Catechism of Luther, and Agenda already adopted, and such other books as have been adopted by the existing Synods shall continue in public use at pleasure. But the General Synod has no power to make or demand any change whatever in the doctrines (Glaubens lehren) hitherto received among us.

5. If twenty-five ministers living in close proximity in a fixed district, of whom, however, at least fifteen must be ordained ministers, make application to the General Synod to be permitted to form a Synod by themselves, and the Synod to which they have hitherto belonged having received formal notice of their intention to make the application, which notice must first be given in every instance, presents no weighty reasons to the contrary, the General Synod has authority to grant their application. And if there should be no separate Synod in an entire State, and six ordained ministers living in it should make application for that purpose, the General Synod shall permit the formation of a new Synod in that State.

But until the consent or permission of the General Synod has been formally given to it, no newly organized body shall be recognized as a Ministerium among us, and no ordination performed by it shall be recognized as valid by us.

6. Those Synods now existing, as well as those formally recognized or organized by the General Synod, shall never be hindered in the appointing and ordaining of ministers at their own discretion within their own bounds. They also retain forever the privilege of establishing rules and regulations with regard to the internal arrangements and control of the affairs of their own districts; provided, however, that such rules and regulations are not in conflict with these fundamental articles of the general organization; and only in cases of appeal can the General Synod have anything to do with such internal rules and regulations of the particular Synods.

7. The General Synod is authorized by and with the approval of a majority of the particular Synods or Ministeriums proper to fix grades in the ministry which are to be generally recognized. But until this is done, the grades at present established by the particular Ministeriums shall continue as now in force.

8. If by reason of human frailty dissension or division in regard to doctrine or discipline should arise in any Ministerium, such dissentions or divisions shall be brought before the General Synod for decision only when a full third of the members of such Ministerium present appeal to it for that purpose.

9. Every minister who is not satisfied with the decision of his Synod with reference to himself personally, his conduct, or his administration of his office, has the right to appeal to the General Synod.

10. Each Synod retains the right of granting to visiting ministers from other Synods voice and vote. But no minister shall have the right to go from one Synod to another as a full member unless he present a certificate in which the officers of the Synod to which he belonged set forth his grade in office, attest his good character to the best of their knowledge, and declare their consent to his transfer.

11. This proposed plan is to be sent to all Evangelical Lutheran Synods or Ministeriums in these United States as a proposal for a general organization. Those Synods or Ministeriums which adopt the same, at least in its spirit and substance, are to notify the President of the Synod of Pennsylvania and adjacent States as soon as possible. And if it be found that three-fourths of the Synods or Ministeriums aforesaid have adopted it, as al-

ready set forth, then he, the President aforesaid, shall make the same known to all the Synods or Ministeriums who have adopted it. At the same time he shall designate the place where and the time when the first General Synod is to be held, and communicate that also to the aforementioned Synods or Ministeriums. These then elect their delegates, who in their convention may act as General Synod and frame a constitution for themselves, as much as possible, however, in agreement with the above-mentioned "Plan-Entwurf."

Where the word "Synod" is found in the above Proposed Plan with the addition "or Ministerium," it stands for Synod or Ministerium according to the name in use by the bodies of which the Proposed Plan actually speaks. But when the word "Ministerium" stands alone, or "Ministeriums" proper are spoken of, this word denotes a body consisting of preachers alone, which might use the right of ordination.

The above Proposed Plan was in substance adopted in the Synod of Pennsylvania and adjacent States by a large majority of votes as a proposition for a central union of the Evangelical Lutheran Church in the United States of North America.

Attested: J. George Schmucker, President; Conrad Jaeger, Secretary.

This "Plan" was sent to the synods, ministers, and congregations to be considered and acted upon during the following year. The Ministerium of Pennsylvania met at Lancaster, Pa., May 28, 1820, and by that time it was known that the Proposed Plan was pretty generally endorsed, although the majority of the members of the Ohio Synod were unwilling to accept the proposed plan, sending an anonymous paper to that effect;[11] and some of the members of the Ministerium of Pennsylvania were unfavorable to it and looked upon the movement with considerable distrust. On Tuesday, May 29, 1820, after letters from Revs. Stauch, Quitman and Schober, all of which had reference to the proposed General Synod, had been read, and after "much had been said for and against the General Synod," the following resolutions were finally adopted.[12]

"1. That it is the opinion of this Synod that A General Synod should be organized in accordance with the spirit of the Proposed Plan, but upon this additional provision that the Constitution proposed in the eleventh section of the same be submitted to the different Synods for adoption, amendment or entire rejection.

[11] Min. Penna. Minist., Lancaster, 1820.

[12] Min. Penna. Minist., Lancaster, 1820. See Documentary History, p. 553.

"2. That delegates be elected who, together with the delegates of other Synods that desire a General Synod, shall formulate a constitution.

"3. That when three-fourths of the existing Synods (including this Synod) accept the Constitution, it shall be considered as binding."

On the following day the following delegates were elected by the Pennsylvania Synod: Drs. D. Kurtz, J. G. Lochman and C. Endress, Revs. H. Geisenhainer, Sr. J. G. Schmucker and H. Muhlenberg, and Messrs. C. Kunkel, P. Stichter and Wm. Henzel, and it was resolved that "the General Synod shall be held on the fourth Sunday of October next, at Hagerstown, Maryland," and "that if any of the elected delegates cannot be present, he shall have the right to appoint and send someone else."[13]

The preceding account shows that the Ministerium of Pennsylvania, through its south-western constituency, had done much to make the General Synod an assured fact, and that its actions, leading up to the point of organization, had been endorsed by all the other synods, except the Ohio Synod. In the latter synod there was a strong opposition to the movement, After having adopted the Plan at its convention in 1819, "in the hope that the united body of Lutheran ministers could labor with greater influence and success in the kingdom of Christ," the synod, at its convention in 1820, reconsidered its former action and rescinded the same, deciding to wait until they had seen the proposed Constitution of the General Synod; "if it shall prove acceptable, we will approve it; if not, we are not inclined to unite with the body." In 1822 two delegates were, however, elected to attend the convention of the General Synod in 1823; but when the Ohio Synod heard that the Ministerium of Pennsylvania had decided to discontinue its connection with the General Synod, this action was also rescinded, and all consideration of the matter ended.[14]

THE GENERAL SYNOD.

In accordance with the action of the Ministerium of Pennsylvania, the preliminary meeting of the proposed General Synod for the adoption of a constitution and for the formal organization of

[13] Min. Penna. Minist., Lancaster, 1820.

[14] Spielman's "Geschichte der Ev. Luth. Synode von Ohio," 1880, pp. 14, 15.

the body was held at Hagerstown, Maryland, October 22, 1820. Delegates were present from the Ministerium of Pennsylvania, the Ministerium of New York, the North Carolina Synod, and the newly organized Synod of Maryland and Virginia. The general body was organized, a constitution was formulated and adopted, and sent to the synods for consideration and adoption, the same to go into effect as soon as three-fourths of the synods then in existence would have adopted it. The requisite number of synods, the Ministerium of Pennsylvania among them, adopted the constitution, and thus the General Synod became an assured fact.

The formation of the General Synod may be regarded as another forward movement in the development of the Lutheran Church in this country. It was an effort towards the unification of the interests of the entire Church. Its aim was to do what the Ministerium of Pennsylvania had been unable to accomplish—namely, to establish a united Lutheran Church in America and to promote both its congregational and educational interests. Yet its advocates gained for their cause only three small Synods, namely, that of North Carolina, that of Maryland and Virginia, and that of West Pennsylvania, which was a new Synod carved out of the old Ministerium, and was in sympathy with the Maryland and North Carolina activities; while the two largest Ministeriums of Pennsylvania and New York, and the two Synods of Ohio and Tennessee remained outside of its borders.

When the Ministerium of Pennsylvania met in Easton in the spring of 1827, notwithstanding the loss of the West Pennsylvania Synod, it had *forty* ministers and twenty-four lay delegates present; and when the General Synod met in Gettysburg in the fall of the same year, it had *eight* ministerial and eight lay delegates present. The fact is that the sliding scale of representation in the Plan of the General Synod, which cut down the comparative size of a Synod's delegation with every increase in its growth, operated to place the control of the Church in the hands of the smaller bodies, and, particularly, to deprive the parent Ministerium of Pennsylvania of an influence proportionate to its size and parental standing. Thus the first General Body in the land, by its inability to include the major, the more historical, and, at least in the case of the Tennessee Synod, the more confessional part of the Church, underwent an experience, which was repeated, but contrariwise, at the formation of the General Council in 1867. Although the new body lacked in numbers and universality, and in respect for historical precedent, its determination to make provision for the wants of the Church, and es-

pecially for the training up of an American ministry, and its sympathy with the English community, gave it a wide outlook and a power which was lacking in the less systematically energetic and more Germanic parent bodies.

Had the General Synod been composed of its conservative wing alone, it would probably, notwithstanding the matter of unequal ratio of representation, have been able to attract the whole Lutheran Church to itself, and there would to-day be one general Lutheran body, or at most two, in North America.

Opposition to the movement looking towards the formation of the General Synod at once began to manifest itself within the Ministerium of Pennsylvania; and whilst the consitution was adopted by an overwhelming majority of sixty-seven to six, at the meeting held at Chambersburg, Pa., in 1821, yet there was an undercurrent of opposition to the movement strong enough to prevent the Synod from continuing its connection with the body after the first regular convention. The antagonism came from congregations which were strongly opposed to any synodical authority. Despite this opposition, however, the Ministerium, in 1821, elected delegates to the next convention of the General Synod—the first regular convention of the body—held at Frederick, Maryland, beginning October 21, 1821. At this convention the Pennsylvania delegates were present and took part in the proceedings. Only two other Synods, however —the North Carolina and the Maryland and Virginia Synods—were represented, the Ministerium of New York failing to send delegates. But the opposition within the Pennsylvania Ministerium now rose to the surface, apparently precipitated by agitations in the Reformed churches with which many Lutheran congregations held church properties in common, and showed its strength to such an extent that, in 1823, at the convention of the Ministerium at Lebanon, Pa., a resolution was adopted to the effect that no more delegates be sent to the General Synod. Thus ended abruptly the Ministerium's participation in the establishment of a general union among the Lutheran Synods in this country, and for thirty years the Ministerium occupied an independent position.

This matter is so important that we here reproduce a transcript of the record of the convention of the Ministerium, held at Lebanon, May 25-29, 1823. At this convention letters were received from ministers, and protests from certain congregations in Lehigh County, against the organization of a General Synod, and the establishment of a theological seminary, asking synod to rescind its action in reference to these and to allow matters to move on as

they had done before that action was taken. As these presentations "were made in a proper manner and spirit, and as the Synod is always ready to hear and to weigh all statements made by its congregations," it was resolved "to take these papers, as well as all matters referring to the General Synod and connected topics, into consideration at this time."[15]

After protracted debate, the following action was taken:[16]

"All men shall know that we are the disciples of the Lord Jesus, in that we exercise charity towards one another. Charity suffereth long, and is kind; charity envieth not; seeketh not her own; is not easily provoked; thinketh no evil. 'Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.'

"Thanks be to our Lord, our aim has always been to promote charity. For this purpose we constitute a Synod. We desire to exercise charity. That is the aim of our labors, through faith unfeigned, in a pure heart (to secure) a good conscience. This we desired, we enlarged the bond of charity, entered upon a union of hearts with others of our brethren in Christ Jesus, and called it a GENERAL SYNOD. We desired the ministry of reconciliation to be held in honor, to continue and to be effectual among our posterity, and we hoped to see the time when an institution should be established to fit young men for the ministry of reconciliation by means of all the aids which a wise and beneficent Providence has placed in our hands. This institution we called a THEOLOGICAL SEMINARY, a nursery of God's doctrine. We beheld large congregations of brethren who would teach the doctrine of Jesus in the self-same spirit with us, frequently laboring and teaching in the same house, worshipping the same Lord, after the same manner and with the same end in view. At the same time we gave utterance to the distant longings of charity, of entering into a closer union with these, our German Evangelical Protestant brethren, and called it "An Alliance of the German Protestant Church." Our effort, our desire, our aim was charity.

"And our own brethren misjudge us. They give heed to false and malign representations, and are suspicious of charity which has never yet suffered from visible wounds. From the reports brought by various ministers and delegates of congregations, as well as from written evidence before us, it is made evident that the benefi-

[15] Minutes of Penna. Minist., Lebanon, Pa., 1823.

[16] Quoted from the Rev. J. W. Early's article on "The Ministerium of Pennsylvania and the Organization of the General Synod," in Lutheran Church Review, XI., 1892, p. 176 sq.

cent aims of our Synod with reference to the General Synod, a theological seminary simply hoped for, and a hearty desire for a union of the Lutheran and Reformed Churches of this country, which has for a long time been cherished by some of our oldest congregations, which have only within a few years united with our Synod, has been greatly misunderstood. It is palpable even that dissatisfaction, trouble and discord have arisen which cannot be removed as long as the causes and objects of these unjust suspicions be not taken away.

"Inasmuch, then, as charity always is our aim, and as it is in danger of suffering greatly from this source, inasmuch as, without peace, unity and love, no consolation in Christ (fruits of consolation), no peace in believing can be hoped for in the entire body, as well as in any individual congregation, and while the Synod is not at all inclined to enter upon any measure in the congregations connected with it without their full and hearty approval, therefore, for the sake of preserving and restoring universal love and harmony, be it resolved

"1. That we send no more delegates to the General Synod.

"2. That we take no steps for the establishment of a theological Seminary.

"3. That we will simply anticipate the future union with the Reformed Church, and

"4. That the above resolutions shall remain in force until perchance, at some future time, our congregations themselves become aware how they have misconstrued our honest purposes and themselves insist on the rescinding of these resolutions.

"5. That the President of this Synod be instructed to inform the various Synods which have united with us in forming a General Synod of the adoption of these resolutions as soon as possible."

The vote was taken, and seventy-two voted for the adoption of these resolutions, nine voted against the measure, while three declined to vote. But this action had another and unlooked-for effect on the Ministerium, for it led to the formation of a new synod west of the Susquehanna River, composed of ministers and congregations which had belonged to the Mother Synod, called the West Pennsylvania Synod. This synod, in 1825, united with the General Synod. Other synods were organized on the same territory, as the Eastern Pennsylvania Synod in 1842, Allegheny Synod in 1842, and the Pittsburgh Synod in 1845, and these also united with the General Synod. These departures of ministers and congrega-

tions temporarily depleted the numerical strength of the Mother Synod, and cut off a large part of the territory formerly occupied by the synod, confining it almost entirely to that part of Pennsylvania which lies east of the Susquehanna River.

From the time of its separation from the General Synod in 1823 until its re-union with it in 1853, many of the ministers and congregations of the Ministerium took more or less interest in the work carried on by the General Synod, while the General Synod, on its part, availed itself of the aid which the Mother Synod could render in men and means, and especially in the matter of the Liturgy. The leading men of the General Synod were frequent visitors at the conventions of the Ministerium for years before the re-union of the latter with the general body, and it was largely through their efforts that the Mother Synod became interested in the institutions at Gettysburg, and finally decided to resume its active connection with the General Synod, as it did in the year 1853.

During the thirty years in which the Ministerium stood aloof from any connection with a general body, it was not inactive in the development of its territory and in the work of missions and education. New congregations were organized at numerous places, the number of ministers increased, and the membership of the congregations enjoyed a healthy growth. The Ministerium had a missionary society, whose chief aim was to carry on missionary work in the West and to sustain Lutheran missionaries in India. At the same time, the Synod did not altogether neglect the work of education, although we might object to its methods. It owned a part interest in Franklin College, at Lancaster, Pa.; and when, in 1850, this partnership with the Reformed was dissolved, the Synod transferred its share to Pennsylvania College, at Gettysburg, and from that time, until the founding of the Philadelphia Seminary, helped to support the Gettysburg institutions.[17]

During the same period there is to be noted within the Synod a development of its own resources and a growing consciousness of the faith of the fathers, as well as a more clearly defined position with reference to the doctrines and usages of the Lutheran Church, as over against the spirit of looseness and of fanaticism which manifested itself in various parts of the Church under General Synod influences. The sentiment of fidelity to Lutheran doctrines was predominant in the Ministerium, though with many in-

[17] For a detailed account of the Pennsylvania Ministerium's activity in the matter of Education, see the author's "Muhlenberg College, A Quarter-Centennial Memorial Volume," Allentown, 1892, pp. 28-143.

consistencies, due, in a large measure, to the enormous parishes comprising sometimes ten and even more congregations, in which public services could only rarely be held, and personal contact of the pastor with his people was almost impossible. This abuse was perpetuated by the custom of having so-called union churches with the Reformed, against which both the Lutheran and Reformed synods protested, usually composed of two congregations worshipping in one building, but occasionally administered under a common constitution.[18]

Meanwhile, a system of revivals grew up in the synods connected with the General Synod, which was everywhere encouraged, even by the general body. But this system, then popularly known as "New Measures," never found any favor within the Ministerium of Pennsylvania; in fact, vigorous protests were, from time to time, made against it. The congregations in the Ministerium, without being able to explain the reason why, and even when the sharp confessional bearings of the situation had more or less faded from their consciousness, were firmly set against any innovations in language, tradition, and doctrine. Some years prior to the middle of the nineteenth century, there began to be manifested, in many portions of the Lutheran Church, notably in the Pennsylvania Ministerium, a higher regard for the Confessions of the Church and a more rigid enforcement of the acceptance of distinctively Lutheran doctrine, on the basis of the Confessions. Even in the General Synod appeared a stronger conservatism, which gave signs of the dawn of a brighter day for the Lutheran Church in America. In the Ministerium of Pennsylvania efforts were made, from time to time, to place the body on record in reference to its confessional basis, as it did at its convention, held at Pottsville, Pa., May 26-29, 1850, when the resolution was adopted, "That, like our fathers, we regard ourselves as a part of the one and only Evangelical Lutheran Church, that we too acknowledge the Word of God, as contained in the Holy Scriptures, as the only ground of our faith, and that we too have never renounced the Confessions of our Church, but continue to regard them as a faithful exposition of the Divine Word."[19] From this time the confessional consciousness of the Ministerium began to assume a strong position, which grew brighter and stronger as the years passed, until, in 1853, the Ministerium planted itself squarely, as the fathers in 1748 had done, upon "the collective

[18] The writer of this sketch, at one time, served such a congregation, where, however, the Reformed pastor was, according to the Constitution, required to preach the Gospel according to the Lutheran Confession!

[19] English Minutes of Minist. of Penna., 1850, p. 12.

body of the Symbolical Books" of the Lutheran Church. From this position it has never receded, and its subsequent history has shown that fidelity to Lutheran faith and practice is the only way by which the Church of the Reformation can be perpetuated in this western world.

CHAPTER III.

CAUSES LEADING TO THE ORGANIZATION OF THE GENERAL COUNCIL

The causes leading to the organization of the General Council are manifold, the consideration of which takes the student of Lutheran history back to a much earlier period of organized Lutheranism in this country and leads him to trace tendencies and movements in the Church, embracing more than half a century of time. Accordingly, the General Council is not, like some other Lutheran bodies, notably some of the larger German and Scandinavian synods in the West, an absolutely new product of a particular period, without any connection with the past; but it stands in close connection with the normal development of the Lutheran Church in America, and is the historical and logical culmination of that development. At the time of its formation, a general body of the character, such as the General Council has proved itself to be, had become a necessity, in order to conserve and maintain the confessional position of the Lutheran Church in this country, as it had been founded by Muhlenberg and his associates in the middle of the eighteenth century; for at that time and for some time prior to it the only general body then in existence and a number of particular synods, not connected with that body, had forsaken many of the distinctive characteristics of confessional Lutheranism, and, by reason of their latitudinarianism, were rapidly placing the Lutheran Church on a level with the sects of that day. In consequence of its close connection with the past, the General Council has inherited many of the troubles and difficulties, as well as some of the mistakes of the past; and from the beginning of its existence it was obliged to set itself right with the past, in order that it might be able to carry out its exalted aim of perpetuating confessional Lutheranism in this country. From its very inception, therefore, the General Council has been, in a special sense, the champion of a truly confessional Lutheranism, and hence a true

exponent of genuine Lutheranism. In consequence of this, its principles of faith are essential to the maintenance of the only true position of the Lutheran Church and to its true unity. This position has its foundation in the Word of God and the Book of Concord, and is the logical outcome of the position taken by the fathers of the church in this country.

GENUINE LUTHERANISM.

In order to present clearly and fully the meaning of the expression "genuine Lutheranism," as well as unequivocally to define the doctrinal position of the true Lutheran Church, in general, and of the General Council, in particular, the words of Dr. Charles Porterfield Krauth, on this point, are here quoted. He says, in his sermon "Religion and Religionisms:"[1]

"Lutheranism is Christianity in one definite historical form, the result of reformation which resisted revolution, the result of progress tempered by conservatism. Its visible fact is the existence of an immense communion of many nationalities. Its visible bond is the Augsburg Confession, and its creeds, consonant with that Confession. Its internal bond is the system of faith and life taught in God's Word, and brought into living power by the Holy Ghost. Our Church is Reformed as against all corruptions; Protestant as against the assertion of all false principles in Christian faith, life and church government; Evangelical as against legalism and rationalism, against all restricted atonement and arbitrary limitations of God's love, and by a historical necessity, created not by herself, but by her enemies, she is Lutheran, over against all perversions, mutilations, and misunderstandings of the Word under whatever name they may come, though that name be Reformed, Protestant, Evangelical, Catholic or Christian, or by false assumption Lutheran itself. We claim, in a word, as the explanation of the being of the Lutheran Church, and of her right to be, that Lutheranism is pure Christianity, under the legitimate historical conditions which have been the outgrowth of the primitive and middle ages, and of the great Reformation in the sixteenth century.

"When we speak of genuine Lutheranism, we do not mean that the thing itself can be other than genuine—that there can be of right two kinds, that anything but the real thing is entitled to the name—but that in common with all names the name Lutheran may be, and

[1] Delivered at the eleventh convention of the General Council, held in Philadelphia, 1877, pp. 4-7.

is, misapplied. That may be called Lutheranism which is not Lutheranism. Gold must be gold, yet we can distinguish for convenience' sake between genuine gold and spurious gold, gold pure and gold alloyed. We can speak of genuine, true, pure Christianity, and of spurious, false, corrupted Christianity. It is a part of morality to use qualifying terms to express qualified things. Genuine Lutheranism we contrast as a thing of intelligence over against ignorance. It is the Lutheranism of those who know why they are what they are—who know the hope that is in them and have a reason for it. They know what the Confessions teach, and what is in the Word on which the Confession rests. They know the genius of their Church, its history, its wants, its glories, its defects, the prospects which animate it, the discouragements it has to overcome. A genuine Lutheranism is a living, devoted, earnest Lutheranism, over against aversion, frigidness and indifference. It is its 'good to be zealously affected always in a good thing.' It is a Lutheranism which is consistent, as over against one which is continually denying the just inferences of its own profession. It is happy in that it condemneth not itself in the thing which it alloweth. Genuine Lutheranism is firm, over against all vacillation, all temporizing, lowering of principle, and abasement before the idols of the hour. It lifts itself above the blandishments of the time and the dread of its odium and persecution. It does not fear being left a little flock if the evidence remains of the Father's good pleasure to give it the kingdom. It sings 'Ein feste Burg' with heart as well as voice, confessing that nothing on earth or in hell can move it.

"It is a Lutheranism which learns from history. It discerns the signs of all the times, that it may 'discern this time.' History is God's commentary on God's Word, and he who cannot read the signs of times, as the times pass before him, knows little of the depth of revealed truth. The Lutheran Church learns from all history, most of all from her own, varied and instructive as it is. She learns the spirit of true reformation from her own greatest of reformations. She can learn from the gentleness and breadth of Calixtus, without falling into his perilous looseness and false spirit of compromise. She can be taught the spirit of historical rectitude even to the evil, from Arnold, without imbibing any of his sympathies with the evil. She learns the lesson of genuine pietistic piety, without falling into the error of the later and perverted pietistic indifference to doctrine. True Lutheranism conjoins the piety of the pietists with the orthodoxy of its opponents;

it neither arrays orthodoxy against piety, nor piety against orthodoxy, but shows by word and lip that true orthodoxy is piety, and true piety orthodoxy. From the assaults of rationalism our Church has emerged with lessons of experience, of wisdom, of inflexibility in confession, of heightened trust, more than repaying her for the fury of her warfare. From the net of state intolerance, under the pretences of love, of state distraction and demoralization, in the name of truth, in which her feet have been entangled and her hands bound, she struggles forth with a deepened conviction that fidelity to her Master cannot be sundered from fidelity to herself—that she must hold fast that which she hath, if she is to permit no man to take her crown.

"This is the Lutheranism with which the General Council heartily desires to be pervaded. Of this Lutheranism it would desire to be the exponent. Like all great ideals, such a Lutheranism must long be an object of yearning before it can become a thing of complete fruition. Before we can have apprehended or reached the perfection aspired to, it is necessary long and persistently to have forgotten what is behind, to have reached forth to that which is before, to have pressed toward the mark for the prize. But the mere striving for a great, and true, and lofty principle is better than the attainment of conformity with a lower one. The least in the kingdom of heaven, which is the kingdom of pure truth and principle, is greater than the greatest outside of it."

REASONS FOR THE ORGANIZATION OF THE GENERAL COUNCIL.

To maintain and perpetuate genuine, that is, confessional Lutheranism in this country, in faith and worship, in life and activity, was the dominant reason for the formation of the General Council as a separate organization. In taking this position, the leaders of this movement did not wish to be understood as regarding all other Lutheran bodies, which did not participate in the organization, as being outside of the Lutheran Church; but merely that, in so far as any fell below this standard, they failed to be true exponents of genuine Lutheranism, and therefore were not in the unity of the faith with the true Lutheran Church.

There are at present other Lutheran bodies in this country whose doctrinal basis, as expressed in their constitutions, is equally correct with that of the General Council, but which, for reasons satisfactory to themselves, refuse to act in harmony with it. But at the time of the organization of the General Council there

existed no general body in this country whose doctrinal basis came up to the standard fixed by this body and made an integral part of its constitution. There were, it is true, a number of isolated district synods and individual congregations that could go as far as the Council did in its fundamental principles of faith; but few of these could agree with the men of the Council in the practical application of these principles, and hence they declined to unite with the new organization. We notice, for example, that there were a number of district synods that united heartily in the adoption of those principles of faith which have placed the General Council at the head of confessional Lutheran bodies in this country; but because the policy of the Council was made educational and not coercive, as some demanded, they refused to unite with it. They expected to find a state of perfection, where perfection could be regarded only as the ultimate aim.

The confessional position of the General Council was, at the time of the formation of the body, an emphatic protest against the disregard and utter rejection of the Confessions, or of an altered Confession from which everything distinctively Lutheran had been expunged; as also against a latitudinarianism, which was unjustly lauded as true charity, in doctrine and practice. The "Definite Platform," the doctrinal basis of the General Synod, and the un-Lutheran teachings and practices within its district synods, advocated and defended on the floor of the general body, may properly be mentioned as illustrations in point. The General Council, on the other hand, stands for the conservation of all that is truly Scriptural and rightly Lutheran, as over against all that misapprehends and misapplies the true teachings of the Church on the basis of false charity and unevangelical emotionalism.

Thus matters stood at the time of the formation of the General Council. But the General Council is an outgrowth of the General Synod, and its roots reach down into the soil of the past. Most of the synods uniting in the new organization had been members of the General Synod. In order, therefore, to understand the movement that led to the organization of the Council, we must trace the history of the General Synod to the point where the lines of history separate, and the history of the new general body begins.

HISTORY OF THE GENERAL SYNOD.

The General Synod was formally organized in the year 1821, nearly three-quarters of a century after the date of the formation

of the first Lutheran Synod—the Mother Synod—in this country. The period proved to be most unpropitious for the laying of a solid foundation for a general Lutheran organization in this country, that would unite all the Lutheran forces on a solid and permanent basis. The time was pervaded by a spirit of rationalism and latitudinarianism in doctrine and life. Christianity was at a low ebb, both in Europe and America; very little of a positive Christian faith was to be found, and hardly any trace of a true, living churchliness was left to show the true character of the Christian religion. As far as the Lutheran Church was concerned, the fathers who had done the hard pioneer work, during the previous century, had entered into their rest, their faithful adherence to the confessions and service of the Church, their laborious and conscientious pastoral labors in the building up of numerous congregations in many places, their faithful preaching of evangelical truth and their careful catechetical instruction of young and old, and their truly pious lives had almost been forgotten, when efforts were made at a general organization. In the strong language of Dr. Krauth, it was a time when "we had a weak, indecisive pulpit, feeble catechisms, vague hymns, constitutions which reduced the minister to the position of a hireling talker, and made synods disorganizations for the purpose of preventing anything from being done." In a time like this the organization of the General Synod, however unsatisfactory its doctrinal basis may have been, must be viewed as a well meant effort to gather the scattered and unorganized Lutherans into one general organization, and an attempt to improve the existing state of affairs in the beginning of the nineteenth century. It would, therefore, be unjust to the earnest men who labored hard for this union to condemn, at the very outset, everything they strove to accomplish, because we are compelled to find fault with their position taken at the time. It cannot be denied, however, that a true confessional basis was lacking. If the right position had been taken and the right course pursued, the general body might, in the process of time, have been enabled to lead the whole Lutheran Church in America out of its confusion, as the result of the prevailing spirit of unionism and indifference, to the purity of its old faith, and thereby to a true, living unity. But, unfortunately, the development of the body was in the opposite direction, and led farther and farther away from the foundation of the fathers. The breach, once made, became wider and wider from year to year; at first it was a mere indifference to and an ignoring of the Confessions, then a feeling of dissatisfaction and antipathy, and, finally,

as a necessary result, open hostility and malignant attacks. At the Chambersburg convention, in 1839, the relation of the body to the Confessions of the Lutheran Church was fully discussed and the conclusion reached that it was not the province of the General Synod to establish a positive theological basis, or to define a fixed standard of Lutheran orthodoxy. Synods applying for admission should not be asked concerning their acceptance of any part of the Lutheran Confessions. The real attitude, however, of the General Synod towards the Lutheran Confessions was clearly manifested, in the year 1845, in the famous letter addressed by the body to the Evangelical Church in Germany, in which it was openly stated: "In most of our church principles we stand on common ground with the Union Church of Germany. The distinctive doctrines which separate the Lutheran and the Reformed Churches we do not consider essential. The tendency of the so-called Lutheran party seems to us to be behind the time. Luther's peculiar views concerning the presence of the Lord's Body in the Communion have long been abandoned by the majority of our ministers." Here is a departure from the faith of the fathers, that shows how far the leaders in the General Synod had left behind them the truly evangelical principles on which the Lutheran Church had been founded in this country. The "so-called" Lutheran party, by which was meant the small party of faithful adherents to the Confessions of the Church, was declared to be behind the times, and not the true exponents of the spirit and attitude of the Lutheran Church in this country. The General Synod, however, was not alone in this attitude of looseness concerning and even hostility to the Confessions. Synods not connected with the General Synod were equally lax, and were pervaded by a spirit of unionism that would not tolerate distinctive Lutheran teaching and practice.

THE DEFINITE PLATFORM.

From the letter of 1845 to the "Definite Synodical Platform" the transition was easy. The time had come when the opposition to the Lutheran Confessions was openly declared on the floor of synod, in periodicals, and in other publications; and this opposition was demanded on the part of those who should apply for admission into the synods connected with the General Synod. The most prominent and most widely known publication of this kind was "The American Recension of the Augsburg Confession;" or, as it is more popularly known, "The Definite Synodical Platform," which

appeared in the year 1855, published anonymously, though it was an open secret that it had been prepared by the Rev. Dr. S. S. Schmucker, with the co-operation of Drs. S. Sprecher and B. Kurtz.

Speaking of the Platform, the author says:[2] "The general principle, on which this Recension was constructed, is to present the doctrinal articles (of the Augsburg Confession) entire, without the change of a single word, merely omitting the several sentences generally regarded as erroneous, together with nearly the entire condemnatory clauses, and adding nothing in their stead." The Platform, he says,[3] "we hold to be a faithful and definite exhibition of the import of the generic doctrinal pledge of the General Synod. The pledge includes, in connection with absolute assent to the Word of God, as the only infallible rule of faith and practice, the belief 'that the fundamental doctrines of Scripture are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession;' and the Platform is an unaltered copy of these articles of that confession, only omitting those parts which we know by long acquaintance with American Lutherans to be generally regarded by them not only as non-fundamental, but *erroneous*. The Definite Platform, therefore, retains even more of the Augsburg Confession than the General Synod's pledge requires. . . The Platform is, therefore, more symbolic than the General Synod's doctrinal basis." This Recension, "constructed in accordance with the principles of the General Synod," was published for the purpose of enabling its members to obtain a clear knowledge of its doctrinal basis, especially those members who were "surrounded by German churches, which profess the entire mass of former symbols."

The attitude assumed by this so-called Recension of the Augsburg Confession was that no one should be received into synodical membership who did not hold the position which it set forth, or who would not be satisfied with this "as a sufficient basis for harmonious co-operation in the same church"[4] In this document is lacking, besides other parts of the Confession, the whole Lutheran doctrine of the Sacraments, of Baptism, as the washing of regeneration, and of the real presence in the Lord's Supper. It charges the Augsburg Confession with five errors; namely, "the approval of the ceremonies of the Mass, private confession and absolution, denial of the Divine obligation of the Christian Sabbath, baptismal

[2] American Lutheranism Vindicated, by S. S. Schmucker, D. D., Baltimore, 1856, page 61.

[3] American Lutheranism Vindicated, p. 15.

[4] American Lutheranism Vindicated, p. 172.

regeneration, and the real presence of the body and blood of the Saviour in the Eucharist." [5]

But the authors of this document had gone too far in their opposition to the venerable Confession of Augsburg. They had "o'ershot" themselves in their enumeration of, what they called, errors. Even many of those who were opposed to the Confession, and all Confessions, were not willing to go as far as the authors of the Platform wanted them to go. The Platform and its principles were at once attacked within and outside of the General Synod. Those who were loyal to the Confession, many of whom were members of the General Synod, showed the groundlessness and utter lack of principle in the position taken by the framers of this document. "Wherever the attempt was made to secure for it synodical approval, the 'Platform' was almost universally rejected, while strong resolutions repudiating and condemning it were passed in a number of the larger and older synods." [6] Probably the most thorough refutation of this was made by the Rev. W. J. Mann, D.D., in his "Plea for the Augsburg Confession." [7] The Platform proved a failure, largely because, says Dr. Krauth, nearly ten years after its publication, in 1865, "it was too open and explicit and avowed for many who in principle were perfectly at one with it. Between its enemies, who opposed it because of its mischievous departing from the faith, and its friends, who were alarmed at its candid revelation of the real spirit and design of the schismatic element in the Church, and the most thorough-going men of its own position, who thought it left too much, it went to the ground, as to its form, but in fact it lives now," and its spirit predominated in the General Synod for some time longer. Unionism and looseness in doctrine and practice were encouraged by the supporters of the Platform, but repudiated by the defenders of the Confession, who constituted no small minority in the General Synod, as subsequent events proved.

GROWTH OF CONSERVATISM.

The conservative minority consisted of a number of synods which had entered the General Synod in the year 1853. In that year the old Mother Synod—the Ministerium of Pennsylvania—after a period of thirty years, resumed its formal connection with

---

[5] American Lutheranism Vindicated, p. 63.

[6] Lutheran Cyclopedia, Article—*Definite Platform.*

[7] A Plea for the Augsburg Confession, in Answer to the Objections of the Definite Platform. An address to all Ministers and laymen of the Evangelical Lutheran Church of the United States, by W. J. Mann, Philadelphia, 1856.

the General Synod, under certain clearly defined conditions, by which the Ministerium retained its own constitution and form of government, its own confessional basis, which was clearly at variance with that of the general body, and the regulation of its own affairs, as it had done during the previous years. It did more. It reserved the right of its delegates to protest against any violation of the General Synod's constitution, and any un-Lutheran position or practice of that body, to withdraw from its sessions, in order to report to the Ministerium, without, however, taking the Ministerium out of the General Synod. On this clearly defined and well understood position the Ministerium of Pennsylvania re-entered the General Synod in 1853.

Following is the action taken by the Ministerium, at its convention, held in Trinity Church, Reading, Pa., 1853, in reference to its reunion with the General Synod, by a majority vote of twenty-four:[8]

"Whereas, the union of all parts of the whole Evangelical Lutheran Church is highly desirable; and, whereas, this Synod is deeply sensible of the duty, not only 'to keep the unity of the spirit in the bond of peace,' but also to co-operate with our brethren of the household of faith in the promotion of every good work, for the general welfare of all parts of the entire church; therefore, resolved,

"That this Synod renew again its active connection with the so-called 'Evangelical Lutheran General Synod of the United States of North America,' approving of the principles laid down in its Constitution for the Government of the several Evangelical Lutheran Synods of which it is composed, and in regard to their relation to each other, and their mutual active operations.

"2. That this Synod regards the General Synod simply as an association of Evangelical Lutheran Synods, entertaining the same views of the fundamental doctrines of the gospel, as these are expressed in the Confessional writings of our Evangelical Lutheran Church, and especially in the *Unaltered Augsburg Confession,* and that we advert to the fact that the General Synod is denied the right by its Constitution of making any innovations or alterations of this faith. See Art. III, § 2, 3, where it is said: 'But no General Synod can be allowed to possess or arrogate to itself the power . . . to introduce such alterations in matters appertaining to the faith . . . as might in any way tend to burden the consciences of the brethren in Christ.'

[8] English Minutes of the Minist. of Penna., Reading, 1853, pp. 18, 19.

"3. That this Synod in its union with the General Synod retains its own Constitution and form of Government, and also the right to regulate its own internal affairs as previous and heretofore.

"4. That we neither intend nor ever expect that the principles which have hitherto governed our Synod in respect to church doctrine and church life shall suffer any change whatever by our connection with the General Synod, but that, should the General Synod violate its Constitution and require of our Synod or of any Synod, as a condition of admission or of continuation of membership, assent to any thing conflicting with the old and long established faith of the Evangelical Lutheran Church, then our delegates are hereby required *to protest against such action,* to withdraw from its sessions, and to report to this body.

"5. That we again earnestly request the Synods of Ohio, and all other Evangelical Lutheran Synods that are not yet connected with the General Synod, to accede to the desire of the General Synod, to join us in uniting with it on the same principles, so that the individual parts of the Evangelical Lutheran Church may labor unitedly and more efficiently for the general welfare of the whole Church.

"6. That the Secretary inform the Evangelical Lutheran Synod of Ohio immediately of the adoption of these resolutions (as it will meet shortly), and request that body, if it resolve also to join the General Synod with us, to unite in inducing other Synods to do the same, and to co-operate with us generally in the good cause.

"7. That we present our sincere thanks to the Evangelical Lutheran Synods of West Pennsylvania, New York, Maryland, etc., for the fraternal manner in which they have co-operated with us in this matter, and ask their continued co-operation with us.

"8. That, at this Synodical Convention, we elect the required number of Delegates and their Alternates, to represent this body in the next General Synod.

"9. That we earnestly implore the great Head of the Church to accompany this action with divine blessing, so that it may redound to his glory, to our union and to the welfare of our beloved Zion."

In this action the Ministerium stated its position clearly and fully as an evidence of its return to confessional fidelity, no matter how far it may have had departed from the Confessions in the past. Already at its convention, at Pottsville, Pa., in 1850, the Ministerium had placed itself on record in reference to its confessional basis.

The (Second) Conference desired that the Synod should give an expression of opinion in regard to the Symbolical Books, and especially with reference to the Unaltered Augsburg Confession. A number of the brethren embraced this opportunity of expressing their opinions upon this subject. All spoke freely, and, after the matter had been discussed for some time in a kind and harmonious spirit, the following resolution was unanimously adopted:

"That, like our fathers, we regard ourselves as a part of the one and only Evangelical Lutheran Church; that we, too, acknowledge the Word of God as contained in the Holy Scriptures as the only ground of our faith, and that we, too, have never renounced the confessions of our church, but continue to regard them as a faithful exposition of the Divine Word."[9]

After the action of the Reading convention, in 1853, had been taken, the Rev. W. J. Mann presented the following preamble and resolutions, which were unanimously adopted:[10]

"Whereas, the Evangelical Lutheran Church has, of late, arrived at clearer views of its doctrinal and other distinctive features; and, whereas, we are justified in expecting that both the internal and external welfare of our church will be thereby essentially promoted; and, whereas, we recognize the importance of a historico-confessional basis for the church; therefore, resolved,

"A. That we also in common with the Evangelical Lutheran Church of our fathers acknowledge the collective body of the Symbolical Books as the historico-confessional writings of the Evangelical Lutheran Church, and that we also, like the Evangelical Lutheran Church of former times, accord to the Unaltered Augsburg Confession and Luther's Small Catechism an especial importance among our Symbolical Books generally.

"B. That we enjoin it upon all the ministers and candidates of our church as their duty to make themselves better and more thoroughly acquainted with these venerable documents of the faith of our fathers than has hitherto been the case with many.

"C. That it is not by any means our intention hereby to diminish the absolute authority of the Holy Scriptures, but much rather to place them in the clearest light possible, and that we by no means design through these Symbols to place constraint upon the consciences of any, but much rather through them to bind the conscience to the Holy Scriptures as the Divine Source of Truth."

At this convention, also, the Rev. Charles F. Schaeffer, D.D.,

[9] English Minutes of the Ministerium of Pennsylvania, Pottsville, 1850, p. 12.
[10] English Minutes of the Ministerium of Pennsylvania, Reading, 1853, p. 32.

chairman of a committee appointed in 1852 "to present a report on the sense in which this body employs the expression: Confession of the Evangelical Lutheran Church," presented a full report, which was directed by the synod to be published in the "Evangelical Review," together with the preamble and resolutions quoted above.[11]

On the basis of the resolutions considered and adopted at the Reading convention, the Ministerium of Pennsylvania re-united with the General Synod. How gladly the Ministerium was received by the General Synod, at this time, may be seen from the following words of its president, the Rev. S. S. Schmucker, D.D., in the opening sermon, at the convention of that body, held at Winchester, Virginia, in May, 1853:[12]

"We believe the noble and enlightened position, recently expressed by the Mother Synod of our American church, whose representatives we have the pleasure of again greeting amongst us on this occasion, to be correct, that all the different Lutheran Synods of our land are prepared for external union in this General Synod, because they all receive the great fundamental doctrines of our beloved church (that is, the points of difference between them are of minor importance). It therefore inevitably follows that if such a fundamental union be a just and appropriate preparation for the advisory union contemplated by the constitution of this body, then giving prominence to these points of agreement must tend to promote and preserve union amongst us, and such a union, too, as characterized the golden ages of Christianity, such a union as tends to give glory to God in the highest and peace amongst his children on earth."

With the Ministerium of Pennsylvania entered the synods of Pittsburgh, Texas, and Northern Illinois, and it seemed as if the effort made to unite the entire Lutheran Church in this country in one large general body was about to be consummated. The entrance of these synods, with their publicly avowed adherence to the Confessions, materially strengthened the conservative party in the general body; but the radical element was still too strong and active in its opposition, and hence this promising prospect of union and harmonious action failed in its accomplishment. When, therefore, the Definite Platform appeared, in 1855, and efforts were made

---

[11] Evangelical Review, Gettysburg, Vol. V., 1853, pp. 189-213. This is a very complete presentation of the confessional position of the Ministerium of Pennsylvania, and well worthy of careful perusal in connection with our history, but too lengthy for reproduction in this chapter.

[12] "The Peace of Zion." A Discourse preached before the General Synod, at Winchester, Va., May 22, 1853. Printed at Gettysburg, 1853. See pp. 22, 23.

to make it the doctrinal basis of the General Synod and its adoption a test of admission into that body, the members of the Ministerium were among the first to raise the cry of alarm and to protest vigorously against the action of the body. The Ministerium of Pennsylvania took the following action at its convention, at Lancaster, Pa., in 1856:[13]

"Whereas, the Evangelical Lutheran Church in the United States has of late, in certain places, been agitated to a degree threatening to the peace of the church, and likely to awaken unkind feelings, by a pamphlet entitled 'Definite Platform, etc.,' which professes to be an improvement on the Augsburg Confession—the venerable, common Confession of the entire Lutheran Church in the old world and the new—and in view of the fact that as the oldest Evangelical Lutheran Synod in this country we feel it our duty publicly to bear our testimony to the faith of our Fathers, in opposition to every innovating attempt to lay violent hands on the ancient foundations of faith; hoping, at the same time, by such testimony, to strengthen the faith of the brethren with whom we desire to remain united 'in unity of spirit and in the bond of peace;' therefore resolved,

"That we see no reason to express ourselves otherwise than we have done in the resolutions on this subject, passed by this Synod at Pottsville and Reading (1850 and 1853), and that we believe that our opinion of views presented on the Platform are therein sufficiently expressed."

Signed: W. J. Mann, F. W. Geissenhainer, E. Peixoto, C. W. Schaeffer, Charles A. Hay, Horatio Trexler, Jonathan Reichert, E. John Deininger.

THE BEGINNING OF THE END.

It could no longer be doubted, however, that there were two parties in the General Synod, the one siding with and acting in the spirit of the Platform, the other strongly and persistently defending the pure faith of the Confessions. When, therefore, the Platform party endeavored to strengthen their side by receiving, in 1859, the Melanchthon Synod—an extremely radical body—the conservative party solemnly protested and tried to prevent the action by voting against the reception of the synod. The majority party went so far as to add to the resolution by which the synod was admitted an urgent fraternal entreaty that the Melanchthon Synod should agree to reconsider and to change its doctrinal basis. But

[13] English Minutes, Lancaster, Pa., 1856, p. 27.

even this compromise did not satisfy the conservative party, and the decision on this conditional reception of the synod was reached after a protracted struggle by a vote of ninety-eight in favor and twenty-six against the measure. This was the beginning of the end. It was evident that those men and synods that remained faithful to the Confessions could not conscientiously, without great compromises, remain in a body where unfaithfulness in doctrine and laxity in practice were the order of the day, and where open hostility to the Confessions was lauded and rewarded as a mark of fidelity to the Church. Nevertheless, the break did not come at once, for the conservative party was unwilling to disrupt the general body without making most strenuous efforts to bring about a unity in doctrine and practice. So the struggle continued for a number of years, with the hope of final success in the attainment of a full and complete acknowledgment of the Confessions of the Church.

THE YORK CONVENTION.

As the time for the convention of the General Synod at York, in 1864, was approaching, the general feeling seemed to prevail that a crisis was at hand. Shortly before the convention, Dr. Krauth, editor of the "Lutheran and Missionary," in the issue of May 5, 1864, sent forth an earnest warning to the Church in these words:[14]

"Let there be pure love for each other and just forbearance where there are conscientious differences, but let there be also a deep love for the truth and fraternal plainness of speech. Men cannot build together unless they are agreed as to what shall be built. We who are in our inmost souls convinced that the faith of our Church, in whole and in each of its parts, is the very truth of God's Word, cannot believe in the hearty sympathy and coworking of those who regard this faith as unscriptural, Romanizing and soul-destroying. We ask, as a simple matter of justice, as a matter of cogent necessity, involving the very peace and life of the Church, that men who bear the same hallowed name with us shall cease to assail the faith, apart from which that name, as a church-name, is deceitful and illusive. With the brethren not perfectly one with us, but who treat the confessed faith of our Church justly, fairly and reverently, we can heartily labor, looking for and praying for that time surely coming when God shall

[14] Quoted from Dr. Spaeth's pamphlet on the "General Council of the Evangelical Lutheran Church in North America," Philadelphia, 1885, p. 9.

bring us to see eye to eye, when He shall have ripened us for an unequivocal confession together of the whole truth. But with those who regard the looseness which rationalism has brought into our Church as normal, a thing to be perpetuated as good in itself, with these all unity is impossible, and the sooner the attempt to keep it up is abandoned the better."

Despite this earnest warning, the same spirit was again manifested, as that of 1859, in the action of the General Synod in regard to the admission of the Franckean Synod, at the convention at York in 1864. This was an un-Lutheran Synod, which not only did not endeavor to hide its variance with the Confessions of the Lutheran Church, but openly boasted of it, as is shown by the report of its president, in his annual report of the Synod in the following year, 1865, after the synod's admission to the General Synod at York. He said:[15]

"For a quarter of a century we maintained a separate existence, but at last concluded to form a connection with it (the General Synod), as it might serve a good purpose to unite all the District Synods in General Council, and as there was nothing in the constitution to burden our consciences. Our admission, however, was opposed by a party, mainly on the ground that we had not formally adopted the Augsburg Confessions; and, as a compromise, we were required to adopt its doctrinal articles as a substantially correct exhibition of the fundamental doctrines of the Word of God. Thus qualified, we could consistently adopt it. Now, however, we are asked to do much more, viz.: to amend the Constitution by inserting in it an unqualified recognition or endorsement of the entire Augsburg Confession and bind it as a creed upon our Synod and our consciences. Are we, my brethren, prepared to do this, to do violence to our honest convictions and become a reproach of Protestant Christianity? I hope not."

This antagonistic position is still further illustrated by the opinion of Vice-Chancellor L. H. Sanford, delivered July 17, 1844, in which he declares concerning this synod:[16]

"That the rule or standard of the Franckean Synod is entirely different and fundamentally at variance with the rule and standard of the Evangelical Lutheran Church, established and declared by the Augsburg Confession of faith. They are not a 'regularly constituted Synod.' They have set aside the standards of the Lutheran

---

[15] Minutes of Franckean Synod, 1865, p. 8.

[16] Quoted in "Lutheran and Missionary," April 28, 1864.

Church and adopted a new Confession of Faith, which places them in a position held by no Lutheran Synod in the United States."

That this opinion, even from the point of view of the secular courts, was correct can be seen by referring to the Charter of the Western Conference of the Franckean Synod, where, in article five, the following statement occurs:[17]

"Believing as we do with other good men, both in and out of the Lutheran Church, that the Augsburg Confession does teach Baptismal Regeneration, Christ's Bodily Presence in the Eucharist, Private Auricular Confession and Priestly Absolution, and sets aside the Divine Institution and Obligation of the Christian Sabbath, therefore no minister or candidate for the ministry who advocates a subscription to the Augsburg Confession as a test of ministerial office, or church membership, shall be received into our connection. Neither shall they be employed to teach in our classical or theological schools of learning, and we advise our churches not to employ such as their pastors."

This, it will be observed, was the position taken by the framers of the Definite Platform, with reference to the Confession of Augsburg, and was the avowed position of many in the General Synod, but a position against which the conservative party most solemnly protested at the time of the publication of the Platform, and again at the time of the admission of the Melanchthon and Franckean synods. Notwithstanding all this, known to many, if not to all the members of the General Synod, the Franckean Synod was received, in 1864, as an integral part of the General Synod in the face of earnest protests by earnest and good men.

It may be of interest, it is certainly important for the proper understanding of this whole transaction, to present a synopsis of the record of the General Synod, at that time. At the first session it was resolved "that the Franckean Synod be admitted as an integral portion of the General Synod, so soon as they shall give formal expression to their adoption of the Augsburg Confession, as received by the General Synod."[18] This was followed by a communication from the delegates of the Franckean Synod in these words:[19]

"As we think that there was a misunderstanding on the part of the General Synod in regard to the position of our Synod relative to the doctrinal position of the former body, we therefore beg

---

[17] Quoted from "Lutheran and Missionary," March 1, 1866, where it is quoted from the "Lutheran Observer."

[18] Minutes of General Synod, York, 1864, p. 12.

[19] Minutes of General Synod, York, 1864, p. 17.

leave as the delegation of the Franckean Synod to inform the General Synod that, in adopting the Constitution of that body, the members of the Franckean Synod fully understood that they were adopting the doctrinal position of the General Synod, viz.: that the fundamental truths of the Word of God are taught in a manner substantially correct in the Augsburg Confession."

After this communication had been read, a motion was made and carried to reconsider the action of the previous day in reference to the reception of the Franckean Synod. A long discussion followed, which was continued until Monday, May 9, during which various propositions were made and rejected. The matter was finally disposed of by the adoption of the following preamble and resolution, by a vote of ninety-seven to forty, to wit:

"Whereas, the Franckean Synod of New York has made application for admission into the General Synod, and has adopted its Constitution and sent delegates to this meeting; and whereas, these delegates have declared in writing that their Synod clearly understood that, in adopting the Constitution of the General Synod, it adopted the doctrinal basis of the General Synod; and whereas, it is desirable that said Synod should express, in a more formal manner, its adherence to said doctrinal basis, therefore resolved,

"That the Franckean Synod is hereby received into connection with the General Synod, with the understanding that said Synod, at its next meeting, declare, in an official manner, its adoption of the doctrinal articles of the Augsburg Confession, as a substantially correct exhibition of the fundamental doctrines of the Word of God."

The credentials of the delegates of the Franckean Synod were then presented and their names entered upon the roll of the General Synod. But the Rev. Dr. C. W. Schaeffer at once gave notice that he and others would enter their protest against this action as a violation of the Constitution of the General Synod. The protest is here given as an important historical document, and as helping towards a clear and full understanding of the causes which led to the final disruption of the General Synod:[21]

"The undersigned, members of the General Synod, having cast their votes against the admission of the Franckean Synod, beg leave to record the reason of their so voting, and to enter their earnest and respectful protest against the action of the General Synod in the case.

---

[20] Minutes of General Synod, York, 1864, p. 18.

[21] Minutes of General Synod, York, 1864, pp. 23-25.

"We are happy to disclaim any, the least disposition, to impugn the motives of the brethren who were pleased to favor the application of the Franckean Synod; but we are at the same time free to express the deep grief we feel in the conviction that, by this action of the General Synod, its Constitution has been sadly and lamentably violated. That violation consists of the following particulars:

"1. The Constitution of the General Synod, in Article III, Section 3, provides for the admission of regularly constituted Lutheran Synods solely. A regularly constituted Lutheran Synod is one that 'holds the fundamental doctrines of the Bible, as taught by our Church.' By universal consent these doctrines, so taught, are explained in the Augsburg Confession. The whole history of the Franckean Synod presents it as having no relation nor connection whatever with the Augsburg Confession; and upon diligent examination of its official documents we have failed to discover any evidence that it has ever accepted of said Confession. It is not, therefore, a regularly constituted Lutheran Synod; and, by admitting it as an integral part of the General Synod, the General Synod has violated its Constitution.

"2. The General Synod is forbidden by its Constitution, Article III, Section 3, 'to introduce such alterations in matters appertaining to the faith as might in any way tend to burden the consciences of the brethren in Christ.' With the strongest disposition to cherish a high personal regard for the brethren of the Franckean Synod, we cannot refrain from solemnly declaring that our consciences are burdened by holding Synodical connection with a body, the declaration of whose faith is that of the Franckean Synod, which declaration remains in force to this day.

"Its admission, therefore, being so far a practical alteration of matters appertaining to the faith, and the setting up of a new doctrinal standard of admission, is a violation of the Constitution.

"3. The General Synod, in the spirit of its Constitution, requires and prescribes certain conditions as pre-requisite to the admission of any Synod into connection with it. It has admitted the Franckean Synod as an integral part of itself, without a compliance with these conditions on the part of said Franckean Synod, and in so doing has violated its Constitution and established a precedent which, if allowed to stand, will, we conceive, be followed by most lamentable results.

"We do, therefore, respectfully, yet most earnestly, protest against the late action, by which the Franckean Synod was ad-

mitted; and request that this, our protest and plea on behalf of the Constitution of the General Synod, may be entered on the Minutes."[22]

This protest was entered on the minutes and a committee was appointed, of which the Rev. Dr. H. L. Baugher was chairman, to answer it. Following is the reply:[23]

"The Committee appointed to reply to the Protest of the delegation of the Synod of Pennsylvania and others represent that the action of the protestants is based upon three allegations:

"1. The Franckean Synod is not a regularly constituted Luth-Lutheran Synod within the meaning of the Constitution of the General Synod, Article III, Section 3. It is admitted that the Constitution of the General Synod does not define the mode by which a regularly constituted Lutheran Synod may be formed. The protestants therefore make their own definition, and affirm that a Lutheran Synod, by universal consent, is one which holds the doctrine of the Bible, as taught in the Augsburg Confession. We accept the definition and go with them one step farther and admit that the Franckean Synod has not formally adopted the Augsburg Confession. They have, however, formally adopted the Constitution of the General Synod and have declared verbally, and in the most solemn manner, in a written record, which is a part of the minutes of this body, 'that they believed that in adopting the Constitution of this Synod they were adopting the doctrinal basis which is required by this Synod,' which is the Augsburg Confession. What these brethren affirm that they believed they were really doing, they do not hesitate to declare their Synod will do formally at its next regular session. Moreover, for the purpose of securing the ends of truth and righteousness in this matter, and to satisfy the minds of the doubting and fearful, the resolution of this body requires them to adopt in a formal manner the doctrinal basis of the Lutheran Church, viz.: the Augsburg Confession, as containing the fundamental doctrines of the Word of God, or forfeit their connection with this body. We think, therefore, that

---

[22] This protest was signed: *Ministerium of Pennsylvania:* C. W. Schaeffer, G. F. Krotel, B. M. Schmucker, G. A. Wenzel, B. W. Schmauk, C. F. Welden, L. L. Houpt, C. F. Norton, C. Pretz, J. Reichard; *Pittsburgh Synod:* W. A. Passavant, Daniel Garver, Gottlieb Bassler, C. Yeager; *East Pennsylvania Synod:* A. C. Wedekind; *Ministerium of New York:* A. Wetzel, R. Adelberg, A. Uebelacker, John Haas; *Maryland Synod:* L. D. Maier, John Loats; *Evangelical Synod of Ohio:* S. H. Swingle; *Olive Branch Synod:* J. A. Kunkleman; *Synod of Illinois:* George A. Bowers, John T. Boetticher, Edward Roessler; *Synod of Northern Illinois:* S. W. Harkey, and *Evangelical Synod of Iowa:* A. Axline.

[23] Minutes of General Synod, York, 1864, pp. 41, 42.

whilst we have conceded to the Franckean Synod confidence in their affirmed conviction, we have secured the General Synod against the introduction into its body of a Synod which is not Lutheran.

"2. The protestants complain that we have violated the Constitution by introducing alterations in it pertaining to the faith, which burdens their consciences. We solemnly declare that we have not willingly or consciously violated the Constitution of this Synod, nor burdened the consciences of these brethren, nor set up a new doctrinal standard of admission, nor do we think that their statements prove that we have. In confirmation of this position, we refer to what has been written in reference to the first allegation.

"3. They allege that we have admitted the Franckean Synod without a compliance with the conditions required by the Constitution. We reply that they (the Franckean Synod) aver that they have really, although not formally, complied, and that their formal compliance shall be secured at their next stated meeting.

"Inasmuch as the Constitution of the General Synod is indefinite in its requirements on this point, we have yielded this point as has been done in the admission of other Synods, until the formal action required may be had. We have yielded to the consciences of some of the brethren that we might more certainly harmonize the whole Synod."

Signed: H. L. Baugher, W. H. Harrison, W. M. Kemp.

Besides the protest already presented on a preceding page, the Rev. C. W. Schaeffer, D.D., presented the following document signed by all the delegates of the Ministerium of Pennsylvania:[24]

"Fathers and Brethren: At the time of the re-union of the Pennsylvania Synod with the General Synod, it was resolved by the former body that 'should the General Synod violate its Constitution and require of our Synod assent to anything conflicting with the old and long-established faith of the Evangelical Lutheran Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions, and report to this body.'[25]

"The undersigned, therefore, representing the Synod of Pennsylvania, fully persuaded that the terms upon which the Franckean Synod was admitted into the General Synod are in direct violation of the Constitution of the General Synod, hereby protest against said act of admission and withdraw from the sessions of the Gen-

---

[24] Minutes of General Synod, York, 1864, pp. 25, 26.
[25] English Minutes Ministerium of Pennsylvania, 1853, p. 13.

eral Synod in order to report to the Synod of Pennsylvania at its approaching convention."

Signed: C. W. Schaeffer, G. F. Krotel, G. A. Wenzel, B. M. Schmucker, B. W. Schmauk, C. F. Welden, L. L. Houpt, C. F. Norton, C. Pretz, Jonathan Reichard.

The delegation of the Ministerium of Pennsylvania, in accordance with the instructions of their Synod and the declaration just made, then withdrew in a body from the sessions of the General Synod, in order to report to their Synod, but by this action they did not understand that they were taking their synod out of connection with the General Synod, and this was the generally prevailing opinion at the time. After the withdrawal of the Pennsylvania delegation, efforts were made in the General Synod, which seemed to indicate a change for the better. Resolutions were passed which appeared to be the expression of an earnest desire to do more and better justice to the Confessions of the Lutheran Church, and which were intended to heal the breach, if possible, at the eleventh hour.[26] But all these efforts fell far short of being a full and hearty adoption of the Unaltered Augsburg Confession, in its original sense as thoroughly in conformity with the pure truth of which God's Word is the only rule. The following amendment to the Constitution was, however, proposed, and the secretary was instructed to forward a copy to the presidents of the district synods in connection with the General Synod for consideration and action.[27]

Amendment to Article III, section 3, in relation to the admission of Synods. Strike out said section 3, and insert the following: "All regularly constituted Lutheran Synods, not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran Church of our fathers the Word of God, as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word, may at any time become associated with the General Synod by complying with the requisitions of this Constitution and sending delegates to its convention according to the ratio specified in Article II."

In addition to the action already noted, the Rev. Dr. W. A. Passavant presented the following preamble and resolution in

[26] Dr. Spaeth's "General Council," p. 11.
[27] Minutes of General Synod, York, 1864, p. 39.

reference to alleged errors in the Augsburg Confession, which were also adopted. This document, which had been passed several years before by the Pittsburgh Synod, on motion of Dr. Krauth, is as follows:[28]

"Whereas, the General Synod of the Evangelical Lutheran Church in the United States has recognized the Augsburg Confession, both in the Constitution of the Theological Seminary and in the Constitution recommended to District Synods, as well as in her Liturgy; and, whereas, our churches have been agitated by the imputation of grave and dangerous errors in the Confession, so that amid conflicting statements many who are sincerely desirous of knowing the truth are disturbed, knowing not what to believe, and the danger of internal conflict and schism is greatly increased; and, whereas, the General Synod, according to its Constitution, 'shall apply all their powers, their prayers and their means towards the prevention of schisms among us,' we, therefore, in Synod assembled, in the presence of the Searcher of hearts, desire to declare to our churches and before the world our judgment in regard to the imputation of these errors and the alienation among brethren which may arise from them; resolved,

"That while this Synod, resting on the Word of God as the sole authority in matters of faith and its infallible warrant, rejects the Romish doctrine of Transubstantiation and with it the doctrine of Consubstantiation, rejects the Romish mass and all the ceremonies distinctive of the mass; denies any power in the sacraments, as an *opus operatum,* or that the blessings of Baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Sabbath, and while we would with our whole heart reject any part of any confession which taught doctrines in conflict with this our testimony, nevertheless, before God and His Church we declare that, in our judgment, the Augsburg Confession properly interpreted is in perfect consistence with this our testimony and with the Holy Scriptures as regards the errors specified."

In presenting this series of documents the aim has been to show, on the one hand, the decided stand taken by the conservative party, and, on the other, the forward steps taken by the General Synod towards a clearer confessional position, undoubtedly

[28] Minutes of General Synod, York, 1864, pp. 39, 40.

hastened by the positive stand taken by many with reference to the Confession, and an earnest desire to prevent the threatened disruption, which seemed to be inevitable. The General Synod, at that time, still regarded the Ministerium of Pennsylvania as an integral part of the general body, and sent the proposed amendments and other resolutions to this body, as to all the district synods, for ratification. The Pennsylvania Ministerium also regarded itself still a member of the General Synod and acted accordingly. After their withdrawal from the sessions at York, the delegates of the Ministerium reported to their Synod, and their action was sustained, without, however, withdrawing the Ministerium from connection with the general body. The Ministerium, in order to show that it still considered itself a member of the general body, not only elected its full quota of delegates for the convention of the General Synod to be held in 1866, but even changed the time of its own convention, in order to enable its delegates to be present at that convention. Meanwhile, however, the Ministerium established, in 1864, its own Theological Seminary at Philadelphia, showing that it had no great faith in the York resolutions looking toward a clearer confessional position of the general body, and hoping, by having a seminary of its own, to counteract the influences that went forth from the General Synod's institutions at Gettysburg. It cannot be denied that by this important and far-reaching step taken by the Ministerium the rupture between the two parties in the General Synod was actually sealed before the convention at Fort Wayne in 1866, though as far as external appearances were concerned both the General Synod and the Pennsylvania Ministerium arranged for the coming convention as if the prospects were favorable for the peaceable settlement of existing difficulties.

THE FORT WAYNE CONVENTION AND THE FINAL RUPTURE.

The twenty-second convention of the General Synod was held at Fort Wayne, Indiana, in May, 1866. The Ministerium of Pennsylvania sent its full quota of delegates to this convention, as it had done to other conventions; but, in accordance with a previously arranged plan[29] of the President of the General Synod, the Penn-

[29] In THE LUTHERAN of December 27, 1884, the Rev. Dr. B. M. Schmucker, a member of the Pennsylvania delegation in 1866, gives the following account of this prearranged plan: "On the journey to Fort Wayne Dr. S. S. Schmucker, of Gettysburg, told me that an extended correspondence between prominent men of the General Synod, many of them delegates to the approaching meeting, had been held, that they had carefully considered the situation and that they had resolved that the Ministerium of Pennsylvania should no longer be connected with the General Synod. He calmly re-

sylvania delegation was, on a parliamentary technicality, prevented from taking part in the formal organization of the body for the transaction of business. At the organization of the convention, when the roll of synods was called and the time had come for the Pennsylvania delegates to present their credentials and take their seats as members of that convention, the President, the Rev. Dr. S. Sprecher, gave the following decision:[30]

"The chair regards the acts of the delegates of the Pennsylvania Synod, by which they severed their practical relations with the General Synod, and withdrew from the partnership of the Synods in the governing functions of the General Synod, as an act of the Synod of Pennsylvania, and that consequently that Synod was out of practical union with the General Synod up to the adjournment of the last Convention, and as we cannot know officially what the action of that Synod has been since, she must be considered as in that state of practical withdrawal from the governing functions of the General Synod, until the General Synod can receive a report of an act restoring her practical relations to the General Synod; and as no such report can be received until said synod is organized, the chair cannot know any paper offered at this stage of the proceedings of the Synod as a certificate of delegation to this body."

An appeal was at once taken from this decision, but the chair was sustained by a vote of seventy-seven against twenty-four. The regular order of business was suspended and a heated discussion ensued on what was called the "Case of the Synod of Pennsylvania," which continued during several days. A special committee was appointed to report on this matter the following morning. The committee presented the following report[31] on the "Case of the Pennsylvania Synod," to wit:

"Your committee respectfully report that, in accordance with the public notice given in the Church, they assembled at the specified time and place to take into consideration the case of the Pennsylvania Synod, and any credentials or documents which the delegates of said Synod might, in accordance with the public invitation

---

viewed the position on both sides and gave the reasons why it was better for peace and unity that this course should be taken, and, being assured of the support of a majority of votes, the action was decided on. He said that the mode in which this action would be shaped was not at that time determined, but would be by farther conference. The parliamentary process of the president, which provoked such extended discussion, was in fact a mere incident of little importance, the end having before been determined on."

[30] Minutes of General Synod, Fort Wayne, 1866, p. 4.

[31] Minutes of General Synod, 1866, pp. 16, 17. Minutes of Ministerium of Pennsylvania, 1866, Appendix, pp. 7, 8.

given by the President of the General Synod,[32] see fit to present. Your Committee regret to report that no credentials or other documents were communicated to them, and their only recourse was to the Minutes of the Synod of Pennsylvania during the two years since the session of the General Synod. After mature consideration of the case your Committee resolved: 1. To present to the Synod a statement of the facts of the case, as appears from the Minutes of the Pennsylvania Synod referred to and from earlier Minutes; and 2. On the basis of these facts, to submit several resolutions.

"It appears, then, that the Synod of Pennsylvania was one of the original Synods which formed the constitution of this body, in 1820, at Hagerstown, that they attended one meeting of the General Synod in 1821, and in the spring of 1823 withdrew from this body, and resolved not to have any connection with it again until requested to do so by their congregations; that for thirty years thereafter they had no connection whatever with this body; that when, in 1853, they re-entered into connection with it, they proposed only a qualified connection, specifying a contingency, on the occurrence of which their delegates were instructed, by a standing resolution, to withdraw from the sessions of this body and report to their Synod; that the admission of the Franckean Synod, in 1864, was, in the judgment of their delegates, such a case, and they therefore protested against said action, withdrew from the sessions of General Synod and reported to their Synod; that this Synod, after full discussion, approved the action of their delegates by a unanimous vote, that at their meeting in 1864 they resolved, 'that the consideration of the future relation of this Synod to the General Synod be postponed until the time of election of delegates to that body shall again recur;' that at the meeting of 1865, they elected delegates to this body, with the declaration that 'the Synod desires it to be distinctly understood that it has not ceased to approve of the protest and withdrawal of its last delegation at the meeting at York;' and also resolved, that 'this Synod now, as ever, reserves to itself the right, asserted in the resolutions, adopted at the time of the election of its delegation to the General Synod in 1853, and which prompted the action of our delegation at the convention of York, in 1864; that the delegation thus elected made their appearance at this meeting and tendered their credentials during and after calling the roll of Synods, before the election of officers and

[32] The Pennsylvania Delegation received no official notice of this invitation. See Minutes of Pennsylvania Ministerium, 1866, Appendix, p. 10.

organization of the Synod, when the President, as stated above, ruled that the Pennsylvania Synod was out of practical union with the General Synod and must be regarded as in a state of practical withdrawal until after the organization had been completed, when its relations to the General Synod could be restored, and this decision being sustained by a vote of the house, their case was not taken up until after the organization, when they were called on to present their credentials, but declined to do so; that your Committee was then appointed, to whom the matter was referred to report on.

"Having thus detailed the facts of the case, your Committee present the following resolutions:

"1. That this Synod regarded the condition annexed by the Synod of Pennsylvania to the appointment of their delegates as contrary to that equality among the Synods composing this body, provided for by the Constitution of this Synod.

"2. That whatever motives of Christian forbearance may have induced this Synod to receive the Pennsylvania delegates, in 1853, with this condition, the unfavorable influence since exerted by it render it very desirable that the said condition be rescinded by the Synod of Pennsylvania.

"3. That the Synod hereby express its entire willingness to receive the delegates of the Synod of Pennsylvania.

"On motion, it was likewise resolved, that the delegates from the Pennsylvania Synod be requested to waive what may seem to them an irregular organization of this body, and to acquiesce in the present organization."

This report was adopted by the General Synod. On the day following its adoption, the delegates of the Pennsylvania Ministerium were allowed to respond to this action, which they did; the "Response" being read by the Rev. Dr. G. F. Krotel. Those who knew Dr. Krotel will have no difficulty to imagine the clear, ringing tones in which he must have read this response. This important document will be found in the report of the delegation, presented in the next chapter. The response called forth another animated and protracted discussion, during which a number of resolutions were presented and rejected, until finally the convention resolved that they could not conscientiously recede from the action taken by the body, "believing, after full and careful deliberation, said action to have been regular and constitutional."[88]

[88] For all particulars referred to in the several preceding pages see the Minutes of General Synod, Fort Wayne, 1866, pp. 10-27.

After this action, which was made final by the body itself, the Pennsylvania delegation, seeing no further use in remaining, retired from the convention; but before withdrawing the chairman of the delegation, the Rev. Dr. J. A. Seiss, made the following statement:[34]

"The Delegates of the Pennsylvania Synod state to this Convention that in retiring, as they do, they distinctly declare that this, their act, in no sense or degree affects the relation of the Pennsylvania Synod to the General Synod of the Evangelical Lutheran Church in the United States."

To this the President of the General Synod, Dr. Brown, replied:[35]

"This body has not decided at any time that the Pennsylvania Synod was out of the General Synod. But having by its delegation openly withdrawn from the sessions of the General Synod, at York, Pa., the former President ruled that the practical relation of the Synod of Pennsylvania to the General Synod was such, that no report could be heard from that Synod until the General Synod was organized. This ruling of the President was sustained by a very large majority, after an appeal had been taken. Immediately after its organization, the General Synod invited the delegates of the Synod of Pennsylvania to present their credentials and report, and has evinced its readiness at every stage to grant to the Synod of Pennsylvania every lawful privilege and every right. The General Synod hereby extends to the delegation from the Synod of Pennsylvania the assurance of its kindest regard."

PROTEST AGAINST THE ACTION OF THE GENERAL SYNOD.

After the withdrawal of the Pennsylvania delegation the Rev. Dr. W. A. Passavant presented the following protest against the arbitrary action of the General Synod, signed by twenty-eight delegates belonging to the Synods of New York, Pittsburgh, English Ohio, English Iowa, Northern Indiana, Minnesota, Illinois, and Hartwick of New York, to wit:[36]

"The undersigned, delegates of various Synods connected with the General Synod, having cast their votes against the final action of this body, as regards the Pennsylvania Synod, respectfully ask leave to place on record the reasons which led them thus to vote, and at the same time they solemnly and in the fear of God protest against this action, as, in their judgment, irregular and contrary,

[34] Minutes of General Synod, 1866, p. 28.

[35] Minutes of General Synod, 1866, p. 28.

[36] Minutes of General Synod, 1866, pp. 38-40. English Minutes of Pennsylvania Ministerium, 1866, Appendix, pp. 24-26.

both to the Constitution of the Synod and the law of equity as revealed in the Word of God.

"And, *First,* We protest against the decision of the retiring President, afterwards sustained by a majority of the Delegates, by which the Pennsylvania Synod was declared as not being 'in practical relations' to the General Synod, and consequently not entitled to any part in its organization as an *unwarranted assumption of power,* because,

"1. The name of the Pennsylvania Synod was on the official roll of Synods which had been furnished this body by the retiring Secretary and after the withdrawal of the Pennsylvania delegates from the convention in York, the Synod itself is expressly recognized in an official paper as an integral part of the General Synod. In our judgment, therefore, the presiding officer was in duty bound to receive the credentials of the Pennsylvania Synod at a proper time.

"2. The Constitution and By-laws give him no power whatever to exclude Synods, or even to decide as to their relations to the General Synod, but merely make it his duty 'to decide on the validity of the credentials of delegates.'

"3. The reason given by the chair, and sustained by the majority, for such refusal to call the names of all the Synods in the official roll, that the Pennsylvania Synod, by the withdrawal of its delegation from the Convention in York, placed itself out of the governing relations of the General Synod, is not a valid one—*as such withdrawal from the sessions was merely the exercise of a right which was freely conceded by the General Synod to the Pennsylvania Synod at the time of its reception in Winchester, and which was never objected to, either before or on the occasion of its exercise.* The retirement of the Pennsylvania delegation from the further sessions of the Synod in York could not therefore affect the relations of that Synod to the General Synod—the sole object of this act being, as officially expressed, 'in order to report to their own Synod at its approaching convention.'

"4. Even if the Pennsylvania Synod afterwards, by a formal act of separation, had sundered its connection with the General Synod, the President could not, by his own ruling, know this and act upon it until officially notified of such separation.

"5. If such a principle is established, it is placed in the power of any future retiring President to rule 'out of practical relations' any Synod or number of Synods he may deem proper thus to designate, and a majority of the remaining delegates, by sustaining him, may keep out such Synod or Synods until the Convention is organ-

ized, and so long thereafter as they may deem advisable; or may even refuse to give them the rights which belong to all the constituent parts of this Synod, except on conditions which it was known beforehand could never be consented to without the setting aside of solemn compacts between brethren or the sacrifices of Christian principle.

"And, *Secondly*, We solemnly protest against the final action of this body in the case of the Pennsylvania Synod, because, that notwithstanding the most satisfactory evidence officially communicated on the floor of this house, that the Pennsylvania Synod was, at the time of the organization, and continues to be, an integral part of this body, its original relations unchanged, and all its guaranteed rights intact, it has now finally been resolved that the previous action of this Convention in disfranchising it is 'both regular and constitutional,' a course of procedure which, in our judgment, is wholly without precedent in law and sanction in the Gospel of Jesus Christ. Its inevitable consequence must be a future fraught with the most serious results to the Church of God."[37]

This protest was received and forms part of the official record of that convention. A committee was appointed to reply to it, and another to reply to the "Response" of the Pennsylvania delegation." The following document is the reply to the protest, which, after having been heard by the convention, was also made the answer to the "Response:"[38]

"Your committee to whom was referred the Protest read by Dr. Passavant, and signed by a number of the members of this body against the action of the General Synod in the case of the Pennsylvania Synod, beg leave to submit the following answer:

"The position of the protestants rests upon a mistake in regard to the nature and origin of the difficulty in the case of the Synod of Pennsylvania, upon the supposition that it has arisen from the exercise of the ordinary and legitimate rights of the members of an organized and representative body. But it is not such a case. In the exercise of their ordinary and legitimate rights, the integral members of such a body may speak against the passage of any resolution, may vote against it, when the question is put, and by calling for the ayes and noes may have their votes recorded; but

[37] The protest was signed: *Ministerium of New York:* A. Wetzel, R. Adelberg, G. W. Schmucker, R. Neuman; *Pittsburgh Synod:* W. A. Passavant, W. Berkemeier, G. Bassler, Thomas Lane, Lewis Kim; *English Synod of Ohio:* John Rugan, U. Jesse Kniseley, P. Williams, P. Kennedy; *English Synod of Iowa:* A. Axline, W. T. Strobel, J. A. Spielman; *Synod of Northern Indiana:* W. P. Ruthrauff, H. J. Rudisill, N. B. Freeman; *Synod of Minnesota:* F. Fachtmann; *Hartwick Synod:* Lewis Hippe; *Synod of Illinois:* Edw. Roessler.

[38] Minutes of General Synod, 1866, p. 53 sq.; English Minutes of Pennsylvania Ministerium, 1866, Appendix, pp. 26-29.

if they find themselves in a minority, loyalty still requires them to submit to the will of the majority. If they regard the adoption of a resolution as involving a violation of the Constitution of the body, they have still another right—that of *Protest*. They may demand that a respectful protest against the resolution be recorded in the Minutes; thus exonerating themselves from all responsibility for the passage of the resolution, but loyalty requires them still to submit.

"These are all the rights of the integral parts of any organized body, which may be exercised consistently with full and complete membership. If the members of a body feel that they cannot submit even under protest to its action, they may withdraw from it, but this act is the beginning of a revolution, which in its very incipiency severs the practical relations of the revolutionists, and forfeits their share in the governing power or functions of the body; in its completion, it severs all their relations to the body and all their rights in it.

"The President rightly regarded the act of the delegates of the Synod of Pennsylvania, by which they did, during the last Convention, without the consent of the body, withdraw from its sessions, as the act of that Synod, it being an official record in his possession that said Synod fully authorized them to take this step in a specified contingency, of the occurrence of which she had also made them the judges, properly decided that she was out of practical relations to the General Synod, and could not be regarded as a sharer in the possession of the governing powers and the exercise of the functions of the General Synod until the fact, if such were the fact, of her having resumed her practical union with it could be officially ascertained, and as this official knew no paper as a certificate of delegation from that Synod until after the organization of the body —that is, after the election of officers; for as the retiring President is required to preside until the new President takes the chair, the organization cannot, in the nature of the case, be complete until the officers are elected.

"The absurdity of a body being capable of receiving a report before it is organized—that is, before it exists—needs scarcely to be pointed out. That it is necessary to regard those who retire from a body without its consent as practically ceasing, by that act, to be members of it, and consequently incapable of being counted, is clear from the fact that, were it to be admitted, the General Synod could at any time be destroyed by the withdrawal of a majority of its members, inasmuch as the Constitution required the presence

of a majority of all the delegates of all the Synods in connection with the General Synod for the transaction of business, thus leaving a remaining minority incapable of even adjourning and fixing the place and time of a future meeting, or of perpetuating the life of the General Synod. It is a principle universally admitted that the right and power of those who are loyal to a union to exercise the functions of government remains, no matter how small their number, and cannot be destroyed by the withdrawal of the disloyal; consequently the Constitution, in requiring the presence of a majority of all the delegates of all the Synods in connection with the General Synod, must regard those Synods as not in practical connection with the General Synod, who have withdrawn from the sessions of its Convention without its consent—that is, she cannot consent to a self-destructive principle. Viewing the decision of the President in this light, the arguments of the protestants are easily answered.

"1. 'That the name of the Pennsylvania Synod was on the official roll which has been furnished this body by the retiring Secretary' is an argument which rests upon a mistake in regard to a point of fact. The roll in possession of the President during the organization of the Synod was the list found recorded in the Minutes of the last Convention—a list of the names of the delegates and of their Synods, as reported in the organization of the last Convention. And as the Pennsylvania Synod was then in full relations to the General Synod, its name appears in the list; just as being out of practical relations with the general Synod at the organization of the present Convention its name does not appear in the list recorded in the present Minutes. The President knew of no roll, and the Synod knows of no roll made out by the retiring Secretary after the withdrawal of the delegates of the Pennsylvania Synod. But even if the retiring Secretary had inserted the name of the Synod of Pennsylvania in any list or roll made out and published after the withdrawal of its delegates, that would not have been a guide for the President unless it had been adopted by the action of the Convention. And so, also, the argument that the Synod of Pennsylvania is 'expressly recognized in an official paper as an integral part of the General Synod after the withdrawal of the delegates of the Pennsylvania Synod from the Convention at York' is the result of a misapprehension. It rests upon a simple remark in the report upon 'the state of the church,' made that in view of the numbers and resources of that Synod, it must ever occupy a prominent place among the Synods of the General Synod. As the chairman of your committee is the author of that report,

he may be permitted to say that its meaning is misapprehended by the protestants. The utmost that this remark can be made to mean is, that the writer believed and hoped that the Pennsylvania Synod would never fully sever its relations to the General Synod by a completed resolution. As well might a similar remark of a writer, made a few years ago upon the magnitude and resources of Virginia, have been construed to mean that that State had not severed its practical relations with the American Union. And now, as the protestants have referred to this report, it may not be inappropriate to refer to an argument which it incidentally affords, that the withdrawal of the delegates of the Pennsylvania Synod destroyed their share in the exercise of the governing functions of the General Synod. Those who were present at that time will recollect that the chairman of the Pennsylvania delegation, who was also chairman of this very committee 'on the state of the church,' delivered into the hands of the President of the General Synod the documents in his possession, with the remark 'that he and his fellow-delegates must be withdrawn from their places in the committees to which they had been severally appointed.'

"How could he have divested himself and his fellow-delegates of the duty assigned them in the General Synod without its consent if his Synod were still a governing power in the General Synod? Or, by what right did the President of the General Synod withdraw the name of the Rev. Dr. Schaeffer from the chairmanship of the Committee 'on the state of the church,' and substitute the name of the chairman of your present committee, if the Pennsylvania Synod had not forfeited its share of the governing power of the General Synod by the withdrawal of its delegates, or if the Rev. Dr. Schaeffer and his associates could have returned and resumed their places and authority in the General Synod at any moment?

"2. As to the second argument of the protestants that, 'because the Constitution,' etc. (see Protest, section 2), we have only to say that, having proved that the Pennsylvania Synod was out of practical relations with the General Synod, it was not competent to the President, officially, to know any paper as a credential of delegates from that Synod, and consequently had no power to receive the credentials offered as certificates.

"3. The third and further claim of the protestants, that the Pennsylvania Synod exercised only a conceded right in withdrawing from this body, and hence could not have violated its claim to full membership in it, is fallacious, because, if such right was conceded upon their re-admission at Winchester, the retiring Presi-

dent, in organizing the present Convention, could not officially know the fact, for it is not recorded in the Minutes of this body, and the General Synod cannot now officially know it, for she can know that only as her official action, which is recorded in her Minutes. If the Pennsylvania Synod believed she had the right to which she has attached so much importance, and which she has exercised at the risk of destroying this body, and yet did not care to have it recorded, that is the fault of the Synod of Pennsylvania, and she has no right to hold the retiring President or the General Synod responsible for the consequences to herself.

"In the absence of any official evidence of any such concession to the Pennsylvania Synod on the part of the General Synod, and having already shown that the right claimed is essentially revolutionary, we conclude that the General Synod could not be understood to have conceded it even tacitly as of any other character than revolutionary, and consequently that she meant to treat the Pennsylvania Synod, in case she exercised that right, as being in a state of revolution—that is, out of practical relations with the General Synod.

"As to the remaining argument upon this point, that 'the principle upon which the last retiring President acted, places it in the power of any future retiring President to rule out of practical relations any Synod or number of Synods,' etc., it presupposes what is contrary to common sense, viz., that future Presidents shall be incapable of distinguishing between the delegates of Synods remaining in loyal obedience to the rules of the General Synod and those who disloyally and violently sever their practical relations by withdrawing from the General Synod without its consent.

"Finally, in regard to their solemn protest against the final action of this body in the case of the Pennsylvania Synod, we have only time to say that it was announced by the retiring President that an opportunity would, no doubt, be given to present a report of credentials from persons claiming to be delegates of the Pennsylvania Synod, immediately after the organization by the election of officers; that this body did immediately after its organization ask for such a report and invite those brethren to present their credentials; that she has repeated this invitation in her last action, and that consequently there is no ground whatever for the pathetic complaint and the doleful prophecies with which the protest concludes. All of which is respectfully submitted."

Signed: Joel Swartz, Chas. A. Hay, Levi Sternberg, D. A. Buehler, W. F. Wagenseller.

THE FINAL SEPARATION.

This closes the series of documents, necessary to the proper understanding of the events connected with the exclusion of the Ministerium of Pennsylvania from the General Synod. This is doubly true in view of the fact that frequent attempts were made to show that the breach at Fort Wayne took place simply on a point of order, and even, perhaps, as the result of personal feeling, and not at all on constitutional, much less on confessional or doctrinal principles. Besides, this statement of facts was necessitated in order to present the real causes leading to the organization of the General Council, as presented in the preceding pages. The exclusion of the Ministerium of Pennsylvania at Fort Wayne has frequently been cited as the cause of the formation of the General Council. If we were to view the matter from a superficial point of view only, this might be said to be true; but we dare not be satisfied with a view like this. That exclusion took place, as the preceding statement clearly proves, on a mere parliamentary technicality. The Ministerium of Pennsylvania was deprived, by it, of a just right and had a real cause to feel aggrieved; but the exclusion of one synod from the exercise of a just right within an organized body like the General Synod on grounds not doctrinal nor constitutional, but merely parliamentary, would be no cause for another and separate organization. But the struggle was far more than a battle for a mere technicality, for it was the contention for the maintenance of the great principle of all true unity of Church and Confession, and was so regarded by the earnest men, on the conservative side, who engaged in it, as well as by others who were mere observers of the long-continued and far-reaching conflict. Dr. Walther, the great defender of the position held by the Missouri Synod, said shortly after the events at Fort Wayne:[39]

"Scarcely any event within the bounds of the Lutheran Church of North America has ever afforded us greater joy than the withdrawal of the Synod of Pennsylvania from the unionistic so-called General Synod. This is a step which will undoubtedly be connected, not only with consequences of the utmost importance, but also of the most salutary character. The plan to give prominence and supremacy in this land, by means of the 'General Synod,' to a so-called American Lutheranism, which ignores the distinctive doctrines of the Lutheran Church, and to compel the truly Lutheran Synods to occupy a separatistic, isolated and powerless position,

[39] The Lutheran, August 1, 1866. Quoted from Dr. Spaeth's pamphlet, p. 17.

is completely frustrated by this step. How uncomfortable the General Synodists are in view of this they show most clearly by maintaining again and again that the Synod of Pennsylvania did not leave them on account of doctrine, but on account of the treatment received at Fort Wayne. They know right well what a blow it would give them if it were known that the oldest and largest Synod of their connection withdrew because the General Synod had departed from the true doctrine of the Lutheran Church."

Dr. Krauth, in an address delivered before the Pittsburgh Synod, in 1866, called it "the conflict of truth against error, truth against force, truth against false compromise. What shall be the future of our beloved Zion in this land? Shall it be conflict, division, weakness; or shall it be peace, unity, zeal, unfolding all her energies? What is the great want of our church that she may have a noble future? It is unity. Every difficulty in her way, every barrier to her progress, proceeds from the lack of unity. But what is the unity of the church? That question was answered three centuries ago by the Reformers, and fifteen centuries before that in the New Testament. True unity is oneness in faith, as taught in the gospel of our Lord Jesus Christ. We are one with the Church of the Apostles because we hold its faith, one with the Church of the Reformers alone because we hold its faith. Outward human forms are nothing; ecclesiastical government, so far as it is of man, is nothing; all things are nothing if there be not this oneness of faith. With it begins, in its life continues, in its death ends, all true unity. There can be, there is no true unity but in faith. The one token of this unity, that by which this internal thing is made visible, is one expression of faith, one 'form of sound words' used in simple earnestness, and meaning the same to all who employ it. You may agree to differ, but when men become earnest, difference in faith will lead first to fervent pleadings for the truth, and if these be hopelessly unheeded will lead to separation. Only when we meet in Christ, the center of all true unity, will we have peace. And we can be in Christ only in a faith which accepts His every word in His own divine meaning and shrinks with horror from the thought that, in the prostituted name of peace and love, we shall put upon one level the pure and heavenly sense of His words and the artful corruption of that sense by the tradition of Rome or the vanity of carnal reason. The General Synod never has been, and never has pretended to be, in the unity of the faith, but has claimed the confidence of men as having discovered a substitute for that unity. 'It only retained the name of Lutheranism' (Dr. Kurtz). There

is no future for our church in this country if we continue to build on the foundation, if foundation it can be called, of the General Synod. It is sad enough to build wood, hay and stubble on a sure foundation, but how utterly hopeless is it to build when wood, hay and stubble are the foundation itself." In the previous year he had written:[40] "Any man who receives the Augsburg Confession from the heart, attaching to its words its own meaning, we acknowledge to be a Lutheran. Any man who, in 1865, stands in doctrine where he must have stood in 1530 in order to be recognized by our Confessors as one of them is a consistent Lutheran. Any man who, in 1865, rejects the truths which the Confession accepted, and accepts the errors which the Confession rejected in 1530, is not a true adherent to that Confession nor a consistent Lutheran."

The words of Dr. Krotel, one of the men who participated actively in the conflict for the purity of the Church and for the maintenance of its Confessions, deserve a place here. He says:

"The conditions that existed in the middle of the wonderful nineteenth century—so far as the Lutheran Church's development on American soil is concerned—were such as to prepare the way for the events that followed. The formation of the General Council can not be looked upon as an accident, but as the budding forth of reviving Lutheranism, in its distinctive form, which made its way in the oldest and more nearly Americanized Synods of the Church. They had strayed far away from the Muhlenberg foundations, from the safe and sure anchorage where he and his co-laborers had left the Church. One now reads with something akin to amazement how chaotic, indeterminate, and unformed was the Lutheranism of the earlier half of the nineteenth century. The time was ripe for Lutheran rejuvenation, and it came. American Lutheranism, which had wandered far away and which had justified the suspicion that it could not well be American (or English) and Lutheran at the same time, was again coming back to its own. Of this spirit of reaction against a false and eviscerated Lutheranism the General Council is both the evidence and the outcome. It was a happy day both for the General Synod and the General Council that it found its way into Lutheranism in its American form and has worked as a wholesome leaven ever since. What has been achieved during the past forty years in the direction of a sound confessional Lutheranism, a Lutheranism that is willing to stand on its own bottom, is a matter for highest congratulation and

[40] Krauth: Ex Animo Acceptance of the Augustana, "Lutheran and Missionary," July 13, 1865.

thanksgiving. The General Council has proved and is proving that the stigma which rested on 'American Lutheranism' in the middle of the last century is capable of being removed. The General Council does not stand alone in this healthful movement, nor should it claim the credit for all that has been done; but it has played a leading part in the reaction."[41]

These extracts from the writings of men of those times when the conflict raged between truth and error have been introduced into our account, in order to show the reasons why the conservative adherents to the teachings of the Lutheran Church could not consistently remain in a body the teaching and practices of which were manifestly not in harmony with the Lutheran Confessions. Thus matters stood when the delegates of the Ministerium of Pennsylvania left Fort Wayne, in 1866. They had made no plans looking towards a new organization on a stricter Lutheran basis, though already at Fort Wayne many honored members of synods connected with the General Synod urged the Pennsylvania delegates to organize the real General Synod. They refused, however, to act in the matter, being unwilling to appear schismatic, only anxious to maintain the true position of the Lutheran Church in this country. The real cause for the subsequent action of the Ministerium must, therefore, be found in the un-Lutheran position of the General Synod, at the time, in doctrine and practice; and the earnest desire on the part of many for a general organization which would be true to the Confessions of the Lutheran Church. As Dr. Mann put it, "To keep the Lutheran Church Lutheran and to preserve her distinctive features in doctrine and cultus." This the General Council has accomplished. The General Synod, too, has grown away from the days of York and Fort Wayne, and now has among its members many faithful defenders of the Confessions of the Church.[42]

---

[41] The Rev. Dr. G. F. Krotel in an editorial in THE LUTHERAN, August 15, 1907.

[42] It is gratifying to be able to add that the General Synod, at its late convention, held at Washington, D. C., June, 1911, took a long step forward in clarifying its confessional basis by proposing two new articles to be inserted in its Constitution as follows:

"With the Evangelical Lutheran Church of the fathers the General Synod receives and holds the Canonical Scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and it receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that Word.

"While the General Synod regards the Augsburg Confession as a sufficient and altogether adequate doctrinal basis for the co-operation of Lutheran Synods, it also recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Small Catechism of Luther, the Large Catechism of Luther, and the Formula of Concord, as expositions of Lutheran doctrine of great historical and interpretative value, and especially commends the Small Catechism as a book of instruction."

CHAPTER IV.

REPORT OF THE PENNSYLVANIA DELEGATION AND ACTION OF THE MINISTERIUM.

In order to complete the documentary history of the events connected with the separation of the Ministerium of Pennsylvania from the General Synod and those immediately preceding the organization of the General Council, the principal documents are here presented.

A few weeks after the important and far-reaching events, related in the preceding chapter, had taken place, the Ministerium of Pennsylvania, which had postponed its annual convention in order to enable its delegates to attend the Fort Wayne convention of the General Synod, convened in Trinity Church, Lancaster, Pa., June 10-14, 1866, and at that time formally declared its connection with the General Synod dissolved, because it had been "unjustly deprived of our rights by the late convention of the delegates at Fort Wayne, and thereby excluded by them, and because of the conviction, that the task of uniting the conflicting elements in the General Synod has become hopeless, and the purpose for which it was originally formed has signally failed."

The occasion was felt to be an epoch-making period, and all felt its importance. The President of the Ministerium of Pennsylvania, the Rev. C. W. Schaeffer, D.D., said, in his annual report,[1] "We are in an important period in the history of the Church. Our relations to the institutions of learning at Gettysburg, and to the so-called General Synod, have assumed an unusual interest, and the Ministerium of Pennsylvania is loudly called upon to define its position. Whatever that position may be, it can hardly fail to exert a widespread and long-continued influence upon our Church throughout the land. Let us hope and pray that it may be wholly and entirely upon the side of Christ and of His Truth."

After the presentation of the President's Report, the report of the delegates to the convention of the General Synod at Fort Wayne was read, accepted and referred to a committee, consisting of Revs. W. J. Mann, D.D., C. F. Welden, F. A. Muhlenberg, J. Fry, B. W. Schmauk, and Messrs. John Endlich, Henry Mattes, and Geo.

[1] English Minutes of Ministerium of Pennsylvania, Lancaster, 1866, p. 14.

Wagner. In the seventh session the committee's report was presented, and in that and the eighth sessions considered and adopted. These documents are here presented in order to complete the series of documents connected with this history.

REPORT OF THE DELEGATES TO FORT WAYNE.[2]

It is well known to this body, as well as to the whole Church, that at the meeting of the General Synod, held at York, A. D. 1864, the delegates of the Ministerium of Pennsylvania united with a number of delegates from other district Synods in a firm and earnest protest against the action of that convention in unconstitutionally admitting the Franckean Synod into the General Synod.[3]

In addition to the protest thus presented in connection with the delegates of a number of other Synods, your delegation also felt constrained to act in accordance with the resolutions adopted by this body prior to the resumption of its original relations to the General Synod, which resolutions instructed the delegation of the Pennsylvania Synod, present at any convention of the General Synod which should violate its Constitution, to protest against such a violation of the Constitution, withdraw from its sessions, and report to this body.[4] Your delegation presented such a protest, in which they distinctly stated, that, as such a case of violation of the Constitution of the General Synod had occurred, not only in the estimation of the delegation of the Pennsylvania Synod, but in that of many others, most respected members of that convention of the General Synod, they would now also protest, as a delegation from the Synod of Pennsylvania, and would withdraw from the sessions in order to report to you.[5]

Your delegation at York knew that you had not instructed or authorized them to withdraw the Synod of Pennsylvania from connection with the General Synod, because at the time of their appointment no one expected any such difficulty as subsequently arose. But when the violation of the Constitution occurred, they turned to the resolutions and instructions of 1853, and did what they were required to do under such circumstances, knowing that it would be for the Synod itself to determine what course should be pursued in future. They stated to many members of the General

[2] English Minutes, Ministerium of Pennsylvania, Lancaster, 1866, Appendix, pp. 1-6.
[3] Minutes of General Synod, York, 1864, pp. 23, 24.
[4] English Minutes, Ministerium of Pennsylvania, 1853, p. 18.
[5] Minutes General Synod, 1864, p. 25. See protest in preceding chapter.

Synod, when questioned on the subject, that the withdrawal of the delegation was simply according to previous instructions, and for the purpose of reporting to the Synod, but did not take the Synod out of connection with the General Synod. We did not dream that our Synod or any Synod would permit a delegation to take such an important step. At the same time, your delegates at York were fully convinced that you would commend them for obeying your own instructions; nay, more, that if the General Synod would maintain the very unlutheran attitude assumed in the unconstitutional admission of a body like the Franckean Synod, the Synod of Pennsylvania would probably refuse to appoint any delegates to represent the mother Synod on the floor of the General Synod. After such action, and with these feelings, your delegates respectfully withdrew from the sessions of the General Synod, and shortly afterwards left the town of York.

After the withdrawal of your delegation, the General Synod, with great unanimity, recommended certain amendments to the district Synods, and also passed certain resolutions, which appeared to indicate an earnest desire, on the part of the remaining delegates of the convention at York, to stand firmly and faithfully upon the true basis of the Evangelical Lutheran Church and of the General Synod, and to prevent forever the reception of any Synod which could not and would not stand upon this basis.[6]

At the very next meeting of the Synod of Pennsylvania, the delegation which had withdrawn at York reported the action related above, and received, what they had a right to expect, your cordial and unanimous approval of their course. But they and all their brethren of this body also felt and freely acknowledged at that meeting of Synod that the conservative course of the General Synod, after the withdrawal of the Pennsylvania Synod's delegation, removed all disposition to sever the connection of this Synod with the General Synod, and that it was the duty of the mother Synod that had made such earnest efforts to induce other Synods to unite with the General Synod in 1853, to retain its connection undisturbed, and to labor on in the General Synod for the welfare of our beloved Evangelical Lutheran Zion in this land. When the subject of our future relation to the General Synod was formally presented, it was resolved that the consideration of this matter be postponed until the time of appointing delegates to the next convention of the General Synod, which would be at the next Synodical meeting, in 1865. All parted with the understanding and expecta-

[6] Minutes General Synod, 1864, p. 39. See preceding chapter.

tion, that, at the meeting in 1865, the Synod would act upon the amendments proposed by the General Synod in 1864, and also appoint delegates to the convention that was to be held at Fort Wayne, in 1866.

Individuals and publications outside of our own Synod already affected to believe, and strove to make others believe, that the Synod of Pennsylvania had receded or seceded from the General Synod, but neither this Synod nor any individual of the same believed or stated such to be the case. The Synod was also subsequently persuaded that the General Synod itself considered the Pennsylvania Synod an integral part of the General Synod, from the fact that the published Minutes of the General Synod, in speaking of the Pennsylvania Synod, after the withdrawal of its delegates, evidentaly regarded it as a constituent part of the General Synod, and also from the fact that the Secretary of the General Synod sent down to the President of the Synod of Pennsylvania an official notification of the amendments proposed by the General Synod, assembled at York, to the several district Synods connected with it. When, therefore, the Synod of Pennsylvania met at Easton in 1865, and the time came for action on the proposed amendments and the election of delegates to the General Synod, the Synod, not for a moment doubting that it was at that time still in connection with the General Synod, resolved formally and heartily to retain and continue that connection, and adopted the resolutions quoted in the annexed response, made by your delegates at Fort Wayne.

Various bodies and individuals throughout the Church still persisted in the assertion that the Synod of Pennsylvania was no longer in the General Synod, and that it must come, if it came at all, as an applicant for admission, but the Synod and the delegates appointed by it were fully convinced of the contrary, and the latter prepared to appear at Fort Wayne, in the discharge of their duty.

The twenty-second convention of the General Synod was opened at Fort Wayne on Thursday morning, May 17, 1866, in the usual way, by appropriate religious exercises, and by a sermon from Rev. S. Sprecher, D. D., President of the last convention. Your delegation had come with the earnest expectation that the closing action of the convention at York, and the adoption of the proposed doctrinal amendment by the necessary majority of district Synods, would insure such an atmosphere of true Evangelical Lutheranism, that all would be made to feel it from the opening to the close of the convention, but were most painfully convinced, as they listened to the sermon of the official head of the General

Synod, that the Lutheranism proclaimed then and there, and evidently approved by a very large proportion of the convention, was not the Lutheranism of the Augsburg Confession, nor of the founders and fathers of the General Synod, nor of the Synod of Pennsylvania, which had honestly ratified the amendment, supposing that words are used truly to express the meaning of those who use them. Your delegation felt that if the President's sermon correctly expounded and exhibited the doctrinal basis of the General Synod, the Synod of Pennsylvania could not be a very honest or welcome member of that body. Your delegates also maintained that much of this strange discourse was aimed most pointedly at the Synod which we had the honor to represent.

Before calling for the credentials of the delegates, the President ruled that the General Synod could not know officially whether the district Synods had adopted the two proposed amendments, until their Minutes should be presented, after organization, and that therefore the body must be organized under the old ratio of representation. Your delegation, expecting this decision, which appears to be Constitutional, had already arranged to present the names of seven ministers and seven laymen, according to the old ratio. The Secretary *pro tem.* then proceeded to call the roll of Synods, and the delegates of the first eleven Synods presented their credentials, and were directed by the President to take seats as members. Before the Secretary called the name of the next Synod in order, viz., that of the Synod of Pennsylvania, the President stated that he must now discharge a duty, however painful and unpleasant it might be, and proceeded to say that as the delegates from the Synod of Pennsylvania had withdrawn from the sessions of the General Synod, at York, he felt himself constrained to rule that by that act the Synod of Pennsylvania had, at least for practical purposes, withdrawn from the General Synod, and had given up its right of participating in the government of that body, and that therefore he could not now call that body, or ask for any credentials, or recognize any delegates from it, until all the credentials of the undisputed Synods had been presented, at which time an appeal from the decision of the chair might be made. The chairman of your delegation then most respectfully begged leave to present the credentials of your delegation, but the President positively refused to receive them. He and several of your delegation attempted to say a word of explanation, but were promptly and decidedly overruled by the chair. Members of other delegations attempted to secure a hearing for us, or to

say a word in explanation of our attitude, but the President declared all debate out of order, and insisted upon the exercise of his authority in keeping us out and silent at that stage of the proceedings. In the midst of this controversy, the hour of adjournment arrived. Immediately after the opening of the afternoon session (Thursday, May 17), the President presented the following decision, having written it during the recess:

DR. SPRECHER'S DECISION.

"The chair regards the act of the delegates of the Pennsylvania Synod, by which they severed their practical relations with the General Synod, and withdrew from the partnership of the Synods in the governing functions of the General Synod, as the act of the Synod of Pennsylvania, and that consequently that Synod was out of practical union with the General Synod up to the adjournment of the last convention, and we cannot know officially what the action of that Synod has been since, so she must be considered as in that state of practical withdrawal from the governing functions of the General Synod until the General Synod can receive a report of an act restoring her practical relations to the General Synod; and as no such report can be received until said Synod is organized, the chair cannot know any paper offered at this stage of the proceedings of the Synod as a certificate of delegation to this body."

According to this decision, the credentials of our delegates could not be received until after the election of officers. This decision again led to much discussion, or rather attempts at discussion, which the President promptly silenced. The name of the Synod of Pennsylvania having been omitted, the Secretary proceeded to call the rest of the roll. And now again, at the close of the roll-call, and before the election of officers, the chairman of your delegation, with becoming firmness and courtesy, approached the President, and respectfully offered our credentials, which the latter again refused to receive, insisting upon ruling us out, according to his decision. A motion was then made by a delegate of another Synod to appeal from the decision of the chair, and the President was sustained by a large majority.

The President then appointed tellers, and the convention proceeded to the election of officers. Many delegates strongly remonstrated against the ruling of the chair, and those of the Ministerium of New York, the Pittsburg Synod, and the English Synod

of Ohio, positively declared that an election from which an integral and Constitutional part of the General Synod was excluded would be illegal and unconstitutional, and refused to take part in it. But notwithstanding this earnest protest, the election was held.

Your delegates were of the unanimous conviction that it was their duty to insist upon the recognition of our rights as an integral part of the General Synod, and that if we should be prevented from participating in the organization and election of officers, it would be sufficient to convince us that the convention had determined to do what has been asserted over and over again, viz., to consider the Synod of Pennsylvania out of the General Synod, and to require her to appear in the humble attitude of an applicant for admission, which was to be granted only on the condition of submission to disagreeable conditions. Your delegates therefore determined to make a stand at the organization, and, if rejected then, to make no further efforts to present their credentials or secure recognition.

Therefore, after the decision of the chair and the convention, we no longer felt it our duty to sit as spectators in a body which had treated us so unjustly and discourteously.

After the election of officers and our withdrawal, a resolution was offered, "that the delegates of the Pennsylvania Synod be received," with certain specified conditions. This was the beginning of a long and excited controversy. After various amendments had been proposed, the whole matter was referred to a committee of seven, who were to report on the next morning.[1]

On the evening of this first day (Thursday, May 17) your delegates met for consultation, and finally and solemnly resolved that they would not again present their credentials to the so-called General Synod, unless they acknowledged the wrong that had been done, and were willing to reinstate us in our proper position; that, unless this was done, they considered their mission to Fort Wayne at an end, and that nothing remained but to return and lay a full statement of the facts before the Synod of Pennsylvania.

A number of delegates from the Synod of New York, the Pittsburg Synod and the English Synod of Ohio, called on us at this evening meeting, assured us of their perfect sympathy and readiness to stand by us in the assertion of our Constitutional rights.

On the morning of the second day (May 18) the report of the Special Committee on the admission of the Pennsylvania Synod was received and considered. It contained, first, a statement of

[1] Minutes of General Synod, 1866, p. 9.

facts, a review of the origin of the General Synod and the connection of the Pennsylvania Synod with it, and the subsequent history up to the meeting at York, and, secondly, a series of resolutions, covering the grounds of the controversy, and fixing, in some measure, the action of the General Synod in receiving delegations from the district Synods in the future.[8]

The resolution to adopt this report opened up an animated discussion. Various amendments and alterations were proposed, pending which a resolution was passed that the delegates from the Pennsylvania Synod be authorized to speak upon the adoption of the report, provided that they hand their credentials to the President of Synod. Your delegation was no longer in attendance upon the body, and had it been, would not and could not have presented its credentials under such circumstances. The whole morning and part of the afternoon of this second day were spent in the consideration of these resolutions.

On the evening of this day your delegates, upon invitation, attended a meeting at the German Lutheran Church, in charge of Rev. M. Bauman, which had been granted for the purpose, where they found a number of delegates from the New York Ministerium, the Pittsburg Synod, and the English Synod of Ohio, and other delegates, who had been called together for the purpose of determining what was to be done under the circumstances. Several delegates of other Synods strongly advocated the immediate organization, on the part of the delegations from the Synod of Pennsylvania, the Ministerium of New York, the Synod of Pittsburg and the English Synod of Ohio, of the real General Synod of the Evangelical Lutheran Church, inasmuch as the body assembled in Trinity Lutheran Church, Fort Wayne, had no legal claim to that title.

But the delegates of the Synod of Pennsylvania at once unanimously declared that they were not prepared to take such a step, but would simply withdraw from Fort Wayne, to report to their Synod. One of the delegates present read a protest which they proposed to lay before the so-called General Synod, in which they stated that they could not recognize that body as the Constitutional General Synod of the Evangelical Lutheran Church, and therefore would withdraw from its sessions. Your delegates suggested that if the brethren desired to show their devotion to the right, they could do so by uniting in a common protest against the uncon-

[8] Minutes of General Synod, 1866, pp. 10-17. Document in full is given in the preceding chapter.

stitutional proceedings of the so-called General Synod. With the understanding that the delegates of the Pennsylvania Synod would take their own course, in obedience to their instructions, and that the other dissatisfied delegations should prepare and present a protest, the meeting adjourned.

The whole of the third day (Saturday, May 19) was also devoted to the discussion of what was called the "case" of the Synod of Pennsylvania; and the convention finally adopted, after various amendments, and with many expressions of devout satisfaction at what they were pleased to consider the successful termination of this difficult and perplexing controversy, the following[9] report and resolutions, reported by their Committee, and also ordered that their Secretary should present a copy of this action "to the delegates now present from the Pennsylvania Synod." The Secretary did so in the following terms:

FORT WAYNE, IND., May 19, 1866.

To REV. DR. SEISS AND KRAUTH AND OTHERS:

Dear Brethren of the Synod of Pennsylvania: Our General Synod this evening ordered as follows:

Resolved, That the Secretary be requested to present, in writing, to the delegates now present from the Pennsylvania Synod the action just passed in reference to that body.

Yours in Christian love,

M. SHEELEIGH,

Secretary of the General Synod.[10]

The convention took this action late on Saturday, and it was not until Monday morning that the official copy of the action of the convention could be read to the body of your delegates, summoned for the purpose. A reply to the report of the Committee had already been prepared, and the delegation at once and unanimously resolved that they could not accept such terms.

---

[9] As this report is given in full in the preceding chapter it is omitted at this place. We add, however, the action of the General Synod passed at the conclusion of the report: Resolved, "That the delegates from the Pennsylvania Synod be requested to waive what may seem to them an irregular organization of this Body and to acquiesce in the present organization," And, "That the Secretary be requested to present, in writing, to the delegates of the Pennsylvania Synod the action just passed in reference to that body." Then in response to a suggestion, in view of the favorable disposal of the subject before the Synod for three days, the whole body rose and heartily sang the doxology: "Praise God. from whom all blessings flow." Minutes of General Synod, 1866, p. 17.

[10] Here follows the report of the General Synod's Committee "on the case of the Pennsylvania Synod," printed in full in the English Minutes of the Ministerium of Pennsylvania, 1866, Appendix, pp. 7, 8. For the full text of the report see the third chapter of this volume.

The greater part of Monday morning (May 21) was spent by them in considering and adopting this reply as their formal response to the action of the convention. Before adjourning, one of their number entered the convention, and, through the intervention of a friendly delegate, the convention formally resolved that they would be ready, to hear the delegates from the Synod of Pennsylvania, in reply to the action taken by the convention, immediately after the opening of the session on Tuesday morning, May 22. Upon hearing this report, your delegates instructed one of their number to prepare the response with the changes that had been suggested, and another to make a copy of the original, for the use of the delegation and the Synod of Pennsylvania.

All this was done, and on Tuesday morning your delegates met in Rev. Mr. Ruthrauff's parsonage, and then, the response being signed by all the delegates remaining at Fort Wayne, proceeded, for the first time since the organization, as a delegation, to Trinity Church, to attend the convention, which had sent the communication and had appointed that morning to hear our response.

After the reading of the minutes of the convention, a determined effort was made by a number of delegates to prevent the delegates of the Synod of Pennsylvania from making their reply or response, until they had presented their credentials, although the convention had formally invited them to appear and present their reply to the official communication which had been sent to them by the secretary. A call was made by a number of members for some evidence that we belonged to the Pennsylvania delegation, and were authorized to speak in its behalf, although the secretary had addressed us by name as delegates from our Synod. As we had determined not again to present our credentials until we had been heard, and the condition presented in our response had been accepted, so there appeared to be a determination on the part of many members of the convention to prevent us from being heard until we should surrender our rights and present our credentials. We cannot refrain from stating, at this point, that the factious, unfriendly and disingenuous efforts of some speakers, during this brief struggle, were utterly unworthy of any assembly that claims to be governed by Christian truth and charity.

The President of the Convention asked for some evidence of our appointment, and finally our Chairman presented a copy of the minutes of this body, containing a list of the delegates appointed, with the distinct understanding that this presentation of the minutes was not to be regarded as a presentation of our cre-

dentials. The President then ruled that the person appointed by the delegation to read the response was entitled to be heard, and he then proceeded to read the following:

RESPONSE OF THE PENNSYLVANIA DELEGATION.

Fathers and Brethren!

The delegates of the Synod of Pennsylvania having been furnished with an official copy of the "Report of the Committee on the case of the Pennsylvania Synod," and being informed that it is the desire of this body to receive some response from them, would respectfully present the following:

The Synod of Pennsylvania, fully persuaded that it is an integral part of the General Synod of the Evangelical Lutheran Church in the United States, at its last annual meeting held at Easton, Pa., A. D. 1865, appointed the undersigned to act as its representatives at the meeting of the General Synod at Fort Wayne, Indiana, in the month of May, 1866. We came at the time appointed, participated in the opening religious services, and when our turn came, in the calling of the roll and the presentation of credentials, twice offered our credentials, which were twice refused by the presiding officer, who ruled that for all practical purposes the Synod of Pennsylvania was out of the General Synod, and could not take part in the organization. Being thus deprived of our just rights, and denied a vote in the election of officers, contrary to the Constitution and By-Laws of the General Synod, and under a ruling of the chair, which prohibited any explanation on the part of the delegates of the Synod of Pennsylvania, or their friends, we felt that it was impossible to discharge the duty for which we had been sent, and that nothing appeared to remain but to return to our Synod and report how we had been received.

The decided action, however, of several delegations, in protesting against the unconstitutional decision of the chair, which had been sustained by a large majority of the delegates, and the earnest hope and expectation that a further examination of the position and claims of the Synod of Pennsylvania would lead to a reconsideration of this hasty and unconstitutional action, and a restoration of the Synod of Pennsylvania to its proper place in the General Synod, as well as the sincere desire to prevent any injurious consequences, which a prompt departure of our delegation from Fort Wayne might bring upon the church, induced us to remain, hoping and praying for a favorable result. Feeling ag-

grieved and injured by the action of the majority, we did not deem ourselves called upon to attend the sessions, in which we had neither vote nor voice. We heard, from day to day, that most of your time, since the opening of the Convention, has been devoted to the consideration of what is called "the case of the Pennsylvania Synod;" but as a delegation we had no official connection with you. Your honorable body had declined to recognize us as an integral part of the General Synod, at the time of the organization of the convention; had twice rejected the credentials twice tendered at the proper time, and after that we did not regard it as our duty to renew the offer of our credentials. We were subsequently informed that a committee had been appointed to take charge of our "case," but that committee had no official communication with us, although the opening paragraph of their report might convey the impression that we had declined to take any notice of their official summons, and had refused to communicate "credentials or other documents." Even if this committee had summoned us, we would have had good reason to say that, as an integral part of the General Synod, it was our duty and right to present our credentials at the calling of the roll, and, being rejected at that time, we saw no reason or authority for appearing with our credentials before a committee, in the attitude of applicants for admission to the General Synod.

Your committee, in the absence of persons and credentials, examined the minutes of the Synod of Pennsylvania, and as the result of their deliberations present "a statement of the facts of the case," and on the "basis of these facts submit several resolutions."

We propose briefly to reply to these two points.

1. In regard to the statement of facts.

This historical statement can hardly fail to place the Synod of Pennsylvania in a very unfavorable light in the eyes of all who are not better informed in regard to the real state of the case. Very little credit is given to the Mother Synod for the part she took in the establishment of the General Synod; and there appears to be a studied omission of the statement that the recession of the Synod of Pennsylvania in the year 1823 was not in a factious and schismatic spirit, but in consequence of circumstances, which also affected other churches in Eastern Pennsylvania, and which the Synod of Pennsylvania could not prevent, but deplored as much as they were deplored by the General Synod. A correct historical statement would have shown that the men of the Synod of Penn-

sylvania, who had helped to found the General Synod, still regarded the maintenance of such a body as of great importance, expressed their unaltered attachment for it, and hoped that the day would come when they could resume their active co-operation with it, as well as the fact that the General Synod expressed regret that these circumstances appeared to render such a temporary recession necessary, and also repeated the wish and hope, in the published minutes of several successive conventions, that the Synod of Pennsylvania would speedily resume its active connection with the General Synod, in the formation of which it had taken so active and important a part.

A fair historical statement would also show that, although it is asserted that "for thirty years thereafter the Synod of Pennsylvania had no connection whatever" with the General Synod, the latter frequently made earnest efforts to secure the active co-operation of the Synod of Pennsylvania, made use of her pastors and labors, and was not unwilling to receive her contributions for various important operations carried on under the auspices of the General Synod.

It is well known, however, that in the course of these thirty years other questions and difficulties arose, which served to widen the breach between the two bodies, but that in the progress of years, by the providence of God and the efforts of good men, that labored for the peace of Zion, the way was gradually prepared for the formal resumption of full and active relations with the General Synod. It is altogether an untenable statement to assert "that when in 1853 they re-entered into connection with the General Synod, they proposed only a qualified connection," etc.; for a reference to the minutes of the Synod of Pennsylvania will show that it renewed its active connection with the General Synod with the kindest and most fraternal feelings, and put forth efforts such as are enjoined upon the General Synod by its constitution, but which have never been earnestly and heartily made by any Synod in our church, save by the Synod of Pennsylvania, to secure the union and co-operation in the General Synod of all the Evangelical Lutheran Synods in this country.

There were those, however, in the Synod of Pennsylvania, who, although a minority constituted an earnest and influential minority, had resisted the resumption of an active connection with the General Synod, principally on the ground of doctrinal difficulties, and who were unwilling to re-enter without some guarantees that this union should not endanger the faith and oppress their con-

science. To remove all doubts and difficulties, and to give all the brethren, especially those who were dissatisfied with the doctrinal position of portions of the General Synod, some security for the future, the Synod adopted the instructions which appear to be offensive to many on this floor. In these, the Synod simply expressed in intelligible language what every Synod in connection with the General Synod holds as an undisputed, reserved right. Every Synodical delegation has the right to protest, to withdraw, and to report to the body that sent it, whenever a convention of the General Synod, in violation of the constitution, should "arrogate to itself the power to introduce such alterations in matters appertaining to the faith as might in any way tend to burden the conscience of the brethren," and this is all that is claimed and required in the instructions referred to.

The Synod of Pennsylvania, owing to the peculiar circumstances by which it was surrounded, and the doubts and apprehensions of many of its members, felt it necessary, plainly and clearly, to state this right. By this course the doubting minority was assured that no delegation which the Synod might elect could refuse to protest against all unconstitutional movements of the General Synod "in matters appertaining to the faith," and to withdraw from the sessions in order to report to the Synod, so that the Synod itself might act.

In order to show that our statement is correct, and also for the purpose of bringing before this body the resolutions and instructions so often referred to during these protracted discussions, we present them as they are found in the minutes of the Synod of Pennsylvania for 1853.

"The subject relating to our reunion with the General Synod was now discussed, and the following preamble and resolutions considered separately and adopted:

"Whereas, the union of all parts of the whole Evangelical Lutheran Church is highly desirable; and, whereas, this Synod is deeply sensible of the duty, not only to keep the unity of the Spirit in the bond of peace, but also to co-operate with our brethren of the household of faith in the promotion of every good work for the general welfare of all parts of the entire Church; therefore, resolved,

"1. That this Synod renew again its active connection with the so-called Evangelical Lutheran General Synod of the United States of North America, approving of the principles laid down in its constitution for the government of the several Evangelical Lutheran

Synods of which it is composed, and in regard to their relation to each other, and their mutual active operations.

"2. That this Synod regards the General Synod simply as an association of Evangelical Lutheran Synods, entertaining the same views of the fundamental doctrines of the Gospel as these are expressed in the confessional writings of our Evangelical Lutheran Church, and especially in the *Unaltered Augsburg Confession;* and that we advert to the fact that the General Synod is denied the right, by its constitution, of making innovations or alterations of this faith. See Article III., Sections 2 and 3, where it is said: 'But no General Synod can be allowed to possess or arrogate to itself the power to introduce such alterations in matters appertaining to the faith as might in any way tend to burden the conscience of the brethren in Christ.'

"3. That this Synod, in its union with the General Synod, retains its own constitution and form of government, and also the right to regulate its own internal affairs, as previously and heretofore.

"4 That we neither intend nor ever expect that the principles which have hitherto governed our Synod, in respect to church doctrine and church life, shall suffer any change whatever by our connection with the General Synod; but that, should the General Synod, as a condition of admission or of continuation of membership, require assent to anything conflicting with the old and long-established faith of the Evangelical Lutheran Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions, and to report to this body.

"5. That we again earnestly request the Synod of Ohio, and all other Evangelical Lutheran Synods that are not yet connected with the General Synod, to accede to the desire of the General Synod to join us in uniting with it on the same principles, so that the individual parts of the Evangelical Lutheran Church may labor unitedly and more efficiently for the general welfare of the whole Church.

"6. That the Secretary inform the Evangelical Lutheran Synod of Ohio immediately of the adoption of these resolutions (as it will meet shortly), and request that body, if it resolve to join the General Synod with us, to unite in inducing other Synods to do the same, and co-operate with us generally in the good cause.

"7. That we present our sincere thanks to the Evangelical Lutheran Synods of West Pennsylvania, New York, Maryland, etc.,

for the fraternal manner in which they have co-operated with us in this matter, and ask their continued co-operation with us.

"8. That at this Synodical Convention we elect the required number of delegates and their alternates to represent this body in the next General Synod.

"9. That we earnestly implore the great Head of the Church to accompany this action with divine blessings, so that it may redound to His glory, to our union, and to the welfare of our beloved Zion."

Such was the action of the Synod of Pennsylvania, and this is the spirit of the resolutions which have prejudiced so many against it.

An accurate historical statement would show the Church that all true friends of the General Synod rejoiced when the Synod of Pennsylvania determined to return to its proper place in the General Synod, and felt that such instructions were perfectly proper and necessary under the circumstances. These instructions and resolutions were passed in the presence and by the vote of some who now violently oppose them in this body; were published to the Church before the meeting of the General Synod at Winchester, in 1853, and were publicly read before that body.

Although your committee's second resolution speaks of "motives of Christian forbearance," which "may have induced the General Synod to receive the delegates of the Pennsylvania Synod in 1853, with these instructions," facts prove that the General Synod rejoiced to receive the delegates, and, in a spirit most worthy of the occasion, and assenting to the position taken by some at the time, that the Synod of Pennsylvania had never ceased to be an integral part of the General Synod, but had only temporarily suspended the sending of delegates, resolved "that the delegates of the Pennsylvania Synod be requested to hand in their credentials."

This having been done, the Synod proceeded to hold an election of officers, in which the Pennsylvania Synod's delegates not only participated, but saw one of their number, who had voted for the obnoxious instructions, the Rev. C. A. Hay, elevated to the position of Secretary of the General Synod. All this was done, although, after an absence of thirty years, the Synod of Pennsylvania might have been declared, with far more plausibility than in the present case, "as out of the General Synod," for all practical purposes. The fact that the General Synod received them in this ready and cordial manner, with full knowledge of these resolutions and instructions, and in after years treated the delegation from the Synod of Pennsylvania with distinguished consideration, elevating one of them

to the Presidential chair, and bestowing upon others marks of honor and confidence, may be regarded as a practical approval of the instructions with which the Synod presented itself.

The very first objection to these instructions was heard when the delegates of the Synod of Pennsylvania, in a respectful and constitutional way, attempted to carry them into execution. Your committee say: "The admission of the Franckean Synod in 1864 was, in the judgment of their (the Pennsylvania Synod's) delegates, such a case (requiring them to protest and withdraw). Happily for the delegates of the Synod of Pennsylvania, many others, most respected delegates from other District Synods, united in the protest, and solemnly declared the admission of the Franckean Synod a violation of the constitution of the General Synod. These other delegates entered their protest, and did nothing further, as their Synods had not required further action at their hands. The delegates of the Synod of Pennsylvania, in strict obedience to their instructions, protested against such action, withdrew from the sessions of the General Synod, in order to report to *their Synod.* Their Synod had never authorized them to take the *Synod* out of the General Synod. It had not thought of such a thing from 1853 to 1864. No one dreamed of such a contingency at the meeting at York. The delegates themselves distinctly stated, when questioned by many at the time, that their withdrawing did not necessarily involve the separation of the Synod of Pennsylvania from the General Synod, but that they went to report, and that *their Synod* alone could take final action in the matter.

The Synod of Pennsylvania, at its meeting in 1864, unquestionably endorsed the course of its delegates, who had simply and most faithfully carried out the instructions of Synod. Here again a correct statement, however, would have alluded to the fact that the course of the General Synod, after the departure of the delegation of the Synod of Pennsylvania, in adopting the doctrinal amendments and other resolutions, had removed all apprehensions that the Synod of Pennsylvania would resolve to sever its connection with the General Synod; and the fact that the Synod of Pennsylvania, at its meeting of 1864, resolved "that the discussion of the proposed amendments to the constitution of the General Synod, as well as of the future relations of this synod to the General Synod, be postponed until the time for the election of delegates to that body shall again recur," proves that it had no thought of separating itself from this body at that time, but looked forward to the approach of the time for election of delegates to the General

Synod as a matter of course, and postponed all discussion of the subject until that time.

The undersigned declare positively that at the meeting of the Synod of Pennsylvania, in 1864, that body not only fully believed that it was still in the General Synod, but had not the slightest idea of severing that connection. At the meeting of 1865 proper self-respect on the part of the synod required it to show that in continuing its usual relations to the General Synod, and in the election of delegates, it did not repudiate the course of its faithful representatives or the instructions adopted in 1853.

Your committee have quoted a part of the resolution of 1865, and it may be interesting to you to hear the entire resolution:

"That this synod immediately proceed to the election of delegates to represent this body in the next convention of the General Synod, to be held at Fort Wayne, Indiana, in May, 1866, and that in so doing the synod desires it to be distinctly understood that it has not ceased to approve of the protest and withdrawal of its last delegation at the meeting at York, and that it is moved to maintain its relation to the General Synod from the conviction that by the action of the General Synod, subsequent to the withdrawal of our delegation, in the adoption of the proposed amendments to the constitution of the General Synod, the cause of the unity and purity of our beloved Zion may be promoted. The synod now also, as ever, reserves to itself the right asserted in the resolutions, adopted at the time of the election of its delegation to the General Synod in 1853, and which prompted the action of our delegation at York."

The reception of the Franckean Synod was, it must be confessed, a great shock to the Synod of Pennsylvania, and to many other true friends of the General Synod; but the subsequent conservative churchly action of the General Synod inspired new confidence, and led the Synod of Pennsylvania to retain its old relation undisturbed, hoping thus to promote the cause of the unity and the purity of our church.

During all this time the Synod of Pennsylvania believed itself in the General Synod, and could there have been any doubt upon the subject, that doubt would have been completely dispelled by such language as the following, taken from the minutes of the General Synod of 1864, and adopted as a part of the report on the state of the Church after the withdrawal of the delegates of the Synod of Pennsylvania. "Synod of Pennsylvania: This numerous, venerable and powerful body presents its usual evidences of energy

and success. With its 121 ministers and more than 54,000 communicants it must continue to command a position of peculiar eminence among the synods of the General Synod," and by the fact that the secretary of the convention at York officially transmitted to the Synod of Pennsylvania a copy of the amendments proposed by the General Synod to the several district synods connected with it. The synod, therefore, had good reason to believe that it was an integral part of the General Synod, and as such adopted the amendments, and selected the undersigned to represent it at Fort Wayne.

II. And now a few words in reference to the resolutions reported by the committee.

In regard to the first, we respectfully maintain that the Synod of Pennsylvania never intended by the adoption of the instructions so often referred to, to assert any superiority over its brethren in the General Synod, and that a just construction of the resolutions would show that they are by no means "contrary to that equality among the synods composing the General Synod provided for by the constitution of the General Synod;" for in them the mother synod distinctly "approved of the principles laid down in the constitution for the government of the several Evangelical Lutheran District Synods of which it (the General Synod) is composed, and in regard to their relation to each other and their mutual active operations."

We have already adverted to the fact that the action of the General Synod at Winchester will hardly warrant the assertion that "motives of Christian forbearance" had anything to do with the reception of the Synod of Pennsylvania.

We confess that we have been unable to discover the "unfavorable influence" since 1853 exerted by the so-called condition, or rather instructions adopted by the Synod of Pennsylvania; for, although the consequences of the attitude assumed at York have sometimes unpleasantly affected the Synod of Pennsylvania, these instructions are now dearer than ever to her membership, inasmuch as they strikingly exhibit the Christian sagacity of those who framed them as a bulwark against any encroachment on the faith once delivered to the saints; and all true friends of the General Synod and of our beloved Lutheran Zion have reason to rejoice at the wholesome results which have followed that earnest protest at York. So far from assenting to the opinion that such supposed "unfavorable influences" render it very desirable that said condition (rather instructions) "be rescinded by the Synod of Penn-

sylvania," we respectfully assure you of our conviction that that body would not for a moment entertain the suggestion or request that it should rescind a former action, without which it could not have resumed full connection with the General Synod, which was a solemn compact between brethren, and which will prove utterly harmless and inoperative, except in cases which every true friend of the General Synod should pray and labor to prevent. The right asserted therein has been exercised but once in eleven years, and while there may be no necessity for its exercise in the future, the General Synod should not ask or expect, in view of all the circumstances already stated, that the Synod of Pennsylvania should rescind these instructions. Before responding to the last two resolutions contained in your communication, we beg leave at this point to present a clear and succinct statement of the several points in which we conceive the delegates of the Synod of Pennsylvania, and the body they represent, received an unfair and unconstitutional treatment.

1. We have the written statement of the secretary of the last convention of the General Synod that he had placed the name of the Synod of Pennsylvania on the official roll of Synods entitled to send delegates to the convention; but although the names of the eleven Synods before us, and all those coming after us, were called by the Secretary *pro tem.*, the name of our Synod was not called.

2. We complain because the presiding officer, of his own accord, and without being moved thereto by any objection made by any of the delegates, took upon himself the responsibility of making a statement, during the calling of the roll, concerning the Synod of Pennsylvania, and ruled out the delegates of that body at that time.

3. We complain because there is not a word in the constitution of the General Synod which authorizes the President to exercise any authority of this kind.

4. We call attention to the fact that there is but one by-law of the General Synod that gives the President any authority in regard to the reception of delegates, viz.: By-law 3. "The first meeting of each convention shall be organized according to Sec. 3, Art. 5 of the Constitution, and the presiding officer shall decide on the validity of the credentials of delegates; but an appeal may be made from his decision to the members admitted, when the whole number of certificates shall have been presented." We contend that the President could not and did not rule us out according to this by-law; for he positively refused to receive or to read our credentials, and

could not, therefore, decide anything in regard to the validity of our credentials. The President therefore acted without authority of any law, either in the constitution or the by-laws.

5. We complain because the President assumed that the withdrawal of the delegates at York involved that of the Synod of Pennsylvania, when the very language of their protest, referred to by the President in his decision, distinctly showed that they had withdrawn simply to report to their Synod, and the official minutes of the General Synod of 1864 speak of the Pennsylvania Synod, even after the withdrawal of the delegates, as a constituent part of the General Synod.

6. We complain on account of the seeming change in the ruling of the President, which at one time appeared to say that the credentials of the Synod of Pennsylvania were only declined when first offered at the calling of the roll, on account of the doubts entertained by the President in reference to the real position of the Synod of Pennsylvania, until all the undisputed credentials had been presented; while the written decision read by the President immediately after the opening of the second session ruled out the Synod until after the election of officers. We contend that many delegates were induced to sustain the chair in the first instance by the impression that the credentials were to be received after all other credentials had been presented and before the election of officers. But although our credentials were presented for the second time, at the close of the roll and before the election of officers, the President positively refused them, on both occasions contrary to the constitution, and thereby the Synod of Pennsylvania was deprived of its seat and vote at the organization of this convention.

7. We complain because we were denied, at the proper time, every opportunity to say a word in explanation, although almost every member of the delegation most earnestly entreated the President to grant us the privilege of speaking, the granting of which would have resulted, we are confident, in removing the objections and difficulties of many members of this body. The very fact that a living delegation was present was evidence that the Synod of Pennsylvania had not withdrawn from the General Synod, and Christian charity, and the courtesy that is extended, even in political assemblies to delegates claiming seats, seems to us to require that the President of the General Synod should not have refused the privilege of the floor to the delegates of the oldest and largest Synod in connection with this body, and which had postponed the

time of its regular annual meeting to afford an opportunity to its delegates to attend this convention at Fort Wayne.

At the same time we also complain, because the chair prevented delegates of other Synods, already received, from speaking in our defense, and appeared to exhibit a determination to exercise an authority which he claimed without once consenting to state the article or section of the constitution or by-law on which he based his ruling.

8. We also complain because our brethren, the accepted representatives of other Synods, sustained a decision which cut off all explanation, and deprived us of our rights.

9. We complain because during the three days of discussion which have followed these proceedings the convention has declined to undo the wrong that has been done, and to reinstate us in our proper position, and has striven to make it a condition of our being heard, that we should hand in our twice rejected credentials, and thus surrender the very truth and principle to which we believe violence to have been done.

But notwithstanding all these things, the undersigned delegates remained in this city, hoping that the time would come when the assembled fathers and brethren would do us justice. You declined to grant us a voice in your midst when we desired and could accept it, and afterward, when you appeared willing to receive our credentials, it was not in our power to present them. But as you have now been pleased to enter into communication with us by transmitting to us an official copy of the report and resolutions already referred to, coupled with the request that we should respond, we have deemed it due to you, the Church at large, and to ourselves and the synod we represent to lay before you the foregoing statement, and also to go a step further and submit to you what we still ask and are ready to receive.

Your third resolution declares an entire willingness on your part to receive the delegates of the Synod of Pennsylvania, and another resolution asks us to waive what may seem to us an irregular organization of this body and to acquiesce in the present organization.

While we cannot forget that the brethren most earnestly protested against the decision of the chair and our exclusion from the right of participating in the election of officers as entirely unconstitutional, refused to participate in the election and repeatedly declared the present was not a regularly and legally constituted General Synod, we cannot help expressing our regret to hear them speak

of such a violation of the constitution as of irregularities which "may seem" so to us. We still feel as these earnest brethren felt at the organization, and they must permit us to decline waiving not "seeming irregularities," but real violations of the rights of an integral part of the General Synod.

But whatever impression our course may have made upon some minds, and whatever rumors may have been circulated in reference to factious and schismatic movements of the Synod of Pennsylvania, we can say with a good conscience that we have not sought division, but have waited for union and are ready to co-operate in the General Synod—provided:

That this body shall now declare that the Synod of Pennsylvania had, as it claimed to have, the constitutional right to be represented before the election of officers and to take part in it and might now justly claim the right of casting its vote.

If the convention will so declare we are perfectly willing to waive the right of voting, will acquiesce in the present organization and will take our seats in this body, equals among equals.

Respectfully submitted. Signed: Jos. A. Seiss, Ch'n of Del.; Charles P. Krauth, G. F. Krotel, C. W. Schaeffer, S. K. Brobst, Samuel Laird, Lewis L. Houpt, Henry Lehman, C. F. Norton, Charles A. Heinitsch.

The convention listened to this paper with respectful attention, and for a while it seemed to us that this unvarnished presentation of incontrovertible facts and arguments had made a favorable impression upon many delegates who now for the first time heard our own statement of the case, and that there was some prospect that the convention would accept our ultimatum. But an animated discussion soon arose which showed the determination of many leading spirits not to confess and undo the wrong that had been done, while others again were honestly in favor of granting us our constitutional rights. Various resolutions were presented, amended, discussed and withdrawn. Dr. Greenwald offered the following:

"*Resolved,* 1. That the Pennsylvania Synod is in the General Synod.

"2. That the delegates present had a right to take part in the organization of this General Synod.

"3. That the name of the Pennsylvania Synod be now called and the delegates be invited to their seats."

This led to another long and warm debate, after which Dr. Brown, leaving the chair, presented the following:

"*Resolved,* That having heard the statement and explanation

of the delegation of the Synod of Pennsylvania, we recognize said synod as a constitutional part of this body and direct that the names of the delegates be entered upon the roll."

With this resolution under consideration, the convention adjourned until the following morning. On Wednesday morning, May 23, the convention proceeded to discuss the above resolution until it was withdrawn, when the question recurred upon the *first of the resolutions* offered by Dr. Greenwald. Rev. Joel Swartz then offered the following amendment:

"*Resolved,* That after hearing the response of the delegates of the Pennsylvania Synod we cannot conscientiously recede from the action taken by this body, believing, after full and careful deliberation, said action to have been regular and constitutional; but that we reaffirm our readiness to receive the delegates of said synod as soon as they present their credentials in due form."

The resolution was brought before the house, and, on motion, it was agreed to vote without debate. Against this many earnest protests were made, but the vote was taken. The yeas and nays were called, and there were 76 who voted for the resolution and 32 who voted against it, while 7 declined to vote. After the adoption of the resolution, a motion was made to reconsider the vote just taken, followed by another to lay this motion to reconsider on the table, the effect of which was, and was proclaimed to be, to prevent the convention from again considering the subject. Thus did the majority firmly and positively burn the bridge behind them.

As soon as the chair had announced the vote, all the members of your delegation arose, whilst our Chairman, in a calm and respectful manner, informed the President that we looked upon this decision of the convention as final, and that nothing remained for us but to withdraw in order to report to our Synod, but that in doing so we distinctly declare that this our act in no sense or degree affects the relation of the Synod of Pennsylvania to the General Synod of the Evangelical Lutheran Church in the United States.

The President replied, and stated what he understood to be the position of the General Synod and the Pennsylvania Synod, and also requested, at the suggestion of the Secretary, that the Chairman should write out the parting statement he had just made in the name of the delegation for insertion in the minutes.[11]

After this the delegation of the Synod of Pennsylvania withdrew. As they were passing along the aisle some delegate moved

[11] Both statements are given in full, as written out, in the preceding chapter. See also Minutes of General Synod, 1866, p. 28.

that the convention should unite in prayer with the brethren of the Pennsylvania Synod's delegation, and suggested the name of a brother who should lead in prayer, but your delegation moved on and had left the church before any further action was taken.

We retired to the parsonage, and there the Chairman wrote out the statement requested, and all the members of the delegation still present in Fort Wayne signed it, and it was sent to the convention. Two of our number, Rev. B. M. Schmucker and Mr. C. Pretz, had most cordially co-operated with us until Saturday morning, May 19, and who, with us, had very little hope that the convention would accept the position which the whole delegation had solemnly adopted as their ultimatum, before and during the meeting at Fort Wayne, left the city with the understanding that if we should be restored to our proper place they should be telegraphed for so as to be with us on Monday evening, May 21. But our report will show that the final action of the convention was not taken until Wednesday, May 23, and that action, as well as all that preceded it from the time of the departure of our brethren, was so unfavorable that we had no right to send for them. We were sorry they were not with us in the preparation and presentation of our response and the final formal withdrawal of the delegation, but knew we had their cordial approval in thus maintaining the position which they had taken as firmly as ourselves. We should have been glad to add their names to our response, as they had authorized us to consider them as heartily concurring in any formal action it might be necessary to take, but as it was known they were absent we feared the convention might object to the addition of their names. You will see that their names are added to this report, whereby they say to you and the world that the delegation was a unit in this most important action.

After sending our last communication to the convention one of our number was requested to prepare this report, which is herewith submitted to the Synod, and it was also resolved to publish the "Response of the Synod of Pennsylvania" in the papers of Fort Wayne.

After our withdrawal a protest, signed by a number of the delegates, was presented to the convention, which appointed a committee to answer it and also another committee to answer our response. We have since heard that the response to the protest was also considered a sufficient answer to our response. The latter is not to appear in the published minutes of the convention, and we have reason to congratulate ourselves that we prepared a copy of the

England and that letter would have pierced to thousands in all parts of the church. Our hearts were deeply grieved as we heard from the delegates returning to the convention congratulated each other and praised God in view of the harmonious sessions through which they had passed, and seemed to separate with the conviction that they had judged most righteously, and that henceforth their course would be harmonious, delightful and successful.

We were greatly cheered during this protracted struggle by the confidence and support of our friends in other delegations and by the sentiment of the great mass of the community whose hospitality we enjoyed. We strove to act calmly, deliberately, like Christian ministers and laymen, and conscientiously strove to represent and maintain the rights of this venerable Synod, and now lay before you this our report, hoping that a candid examination of the facts of the case will result in your approval of the course of your delegates.

Respectfully submitted. Signed: Jos. A. Seiss, Chairman; Chas. P. Krauth, C. F. Krauth, C. W. Schaeffer, S. K. Brobst, B. M. Schmucker, Samuel Laird, C. Pretz, Henry Lehman, Lewis L. Houpt, C. F. Norton, Charles Heinitsch.

ACTION OF THE PENNSYLVANIA MINISTERIUM.

This long report has been presented in the preceding pages, in full, because of its considerable value in connection with the history of the Lutheran Church in this country, and especially in connection with the formation of the General Council. There is nothing in the report itself that hints at the formation of a new body after the final withdrawal of the Pennsylvania delegation from the General Synod. But there were many delegates present at the Fort Wayne convention whose synods could not possibly remain in the general body without great compromise of conscience, and they looked to the Ministerium of Pennsylvania for some action that would place the conservative portion of the Lutheran Church in a proper light before the world. What that action would be no one could foresee at the time. When the report was presented to the Ministerium, at its convention at Lancaster, Pa., on Monday morning, June 12, 1866, the Ministerium recognized the gravity of the situation and, instead of at once adopting the report of the delegation and so closing the matter, referred the document with accompanying papers to a committee consisting of Revs. W. J. Mann, D. A. Muhlenberg, Dr. Jacob Ley, C. W. Schaeffer, B. M. Schmucker, and Messrs. H. C. Myers, J. Endlich and Geo. Wagner who, after

careful deliberation, presented the following report, which was considered and adopted by the Synod, as it here stands, and which, with some additional resolutions adopted by the Synod, presents the final action of that body in reference to this important question:

REPORT OF THE COMMITTEE OF THE PENNSYLVANIA MINISTERIUM ON THE REPORT OF THE DELEGATES TO FORT WAYNE.

The Committee, to whom the "Report of the Delegates to Fort Wayne" was referred, have the honor respectfully to report:

That they have carefully examined the several papers connected with this subject intrusted to them, and are clear in the conviction of the truth of the following facts and the conclusions therewith connected:

Your Delegates, furnished with a certificate of their election, "signed by the President and attested by the Secretary," as provided for in Section 4, Article V, of the Constitution of the General Synod, proceeded to Fort Wayne for the purpose of participating in the deliberations of the twenty-second convention of that body. Trusting that there would be no difficulty in the way of their reception, as constituent members of the General Synod, they took part, through one of their number, in the opening religious services, and were looking forward hopefully to the acknowledgment of the rights of the Synod which they represented at the regular opening of its sessions. Though threats of exclusion had been made in print months before the meeting, and it was known that the President designed to rule out the delegation, yet it was with profound regret they saw the Secretary prevented from calling on the Pennsylvania Synod for its credentials by a decision of the President that this body had severed its practical relations with the General Synod, and had withdrawn from "the governing functions of it," by the withdrawal of its delegates from the sessions of the convention at York, and still further discovered that a large majority of the delegates present was prepared to concur in an action so unjust.

Your Committee feel authorized in stating that, in their judgment, this act of the President and ruling majority was an unauthorized assumption of power for which they can find no warrant in the Constitution of the General Synod, and which the President of the General Synod admitted he could not find, and based upon an hypothesis which will not bear the test of a close examination; for the clause of a by-law, upon which alone he could have based a

decision of this kind, only authorizes him to decide upon the validity of the credentials of delegates, and he did not appeal to this, nay, even granted that this did not influence him; and those of our delegates were exactly in accordance with the Constitution; and the article does not allow the President to determine the question of the right of Lutheran Synods to membership in the General Synod. This latter power belongs only to the General Synod, in accordance with its Constitution.

Neither was it true that the withdrawal of our delegates from the sessions of the convention at York had dissolved the connection of the Synod of Pennsylvania with the General Synod in any respect. No such authority had been delegated to them by the body they represented. And our Synod, while approving of the action of her delegates, determined to send her usual deputies and to maintain her connection with it.

Nor was the Synod of Pennsylvania declared to be *out* of the General Synod by the action of this latter body. For her name was still retained on the roll by the Secretary, copies of the proposed amendments to the Constitution had been sent to her by the same officer for ratification or rejection, and no reference was made to her in the minutes of the General Synod except in such a way as fairly to allow the inference that she was still regarded as an integral part of that body. They take exception, it is true, to the condition annexed to our action, but if any bad consequences have ensued from this, which we deny, the General Synod has herself to blame for it, for whether they gladly received the delegates of our Synod, at the convention of the General Synod at Winchester in 1853, "from motives of Christian forbearance," as they allege, or from whatever other cause, we *were* received upon these terms, and they were never repealed, and until that has been done in a legitimate way our right to representation cannot be justly questioned. And this was manifestly the state of this right at the opening of the last convention at Fort Wayne, when our delegates twice offered their credentials, which were twice refused, and they not even allowed to say a word in their own defence. We were, therefore, without doubt constituent members of the General Synod then, as we hold we are at this time, as far as right is concerned. Even if we had been out of the General Synod, which of course we cannot admit, after what has been said above, we are constrained to say, still further, that if the distinction had been made, as it ought to have been, that the General Synod is not a political, but a religious body, therefore its action not regulated by the principles of doubtful

parliamentary tactics prevalent among politicians, but organized "for the promotion of the practice of brotherly love, to the furtherance of Christian concord and to the firm establishment and continuance of the unity of the spirit in the bond of peace," and in accordance with the easy method of connection with it as found in Section 3, Article III, the majority of it would have cheerfully waived all the cunning subtleties of political tactics and transcendental generalities and received the delegates of a body to which our church owes so much and to which the greatest objection has been that she has been too honest in her attachment to the faith professed by the fathers of the church in this country, and all Lutheran countries, with unvarying consistency up to the time of the great Reformers—rejected by a professedly Lutheran Synod for being Lutheran. They cannot, from this view of the facts, resist the conclusion that the majority of the delegates to the convention at Fort Wayne were anxious to find some plea, either to produce an actual schism in the church, or impose upon the venerable Synod of Pennsylvania humiliating conditions, in entire harmony with that spirit which prompted the Definite Platform and the unauthorized exclusion of the directors of the Pennsylvania Synod from the Board of Directors of the Seminary at Gettysburg, and the persistent efforts, in many parts of the church, to misinterpret her acts and to misconstrue her motives in cases where her members knew she was prompted by a desire for the peace, welfare and unity of the church. We therefore propose:

1. That we cordially approve of the action of our Delegates at Fort Wayne, and accord to them the credit they deserve for the ability, firmness, dignity and Christian courtesy with which they maintained the rights of this Synod during their presence at Fort Wayne.

2. That we feel grateful to the delegates of the Synod of New York, the Pittsburg Synod, the English Synod of Ohio, the Minnesota Synod, and individual members of other Synods agreeing in sentiment, and co-operating with them, for the able and earnest maintenance of the rights of Pennsylvania Synod and of all Synods connected with the General Synod during the recent convention at Fort Wayne.

3. That, from recent occurrences, we are more fully than ever persuaded of the eminent wisdom of that proviso under which we re-connected ourselves with the General Synod in 1853.

4. Being also convinced that the late convention at Fort Wayne was not organized in accordance with the principles of right and

the Constitution of the General Synod, because of the unauthorized exclusion of delegates clearly entitled to participate in the organization, we cannot recognize them, acting in harmony with generally acknowledged parliamentary usage, as justly entitled to be considered the General Synod of the Lutheran Church in the United States, yet we could have been satisfied, "from motives of Christian forbearance," if the convention at Fort Wayne had accepted the ultimatum of our delegates.

5. That as we have been unjustly deprived of our rights by the late convention of the delegates at Fort Wayne, and thereby excluded by them, and because of the conviction that the task of uniting the conflicting elements in the General Synod has become hopeless, and the purpose for which it was originally formed has signally failed, we hereby declare our connection with the General Synod dissolved.

6. That we recommend the appointment of a committee of .. members of this Synod to correspond with other Lutheran Synods with reference to the propriety of calling a convention of such Lutheran Synods, churches and individuals, as may be favorable to the organization of a general ecclesiastical body, representing the interests of the church in this country on a truly Lutheran basis.

7. That we recommend the publication of copies of the "Report of the Delegates to Fort Wayne" to our Synod, and the action of the Synod in this whole matter, for circulation among our congregations, and for general distribution.

All of which is respectfully submitted. (Signed by the Committee, whose names are given at the head of this report.)

The following substitute for the sixth resolution was adopted:

That a committee be now appointed and be charged with the following duties:

1. To prepare and issue a fraternal address to all Evangelical Lutheran Synods, ministers and congregations in the United States and Canadas, which confess the *Unaltered* Augsburg Confession, inviting them to unite in a convention for the purpose of forming a union of Lutheran Synods.

2. After consultation with the members of other Synods, to determine and announce the time and place of such convention, the time to be, if possible, within the current year.

FINAL ARRANGEMENTS FOR THE PROPOSED CONVENTION.

After this important report, with its far-reaching propositions, had been carefully considered and adopted, the Ministerium of Pennsylvania, by another resolution, elected delegates to represent the body at the proposed convention, the representation being on the basis of one minister and one lay delegate for every twelve ministers in the Synod. On this basis eighteen delegates were elected. In accordance with the same resolution, the five ministers receiving the highest number of votes were instructed and authorized to "prepare and issue a fraternal address," provided for in a previous resolution.

The following persons were elected delegates to the proposed convention:

Ministers.	Laymen.
Rev. G. F. Krotel, D.D.,	C. F. Norton,
Rev. C. P. Krauth, D.D.,	H. H. Muhlenberg, M.D.,
Rev. W. J. Mann, D.D.,	L. L. Houpt,
Rev. C. W. Schaeffer, D.D.,	Horatio Trexler,
Rev. J. A. Seiss, D.D.,	Charles A. Heinitsch,
Rev. B. M. Schmucker,	Henry Lehman,
Rev. C. K. Brobst,	C. Pretz,
Rev. C. F. Welden,	J. Endlich,
Rev. S. Laird,	Henry L. Mattes.

The names are here given in the order of election, according to the number of votes received. The committee, therefore, that was instructed to prepare and issue the address referred to above consisted of the following:

COMMITTEE ON FRATERNAL ADDRESSES.

The Rev. Drs. G. F. Krotel (Chairman), C. P. Krauth, W. J. Mann, C. W. Schaeffer and J. A. Seiss.

At this time also the Ministerium of Pennsylvania was actively engaged in the preparation of a Hymn Book and Liturgy. After the action, in reference to the proposed convention, had been taken, the Synod postponed further action on this matter until after the proposed convention should have been held, and instructed its delegates "to present to that body the desire of this Synod that uniformity in the services of public worship should be secured, and to lay before them the results of the labor in the preparation of the English Liturgy and Hymn Book."

The account presented in the preceding pages is justly regarded as the history of events that led to the formation of the General Council. It shows that this body has grown out of the previous history, and that its etsablishment was a return to the truly confessional basis on which the first synodical organization in this country was effected by the Fathers of the Lutheran Church in North America, as shown in the principles that guided the fathers in the organization of the "Evangelical Lutheran Ministerium in North America."

CHAPTER V.

THE PRELIMINARY CONVENTION OF THE GENERAL COUNCIL.

When, in 1866, the Ministerium of Pennsylvania instructed a committee "to prepare and issue a fraternal address to all Evangelical Lutheran Synods, ministers and congregations in the United States and Canadas, which confess the Unaltered Augsburg Confession, inviting them to unite in a convention for the purpose of forming a union of Lutheran Synods," it could not possibly have foreseen the far-reaching results of that action upon the Lutheran Church in this country. It was another epoch-making movement, on the part of the Ministerium, that has resulted in numerous benefits to the Church for all time. With its long and creditable history back of it, its large constituency in ministers and congregations, its fruitful labors in the production of a valuable literature, especially in the line of cultus, its newly established Theological Seminary at Philadelphia, as an important center of theological influence, its strong confessional position, and its general commanding influence in the Lutheran Church, the Ministerium of Pennsylvania was in a position to take the leadership in the forward movement for a new union of Lutheran Synods, which were willing to take an unequivocal stand on the entire body of Lutheran Confessions and work out the problems of the Lutheran Church in this country on the basis of those Confessions. By dissolving its connection with the General Synod the Ministerium had sacrificed large sums of money contributed toward the institutions at Gettysburg, and by taking its unequivocal stand on the entire body of the Lutheran Confessions it lost ministers and congregations; but the time had come for this movement, and the Ministerium was willing to assume the responsible duty of leadership in helping the forward movement toward a sounder Lutheranism and the advancement of the Church in this country on that basis.

In accordance with the instruction of the Ministerium of Pennsylvania, the committee issued the address and call for a

convention to be held in that same year, if possible. The "Fraternal Address" and "call for a convention," dated Philadelphia, August 10, 1866, was prepared by the Rev. Charles Porterfield Krauth, D.D., and after having been carefully considered and approved by the committee and signed by the members in the order of their appointment, was sent forth on its mission of peace. This is one of those important documents in the history of our Church whose value increases with time, and which deserves to be carefully studied in these days for the truths it presents and for the spirit of earnestness it manifests. Following is

THE FRATERNAL ADDRESS.[1]

Brethren in the Faith: At the one hundred and nineteenth session of the German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States the resolutions which we herewith communicate were adopted:

"*Resolved,* That a committee be now appointed, and be charged with the following duties:

"1. To prepare and issue a fraternal address to all Evangelical Lutheran Synods, ministers, and congregations in the United States and Canadas, which confess the Unaltered Augsburg Confession, inviting them to unite with us in a Convention, for the purpose of forming a Union of Lutheran Synods.

"2. After consultation with the members of other Synods, to determine and announce the time and place of holding such Convention, the time to be, if possible, within the current year.

"*Resolved,* That we now appoint Delegates to represent us in that Convention; such representation to be upon the basis of one minister and one lay delegate for every twelve ministers in this body."

The Synod of Pennsylvania has not assumed the serious responsibility of inviting such a Conference without reasons of the gravest kind. It is most clear that the Evangelical Lutheran Church in North America needs a general organization, first and supremely for the maintenance of unity in the true faith of the Gospel, and in the uncorrupted Sacraments, as the Word of God teaches and our Church confesses them; and, furthermore, for the preservation of her genuine spirit and worship, and for the development of her

[1] See "Proceedings of the Convention held by Representatives from various Evangelical Lutheran Synods in the United States and Canada Accepting the Unaltered Augsburg Confession," at Reading, Pa., December 12-14, 1866, pp. 3-5, hereafter called simply the Reading Convention.

practical life in all its forms. It is no less clear that there is no existing organization adapted to these great ends, or capable of being adapted to them. There has been no union of any kind among all the nominally Evangelical Lutheran Synods in America, the only Body pretending, even in name, to be in any sense a General Synod, never embraced all the Synods. But that body has ceased to retain even the ratio which it once held, and does not now embrace half the membership of the Lutheran Church, and it is just those portions of our Synods which are most thoroughly consistent with the faith of the Church which are excluded from it, while the part which remains with it is largely in undisguised or covert warfare with the Confession of our Church on every point which gave her distinctive being over against the errors both of Rome and of rationalistic sectarianism. All hopes of the "General Synod" ever becoming in our Church what its name appears to claim have become fainter and fainter, until finally by receiving as integral elements what its Constitution excluded, and by denying a place in its organization to elements whose full rights of representation were guaranteed by its Constitution and confirmed by its own solemn act, it ceased to be such a Body as that Constitution defines, and has no moral right to be considered or called a General Synod, even in the very doubtful sense in which it might once have been entitled to that name.

A great necessity is therefore laid upon us, in the providence of God, at once to take steps to meet a want which has been so urgent, and the painful consciousness of which continually grows. We are imperatively called upon to confer together for the formation of wise plans, which shall avoid the serious mistakes which weakened, and finally brought to an unhappy termination, the former effort. In the light of the history of our whole Church, and more especially of this Western portion of it, we are called, in the simplicity of the faith of our Fathers, and in the honest singleness of their heart and confession, clearly to declare what is that great end for which we build, to wit: The pure Gospel and its Sacraments, the preservation and extension of which can alone give to Synods a true value. The Church needs an organization in which Christian liberty shall wisely work under the law of love and in the grace and beauty of Divine order, in which shall be unmistakably acknowledged the common faith once delivered to the saints, the testimony of which is found in unmingled purity in the Unaltered Augsburg Confession, in its native, original, and only true sense, on which our Church rests as her unchangeable

confessional foundation. Such an organization would have the vigor necessary to efficient action and to so much uniformity as is needed to embody true unity, yet would provide such complete and wise safeguards as to prevent it from being made the instrument of inequality or oppression, or from being tempted to establish what is merely human, and which binds only by the law of love and the just principles of Church order, as if it were in the sphere of conscience and of Divine necessity. It would avoid the weakness of government, which first runs into anarchy, and then, by reaction, into tyranny. It would shun the laxity in doctrinal obligation in which error, first satisfied in being tolerated, speedily goes on to rule, and at length on the ruins of faith establishes the most intolerant of all proscriptiveness, the proscriptiveness of unbelief.

The condition and wants of our Church in this land make it clear that we are not moving in this matter on insufficient or doubtful grounds. With our communion of millions scattered over a vast and ever-widening territory, with the ceaseless tide of immigration to our shores, with the diversity of surrounding usages and of religious life, with our various nationalities and tongues, our crying need of faithful ministers, our imperfect provision for any and all of the urgent wants of the Church, there is danger that the genuinely Lutheran elements may become gradually alienated, that misunderstandings may arise, that the narrow and local may overcome the broad and general, that the unity of the Spirit in the bond of peace may be lost, and that our Church, which alone in the history of Protestantism has maintained a genuine catholicity and unity, should drift into the sectarianism and separatism which characterize and curse our land.

Apart from these extraordinary reasons, our general vocation as a Church, the interest of foreign and home missions, of theological, collegiate, and congregational education, of institutions of beneficence, of a sound religious literature, all demand such an organization as shall enable our whole Church in this land, in its varied tongues, to work together in the unity of a pure faith, and in the harmony of mutual good understanding and love.

Moved by these great facts, and by hearty desire for the unity of Zion, the Ministerium of Pennsylvania, the oldest of Lutheran Synods in the United States, has felt that under Providential guidance, whose history is too recent and familiar to all to need repetition here, her motives could not be misunderstood in taking this necessary initiative to future action.

In conformity with her resolution, therefore, we invite you to appoint delegates to represent you in a Convention for the purpose of forming a union of Lutheran Synods.

Signed: G. F. Krotel, Chairman; Charles P. Krauth, W. J. Mann, C. W. Schaeffer, J. A. Seiss.

THE CONVENTION CALLED.

This address, with a friendly letter from the Chairman of the Committee, was sent to the Presidents of the Synods contemplated by the resolutions of the Ministerium of Pennsylvania. The responses from various synods soon showed that a sufficient number was favorably disposed toward the proposed conference, and that a convention could be held within the limit of the Ministerium's resolutions. Efforts were made to hold the convention West of the Alleghenies, but as most of the synods concerned in the matter held their meetings late in October, no time would be left to select a place, and as all of them signified their willingness to meet at any place within the bounds of the Ministerium of Pennsylvania, the invitation to meet in Reading was gladly accepted. As soon as the arrangements for the convention had been perfected, preparations were made to formulate "fundamental principles of faith upon which a union of Synods might be effected," and, if possible, to prepare "Outlines of a Constitution, so that the Convention might at once proceed to work earnestly and intelligently." Requests to this effect were sent to all the Synods that expected to participate in the proposed convention. The committee and delegates of the Ministerium of Pennsylvania prepared and adopted, as an expression of their own views, the Theses on "Fundamental Principles of Faith and Church Polity," which had been prepared by Dr. Krauth, and which were afterwards adopted by the representatives of the synods at Reading as the principles by which the newly organized body was to be governed.

THE CONVENTION AT READING.

When the time appointed for the holding of the Convention had arrived, delegates from thirteen Synods assembled in Trinity Church, Reading, Pa., on Tuesday evening, December 11, 1866, and engaged in Divine worship, the Rev. G. F. Krotel, D.D., of the Pennsylvania Ministerium, conducting the liturgical service, and the Rev. Prof. M. Loy, of the Joint Synod of Ohio, preaching the sermon, taking for his text the words (1 Cor. 1: 10)—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that

ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." He preached a truly edifying sermon, full of sound evangelical truth and in every way applicable to the occasion which had called together these representatives of various synods for the purpose of deliberating on important matters pertaining to the faith and practice of the Church. The temptation is very strong to present here the entire sermon, because of its true evangelical spirit and because few of the present generation have access to it; but we must content ourselves with the simple divisions of the discourse. The theme was: "The Conditions of Christian Union." "According to the text, these are: I. Having the same faith in the same Truth. II. Having the same Confession of the same Faith. III. Having the same Judgment under the same Confession."

After the close of the service, the delegates of the various synods met in the lecture room of the church, and effected a temporary organization, by calling the Rev. Prof. W. F. Lehman, of the Joint Synod of Ohio, to the chair, and appointing as English Secretary the Rev. H. W. Roth, of the Pittsburgh Synod, and as German Secretary the Rev. Prof. A. Martin, of the Wisconsin Synod. The following morning the delegates again assembled in Trinity Church, in order to effect a regular organization. The very first action of the convention was a resolution to the effect, "That all persons who have been regularly appointed by Evangelical Lutheran Synods to appear at this Convention are hereby invited to take part in its organization and deliberations." The following Synods were represented in the convention, and constituted the

ROLL OF SYNODS:

1. The German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

Organized Trinity Sunday, August 15 (N. S., 26), 1748.

Revs. G. F. Krotel, D.D., C. P. Krauth, D.D., W. J. Mann, D.D., C. W. Schaeffer, D.D., J. A. Seiss, D.D., B. M. Schmucker, S. K. Brobst, C. F. Welden, Samuel Laird. Laymen—C. F. Norton, H. H. Muhlenberg, M.D., L. L. Houpt, Horatio Trexler, C. A. Heinitsch, Henry Lehman, Christian Pretz, S. Gross Fry, H. L. Mattes.

2. English Evangelical Lutheran District Synod of Ohio and Adjacent States.

Organized, August, 1857.

Revs. Prof. D. Worley, G. W. Mechling, D. Rothacker. Layman—Michael Keffer, Sr.

3. English Evangelical Lutheran Synod of Ohio.

Organized, Trinity Sunday, 1836.

Revs. John Rugan, Jos. A. Roof. Laymen—P. Kennedy, M.D., John Baughman, Esq.

4. German Evangelical Lutheran Synod of Wisconsin and Adjacent States.

Organized, May 26, 1860.

Revs. W. Streissguth, Prof. A. Martin.

5. Evangelical Lutheran Joint Synod of Ohio and Adjacent States.[2]

Organized, 1818.

Rev. Profs. W. F. Lehman, M. Loy.

6. Evangelical Lutheran Synod of Michigan and Other States.

Organized, 1860.

Rev. Stephen Klingman. Layman—Casimir Walldorf.

7. Pittsburgh Synod of the Evangelical Lutheran Church.

Organized, January 15, 1845.

Revs. G. Bassler, W. A. Passavant, G. A. Wenzel, H. W. Roth. Laymen—A. L. Thiel, John F. Duff.

8. Evangelical Lutheran Synod of Minnesota and Adjacent States.

Organized, November, 1860.

Rev. C. F. Heyer.

9. German Evangelical Lutheran Synod of Iowa.

Organized, 1854.

Revs. George Grossman, Prof. Gottfried Fritschel.

10. German Evangelical Lutheran Synod of Missouri, Ohio and Other States.

Organized, 1847.

Rev. J. A. F. W. Mueller.

11. Evangelical Lutheran Synod of Canada.

Organized, July, 1861.

Revs. J. Fishburn, C. F. W. Rechenberg.

12. Evangelical Lutheran Ministerium of New York and Adjacent States and Countries.

Organized, 1773.

Revs. H. N. Pohlman, D.D., G. W. Schmucker, R. Adelberg.

---

[2] This Synod was composed of five District Synods, one of which, "The English District Synod of Ohio," had a separate representation. The third in the above list.

13. Norwegian Synod of America.
Organized, 1853.
Rev. Prof. F. A. Schmidt.
(Scandinavian Evangelical Lutheran Augustana Synod.
Organized, June 5, 1860.
Represented by Letter: Delegates appointed could not be present.)

Of the clerical delegates who were present and participated in the work of this convention only the following are still living (1908): The Rev. Samuel Laird, D.D., of the Pennsylvania Ministerium; the Rev. G. W. Mechling, D.D., of the District Synod of Ohio; the Rev. A. Martin, D.D., at the time a member of the Wisconsin Synod, now of the Pennsylvania Ministerium; the Rev. M. Loy, D.D., of the Joint Synod of Ohio; the Rev. H. W. Roth, D.D., of the Pittsburgh Synod, and the Rev. Prof. F. A. Schmidt, D.D., of the Norwegian Synod. A glance at this list shows that the leaders in this great and important movement have nearly all passed away; but the results of their labors remain as a rich legacy to the present generation, whose duty and privilege it is to transmit pure and unalloyed this treasure of truth and purity to future generations. It was a pathetic scene, and one never to be forgotten by those who were fortunate enough to attend the fortieth anniversary of the General Council, at Buffalo, New York, in 1907, to see the venerable Dr. Laird stand before the convention and relate the scene of the withdrawal of the Pennsylvania delegation from the General Synod at Fort Wayne and the assembling of the delegates at Reading to engage in the formation of the new general body, which we now know as the General Council.

After the delegates of the various synods, whose names have just been given, had taken their seats as members of the convention a permanent organization was effected by electing the following officers:

President—The Rev. G. Bassler.
English Secretary—The Rev. H. W. Roth.
German Secretary—The Rev. W. Streissguth.

Thus the first steps were taken in the organization of a new general body to which no name had as yet been given. The delegates of the New York Ministerium were authorized, by resolution, to take such part in the work of the convention as they believed themselves entitled to in their appointment. At the request of President Lehman, Dr. Krotel read from the Fraternal Address of the Pennsylvania Ministerium those parts which more particularly

specified the object of the convention. Papers were presented by Dr. Krauth, of the Pennsylvania Ministerium; the Rev. G. Grossman, of the German Iowa Synod; the Rev. W. Streissguth, of the Wisconsin Synod, and by the Rev. J. A. F. W. Mueller, of the Missouri Synod. These documents were referred to a committee of four clergymen and three laymen, consisting of Revs. G. F. Krotel, D.D., Prof. M. Loy, G. Grossman, and J. A. F. W. Mueller and Messrs. L. L. Houpt, C. A. Heinitsch and J. Baughman. At the afternoon session, on the same day, this committee reported verbally, through its chairman, the Rev. Dr. Krotel: "That whilst the committee does not commit itself to all the views therein set forth, its members unanimously resolved to recommend the Theses offered by Rev. C. P. Krauth, D.D., on 'Fundamental Principles of Faith and Church Polity' to the Convention for discussion, thus bringing up the points referred to in the paper from the Iowa Synod. If deemed necessary, a formal reply, at a later stage of the proceedings, might be made to the communication of Rev. C. F. W. Walther, D.D., and Rev. Prof. W. Sihler, D.D., of the Missouri Synod."

With the discussion of the Theses offered by Dr. Krauth, the real work of the convention began. The discussion, which was very harmonious from beginning to end, was continued through four sessions of the convention, and in the fifth session the Theses "were unanimously adopted as a whole." In the entire history of the Lutheran Church in this country no more important and far-reaching document than these Theses has ever been discussed by men from widely separated centers of the Church and with various tendencies within the Church. The "Principles" herewith presented constitute a charter of Lutheranism in this country that has helped to mold the character of the Church in and outside of the General Council. For the General Council they have assumed a confessional character, and are indeed fundamental principles for its faith and polity. Following are

THE FUNDAMENTAL PRINCIPLES OF FAITH AND CHURCH POLITY.[3]

PREAMBLE.

Whereas, We are fully persuaded that with our communion scattered over a vast and ever-widening territory, with the ceaseless tide of immigration to our shores, with the diversity of surrounding usages and of religious life, with our various nationalities and

[3] Minutes of Reading Convention, 1866, pp. 9-14.

tongues, our crying need of faithful ministers, our imperfect provision for any and all of the urgent wants of the Church, there is danger that the genuinely Lutheran elements may become gradually alienated, that misunderstandings may arise, that the narrow and local may overcome the broad and general, that the unity of the Spirit in the bond of peace may be lost, and that our Church, which alone in the history of Protestantism has maintained a genuine catholicity and unity, should drift into the sectarianism and separatism which characterize and curse our land; and

Whereas, Our general vocation as a Church, the interests of Foreign and Home Missions, of Theological, Collegiate, and Congregational Education, of institutions of beneficence, of a sound religious literature, all demand such an organization as shall enable our whole Church in this land, in its varied tongues, to work together, first and supremely for the maintenance of unity in the true faith of the Gospel and in the uncorrupted Sacraments, as the Word of God teaches and our Church confesses them; and furthermore, for the preservation of her genuine spirit and worship, and for the development of her practical life in all its forms; and

Whereas, It is no less clear that there is no existing organization adapted to these great ends, or capable of being adapted to them; and,

Whereas, A great necessity appears to be laid upon us, in the Providence of God, at once to take steps to meet a want which has been so urgent, and the painful consciousness of which continually grows, and we are imperatively called upon to confer together for the formation of wise plans, which shall avoid the serious mistakes which weakened and finally brought to an unhappy termination the former effort to establish a General Synod; and

Whereas, We are assembled here as representatives of Synods of the Evangelical Lutheran Church in the United States and the Canadas, "which confess the Unaltered Augsburg Confession," for the purpose of forming a Union of Lutheran Synods; therefore,

Resolved, That we now take steps to effect an organization, as preliminary to which we declare that

We hold the following principles touching the faith of the Church and its polity to be fundamental and of necessity presupposed in any genuine Union of Evangelical Lutheran Synods:

FUNDAMENTAL PRINCIPLES OF FAITH.

I. There must be and abide through all time one holy Christian Church, which is the assembly of all believers, among whom the

Gospel is purely preached, and the Holy Sacraments are administered, as the Gospel demands.

To the true Unity of the Church it is sufficient that there be agreement touching the doctrine of the Gospel, that it be preached in one accord, in its pure sense, and that the Sacraments be administered conformably to God's Word.

II. The true Unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the Sacraments, to wit: That she continues to teach and to set forth, and that her true members embrace from the heart and use the articles of faith and the Sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

III. The Unity of the Church is witnessed to, and made manifest in, the solemn, public and official Confessions which are set forth, to wit: The generic Unity of the Christian Church in the general Creeds, and the specific Unity of pure parts of the Christian Church in their specific Creeds, one chief object of both classes of which Creeds is, that Christians who are in the Unity of faith may know each other as such, and may have a visible bond of fellowship.

IV. That Confessions may be such a testimony of Unity and bond of Union they must be accepted in every statement of doctrine in their own true, native, original and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense.

V. The Unity of the Evangelical Lutheran Church, as a portion of the holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition and her history.

VI. The Unaltered Augsburg Confession is by pre-eminence the confession of that faith. The acceptance of its doctrines and the avowal of them without equivocation or mental reservation make, mark and identify that Church which alone in the true, original, historical and honest sense of the term is the Evangelical Lutheran Church.[4]

---

[4] The Rev. Dr. G. F. Krotel, in an editorial in THE LUTHERAN, dated August 22, 1907, says concerning the Council's doctrinal basis:

"When the General Council came into existence in 1867, its paramount concern was to plant itself firmly on the old Muhlenberg foundation, which is but another way of saying that it connected itself confessionally with the historic trunk of Lutheranism in its palmiest days, doctrinally, when the issues of the Reformation reached their final settlement in 1577. In its 'Fundamental Principles,' the Unaltered Augsburg Confession is recognized and accepted as being pre-eminently the confession of the

VII. The only churches, therefore, of any land which are properly in the Unity of that Communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

VIII. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures: we reject the errors it condemns, and believe that all which it commits to the liberty of the Church of right belongs to that liberty.

IX. In thus formally accepting and acknowledging the Unal-

Evangelical Lutheran Church, while the right to that name is denied to no Church body which accepts and avows its doctrines 'without equivocation or mental reservation.' Having thus said A, the General Council does not hesitate to say B, and it further declares its conviction 'that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Augsburg Confession, in the perfect harmony of one and the same scriptural faith.' This placed the General Council on record as in full doctrinal accord with the Church of the Reformation, not only when it launched its destinies at Augsburg in 1530, but also when it reached the haven of peace at Bergen in 1577. It was the General Council's answer to the question: Shall Lutheranism in its American form of development grow out of the same roots planted by the fathers, and thus maintain its identity, or shall it yield to the spirit of change in its new western home, develop a sort of parasitic life of its own, and, entwining itself around the old Reformation trunk, cover it with a kind of foliage and fruit growing out of other roots?

"Its answer involves two things. First, that it has no quarrel with any branch of the Church calling itself Lutheran which is bound heart and soul to the Augsburg Confession, and roots its doctrine and life in the faith of which it is the Reformation's standing testimony. Second, that if the remaining Confessions of the Lutheran Church, which the various exigencies of the Reformation called forth, are not to be received as confessions, it must be on other grounds than because of a possible lack of consonance with the faith of the Augsburg Confession. Thus, from its one side, the General Council occupies no attitude of exclusivism toward church bodies that give sufficient evidence of an ex-animo subscription to the Augsburg Confession. In its defense of the Reformation faith, it is not papistical or un-Catholic, and is opposed to the spirit of confessional or doctrinal absolutism. From its other side, it just as firmly refuses to occupy the unionistic position of doctrinal vacillation and tolerance. Contrary to the theological temper of the age, it maintains that there are articles of faith so definite and fixed and clear as to demand unqualified endorsement and defense, on the one hand, and to forbid all such associations with forms of error as tend to obscure or lessen respect for the truth it confesses, on the other.

"The objections that are urged against this broader confessional subscription have always appealed to the leading theologians of the General Council as being specious and unnatural, often revealing a decidedly partisan or rationalistic bias. In times past, much of the opposition to these later Confessions was born of a woeful ignorance of their history and contents, opposition on the part of men who had never studied them or even read them. There are doubtless sound Lutheran bodies which go no further in their confessional subscription than the Augsburg Confession, just as there may be Lutheran bodies, which have a penchant for Lutheran hyper-doxy and are doctrinally sound, but have little fruit to show that is worthy of the faith they confess, but, in the one case, the soundness, we may be sure, grows out of a hearty, ex-animo subscription to the Augsburg Confession, without detracting from the intrinsic worth of the other confessions, while, in the other case, the unsoundness of life grows out of a relation to the Confessions that has ceased to be vital. No Church has ever failed because it was orthodox, just as no Church has ever succeeded because it was heterodox. While the theologians of the General Council, therefore, do not make an acceptance of the later Confessions essential to genuine Lutheranism, they have always been firm and unanimous in their contention, that they are a fuller development of the same faith as confessed in the Augsburg declaration, and that no possible ground of antithesis between the two can be maintained. There is nothing new in these Confessions as the Formula itself declares."

tered Augsburg Confession, we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

OF ECCLESIASTICAL POWER AND CHURCH POLITY.

I. All power in the Church belongs primarily, properly, and exclusively to our Lord Jesus Christ, "true God begotten of the Father from eternity, and true man, born of the Virgin Mary," Mediator between God and men, and Supreme Head of the Church. This supreme and direct power is not delegated to any man or body of men upon earth.

II. All just power exercised by the Church has been committed to her for the furtherance of the Gospel, through the Word and Sacraments, is conditioned by this end, and is derivative and pertains to her as the servant of Jesus Christ.

The Church, therefore, has no power to bind the conscience, except as she truly teaches what her Lord teaches and faithfully commands what He has charged her to command.

III. The absolute directory of the Will of Christ is the Word of God, the Canonical Scriptures, interpreted in accordance with the "mind of the Spirit," by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word.

IV. The primary bodies through which the power is normally exercised which Christ commits derivatively and ministerially to his Church on earth are the Congregations. The Congregation, in the normal state, is neither the Pastor without the People nor the People without the Pastor.

V. In Congregations exists the right of representation. In addition to the Pastor, who by their voluntary election is already *ex-officio* their representative, the people have the right to choose

representatives from their own number to act for them, under such constitutional limitations as the Congregation approves.

VI. The representatives of Congregations thus convened in Synod, and acting in accordance with those conditions of mutual congregational compact which are called a Constitution, are for the ends, and with the limitations defined in it, representatively Congregations themselves.

A free, Scriptural General Council or Synod, chosen by the Church, is, within the metes and bounds fixed by the Church which chooses it, representatively that Church itself, and in this case is applicable the language of the appendix to the Smalcald Articles, "The judgments of Synods are the judgments of the Church."

VII. The Congregations representatively constituting the various district Synods may elect delegates through those Synods, to represent themselves in a more general body, all decisions of which, when made in conformity with the solemn compact of the Constitution, bind, so far as the terms of mutual agreement make them binding, those Congregations which consent, and continue to consent, to be represented in that General Body.

VIII. If the final decision of any General Body thus constituted shall seem to any Synod within it in conflict with the faith, involving violation of the rights of conscience, it is the duty of that Synod to take such steps as shall be needed to prevent a compromise on its part with error. To this end it may withdraw itself from relations which make it responsible for departure from the faith of the Gospel, or for an equivocal attitude toward it. Such steps should not be taken on any but well defined grounds of Conscience, not on mere suspicion, nor until prayerful, earnest and repeated efforts to correct the wrong have proved useless, and no remedy remains but withdrawal.

IX. The obligation under which Congregations consent to place themselves, to conform to the decisions of Synods, does not rest on any assumption that Synods are infallible, but on the supposition that the decisions have been so guarded by wise constitutional provisions as to create a higher moral probability of their being true and rightful than the decisions in conflict with them, which may be made by single Congregations or individuals. All final decisions should be guarded with the utmost care, so that they shall in no case claim without just grounds to be the judgment of those congregations in whose name and by whose authority they are made—in the absence of which just grounds they are null and void.

X. In the formation of a General Body, the Synods may know

and deal with each other only as Synods. In such case, the official record is to be accepted as evidence of the doctrinal position of each Synod, and of the principles for which alone the other Synods become responsible by connection with it.

XI. The leading objects for which Synods should be organized are:

1. The maintenance and diffusion of sound doctrine, as the same is taught in God's Word and confessed in the authorized standards of the Church.

2. When controversies arise in regard to articles of faith, to decide them in accordance with God's Word and the pure confession of that Word.

3. The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the spirit of the New Testament and with the liberty of the Church, and may edify the Body of Christ.

4. The maintenance of pure discipline, to the fostering of holiness and fidelity in the ministry and people.

5. The devising and executing of wise and Scriptural counsels and plans for carrying on the work of the Church, in every department of beneficent labor for the souls and bodies of men, at home and abroad.

All these things are to be done, that the saving power of the Gospel may be realized, that good order may be maintained, and that all unsoundness in faith and life may be averted, that God may be glorified, and that Christ our King may rule in a pure, peaceful, and active Church.

OTHER DOCUMENTS PRESENTED.

Other documents besides the foregoing had been presented to the convention by the Rev. G. Grossman, of the German Iowa Synod; by the Rev. W. Streissguth, of the Wisconsin Synod, and by the Rev. J. A. F. W. Mueller, of the Missouri Synod. There were also communications from Revs. C. F. W. Walther, D.D., and Prof. W. Sihler, D.D., of the Missouri Synod; and from the Rev. Prof. T. N. Hasselquist, of the Augustana Synod. The points referred to in the paper from the Iowa Synod were brought up in the discussion of the "Fundamental Principles of Faith and Church Polity," whilst the Revs. G. F. Krotel, D.D., and C. P. Krauth, D.D., were appointed a committee to reply to the communications from the Missouri and the Augustana Synods.

ARRANGEMENTS FOR A CONSTITUTION.

The next matter of importance before the convention was that of making provision for a Constitution. No documents referring to this matter seem to have been presented with the other documents offered, except Dr. Krauth's Theses on "Church Polity." Accordingly, in the fourth session, December 13, a committee was appointed, consisting of Revs. G. F. Krotel, D.D., W. A. Passavant, Prof. W. F. Lehman and Prof. A. Martin; and Messrs. A. L. Thiel, Henry Lehman and M. Keffer, Sr., "to prepare and present an Outline plan of a Constitution for a General Union of Evangelical Lutheran Synods." The following morning the committee reported the following:

OUTLINE CONSTITUTION.[5]

WHEREAS, after the cordial and unanimous adoption of the Fundamental Principles of Doctrine and Polity set forth in the foregoing propositions, it appears to us that the great Head of the Church has shown the possibility and probability of bringing about a true general union of Evangelical Lutheran Synods; therefore

Resolved, That we now, in the name of the Lord, take the following steps to bring about this desirable end:

I. That a committee be appointed by this Convention to prepare a Constitution in the usual form, embracing the following points:

(a) An article embodying and setting forth the Doctrinal Basis of such general body, in accordance with the preliminary principles already unanimously adopted by the Convention.

(b) That the ratio of representation be based upon the number of members entitled to communion in the respective Synods, and in such a way as not at any time to exceed the number of two hundred (one hundred ministers and one hundred laymen).

(c) It shall be the duty of this body to guard the purity of the faith, to promote conformity in discipline and worship to the spirit of our Confessions, to provide for the increase of an efficient ministry, for the circulation of Scriptural truth through the press, to relieve the suffering members of our Lord's Body, to carry on the work of Missions at home and abroad, and to act upon questions or appeals brought before it by or from any of the Synods.

(d) That perfect equality be secured to every language represented on the floor of the Synod.

(e) That the meetings of this body should be annual.

---

[5] Minutes of Reading Convention, 1836, pp. 15, 16.

(f) That the expenses of the delegates be paid by the respective Synods, until otherwise provided for.

(g) Together with such other articles as usually belong to such instruments.

II. That the Fundamental Principles and the Constitution thus prepared by the Committee shall be sent, by the President of the Convention, to the Presidents of the respective District Synods here represented, and to whatever others he may think proper, with the request that they be submitted, as soon as possible, to a special or stated meeting of the Synods over which they preside.

III. That so much of the Constitution thus submitted as shall be accepted by ten Synods adopting the Fundamental Principles shall at once go into effect, and a convention be called under it; and that on other points not thus agreed upon the suggestions of the Synods shall be taken up and finally passed upon in the convention, which shall be called at such time and place of meeting as the President may determine, after consultation with the delegates elected.

In any case, the next convention shall be called in the ratio proposed in the Constitution.

IV. That it is the sense of this Convention that the new organization should be called "The General Council of the Evangelical Lutheran Church in North America."

Devoutly and gratefully acknowledging the goodness of the Lord vouchsafed to us during the important and harmonious deliberations of this Convention, we now humbly implore His blessing upon the labors of the proposed committee, and upon the deliberations of the respective Synods to which their work shall be submitted; and call upon all true lovers of our Church to pray and labor for the speedy organization of such a true Union of Churches and Synods which confess our Evangelical faith.

COMMITTEE ON CONSTITUTION.

This Outline having been adopted, a Committee, consisting of Revs. G. F. Krotel, D.D., C. P. Krauth, D.D., W. J. Mann, D.D., Prof. M. Loy, W. A. Passavant, J. Rugan and R. Alderberg, was appointed to draft a Constitution, embracing the points set forth in the Outline just given, and place the same in the hands of the President of the Reading Convention, for distribution among the District Synods represented in the convention and to all others who were in sympathy with the principles adopted by the conven-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

tion. Provision was also made, by resolution, "That the Synods represented in this Convention, which prefer a Free Conference to an immediate organization, be, and hereby are, invited to send representatives to the next meeting, with the understanding that they have in it all the privileges of debate, and of fraternal comparison of views."

CHURCH BOOKS.

In the matter of German and English Hymn Books and Liturgy referred to the convention by the Pennsylvania Ministerium, provision was made for the prosecution of these important undertakings. A committee[6] of one from each Synod represented in the convention was appointed to aid the existing committee of the Pennsylvania Ministerium "in the perfecting of their contemplated Church Book, that it may be presented to this body so soon as organized." Another committee, consisting also of one from each Synod represented in the convention,[7] was appointed to prepare a German Hymn Book, "having reference to the work already done by the Wisconsin and Ohio Synods, and report their labors at the next meeting of this body."

The appointment of these committees was the final action of the convention before adjournment. Thus closed one of the most important ecclesiastical conventions ever held in the Lutheran Church in this country, a convention upon the decisions of which depended the future position of the Lutheran Church in North America. The failure to adopt the Principles of Faith would have meant the sinking of the Lutheran Church to a level with the many sects already existing in the country, and to which many parts of the Church seemed to be rapidly drifting, whilst their acceptance by the widely represented convention meant the lifting up of the Lutheran Church to its true position and giving it the place it

---

[6] The committee on English Church Book consisted of Revs. B. M. Schmucker, of the Pennsylvania Ministerium; Prof. D. Worley, of the English District Synod of Ohio; J. Rugan, of the English Synod of Ohio; Prof. A. Martin, of the Synod of Wisconsin; Prof. M. Loy, of the Joint Synod of Ohio; J. Haas, of the Michigan Synod; W. A. Passavant, of the Pittsburgh Synod; C. F. Heyer, of the Minnesota Synod; Prof. G. Fritschel, of the German Iowa Synod; J. Fishburn, of the Canada Synod, and F. M. Bird, of the New York Ministerium.

[7] The committee on German Hymn Book consisted of Revs. A. T. Geissenhainer, of the Pennsylvania Ministerium; G. W. Mechling, of the English District Synod of Ohio; J. A. Roof, of the English Synod of Ohio; W. Streissguth, of the Wisconsin Synod; Prof. M. Loy, G. Cronenwett, Prof. E. Schmidt and Prof. W. F. Lehman, of the Joint Synod of Ohio; Conrad Volz, of the Michigan Synod; G. A. Wenzel, of the Pittsburgh Synod; G. Fachtman, of the Minnesota Synod; G. Grossman, of the German Iowa Synod; C. F. W. Rechenberg, of the Canada Synod, and E. Hoffman, of the New York Ministerium. Minutes Reading Convention, 1866, p. 19.

deserves everywhere and all the time—a true part of the pure Church of Christ. Dr. Spaeth struck the right key when he said, "It was indeed a springtide of warm fraternal affection, of honest attachment to the Confession, and of bright hopes and prospects for the future in our Church, during those cold December days of the year 1866, when, in consequence of the invitation of the Mother Synod, the Convention assembled in Reading in order to deliberate on the foundation and formation of a General Lutheran Body on a strictly confessional basis. Such an assembly had never before been seen in the Lutheran Church of this country. There were side by side Pennsylvania, Ohio (two English Synods and the Joint Synod), Wisconsin, Michigan, Pittsburgh, Minnesota, Iowa, Missouri, Canada, New York and the Norwegian Synod. The Swedes were represented by letter. The most beautiful harmony prevailed on all the fundamental questions of doctrine and confession. With grateful and rejoicing hearts the Convention sang: 'Now Thank We All Our God.'"

STATISTICS.

The following table shows the numerical strength of the Convention:

	Ministers.	Congregations.	Communicants.
1. Ministerium of Pennsylvania..	119	288	49,569
2. Ministerium of New York....	61	60	13,740
3. Joint Synod of Ohio.....	144	287	35,000
4. English District Synod of Ohio[8]	...	...	.....
5. English Synod of Ohio.....	11	26	1,634
6. Pittsburgh Synod.....	52	100	8,611
7. Synod of Wisconsin.....	51	97	13,258
8. Synod of Missouri, a. o. Sta...	276	278	34,013
9. Norwegian Synod.....	40	190	27,000
10. German Iowa Synod.....	50	75	6,800
11. Michigan Synod.....	10	20	2,500
12. Canada Synod.....	20	66	6,082
13. Minnesota Synod.....	19	35	2,500
14. Augustana Synod.....	40	90	9,000
Total	893	1,612	209,707

[8] Statistics included in those of the Joint Synod of Ohio.

CHAPTER VI.

THE FIRST REGULAR CONVENTION OF THE GENERAL COUNCIL.

The arrangements proposed and adopted at the Reading Convention, in 1866, for the holding of another convention during the following year and permanently organizing the new general body, were perfected by the adoption of the "Fundamental Principles of Faith and Church Polity" and a "Proposed Constitution" by the required number of synods, represented at Reading. Upon consultation with the delegates elected by the various synods to which these documents had been sent, the President of the Reading Convention issued the call for the proposed convention. This convention, the first regular convention of the General Council of the Evangelical Lutheran Church in North America, was held in Trinity Lutheran Church, Fort Wayne, Indiana, November 20-26, 1867, where a little more than a year before the delegates of the Ministerium of Pennsylvania had appeared, for the last time, before the General Synod, had been excluded from participation in the formal organization of the body, and had been deprived of their just rights in connection with the transaction of the business of that body. Meanwhile, the Pennsylvania Ministerium had held its annual convention, had formally dissolved its connection with the General Synod, and had taken a leading part in the preliminary organization of the General Council. Other synods, the Ministerium of New York, the English Synod of Ohio, the Pittsburgh Synod, the Illinois, the Minnesota and the Texas Synods, had also dissolved their connection with the General Synod, had united with other synods in the organization of the General Council, and now met as members of the new general body in the church that had witnessed the stormy scenes of the convention that resulted in the exclusion of the largest and most influential synods from the General Synod.

The convention was called to order by the Rev. G. Bassler, President of the Reading Convention. The following Synods, through their properly authorized representatives, constituted the

membership of this convention, and participated in the organization of the General Council. The Synods are here given in the historical order of their organization.

ROLL OF SYNODS.

1. German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

Revs. G. F. Krotel, D.D., C. P. Krauth, D.D., W. J. Mann, D.D., C. W. Schaeffer, D.D., J. A. Seiss, D.D., B. M. Schmucker, S. K. Brobst, C. F. Welden, E. Greenwald, D.D. Laymen—Charles F. Norton, H. H. Muhlenberg, M.D., L. L. Houpt, Henry Lehman, S. Gross Fry, Henry L. Mattes, Christian Pretz.

2. Evangelical Lutheran Ministerium of New York and Adjacent States and Countries.

Revs. R. Adelberg, C. F. E. Stohlman, D.D., E. Hoffman. Layman—Fred Dauer.

3. English Evangelical Lutheran Synod of Ohio.

Revs. J. A. Roof, John Rugan. Layman—John Baughman.

4. Pittsburgh Synod of the Evangelical Lutheran Church.

Revs. G. Bassler, H. W. Roth, W. A. Passavant, D.D., G. A. Wenzel. Laymen—Thomas H. Lane, A. Louis Thiel.

5. German Evangelical Lutheran Synod of Wisconsin and Adjacent States.

Rev. Profs. John Bading, A. Martin, A. Hoenecke.

6. English Evangelical Lutheran District Synod of Ohio and Adjacent States.

Revs. D. Worley, G. W. Mechling, C. Albrecht. Laymen—J. A. Estill, M. D., J. J. Bierer.

7. Evangelical Lutheran Synod of Michigan and Other States.

Rev. S. Klingman, Mr. H. Beck.

8. Scandinavian Evangelical Lutheran Augustana Synod.

Rev. Profs. T. N. Hasselquist, O. J. Hattlestadt, Ed. Carlson.

9. Evangelical Lutheran Synod of Minnesota and Adjacent States.

Revs. C. F. Heyer, G. Fachtman.

10. Evangelical Lutheran Synod of Canada.

Revs. J. Fishburn, C. F. W. Rechenberg.

11. Evangelical Lutheran Synod of Illinois and Adjacent States.

Revs. S. L. Harkey, F. Erdman. Layman—Ed. Roessler.

The following two Synods were represented by delegates with the right of debate but not the right of vote:

12. German Evangelical Lutheran Synod of Iowa.
Revs. G. Grossman, Prof. G. Fritschel, Prof. S. Fritchel.
13. Evangelical Lutheran Joint Synod of Ohio and Adjacent States.
Revs. G. Cronenwett, F. A. Herzberger, G. Baughman.

The German Iowa Synod had sent delegates with the intention of uniting fully with the Council, the Synod having adopted the "Principles of Faith and Church Polity," and the delegates participated in the organization of the body, one of its members being elected German Secretary; but on account of a decision made by the convention, as will appear later in this history, the delegates receded from the position of voting members, retaining only the right of debate.

The Joint Synod of Ohio, owing to a number of difficulties, could not see its way clear to unite fully with the General Council, cherishing the hope, however, that a union might in future be consummated. Hence, from the beginning of the convention, the delegates of the Synod occupied the position provided for in the Constitution; namely, that of debate, but not of vote.

The Swedish Augustana Synod, on the other hand, had not received the proper documents in time for adoption; but the purpose of the Synod to unite with the Council was manifest by the presence of a properly authorized delegation, and hence the three delegates present were received as members of the convention and the Synod enrolled as an integral part of the General Council.

The following officers were elected:

President.....Rev. G. Bassler
English Secretary.....Rev. Prof. H. W. Roth
German Secretary.....Rev. Prof. G. Fritschel
Treasurer.....H. H. Muhlenberg, M.D.

With the election of these officers the General Council was fully and regularly organized, with eleven Synods in regular, organic connection with it, and two Synods in sympathy with its doctrinal basis, but hesitating to unite fully with it on account of some practical difficulties. The statement deserves to be made, however, that the German Iowa Synod participated in the organization as an integral part of the body, and only later receded from its original position to that on an equality with the Joint Synod of Ohio. The Missouri Synod had sent no delegates to this convention, though its delegates had united in the adoption of the Fundamental Principles.

In order to enable the reader to understand the spirit of the convention—a spirit not of dissension, but of zeal for and devotion to the Lord's Zion—with which the men, who had undertaken to organize this body, went to work, the report of President Bassler is here presented in full:

REPORT OF THE PRESIDENT.

Respected and Dear Brethren:

Thus far has the Lord helped us, and it is marvelous in our eyes. God has done great things for us, whereof we are glad. Bless the Lord, O my soul, and all that is within me, bless his holy name.

It is especially wonderful in our eyes that here, at Fort Wayne, in Trinity Evangelical Lutheran Church, where, eighteen months ago, the Mother Synod, the Ministerium of Pennsylvania, was most unjustly deprived of her rights because she had given testimony to the pure faith of our Church, and where the minority of the former General Synod were made to realize that, in that body, as then constituted, there was no hope for the Lutheran Church of the Unaltered Augsburg Confession, we should now be assembled, delegates from eleven Evangelical Lutheran Synods, in order to organize a General Council, based on the Confessions of the Church taken "in their own true, native, original, and only sense," to form a body, whose members not only agree to use the same words, but to use them and understand them in one and the same sense.

That so many persons should come together—persons who have been educated in different institutions, under diverse influences—even in different countries and using different languages, and yet should be able to see eye to eye, so far as to use the same words in declaring their apprehension of God's Word, *i. e.*, in the confession of their faith; and not only to use the same words, but to use these words in one and the same sense, is certainly the work of God's Holy Spirit. To God belongs all the glory, and to Him shall be all the praise.

And shall not this Jubilee Year of the great Reformation[1] be marked by the final, successful, and permanent organization of the General Council? Shall not our children, at the next Jubilee of this great work of God, among other great events in the history

[1] The year 1867 was the three hundred and fiftieth anniversary of the Reformation. The event was widely celebrated in Europe and America.

of our Church, make mention of this also, and praise God for this revival of the pure faith of our Evangelical Church? This is our prayer, this is our hope; nay, this is our confidence.

It was made the duty of your Chairman to distribute the "Proceedings of the Convention," held at Reading in December last, containing the Fundamental Principles, and also the proposed Constitution, prepared by the Committee appointed at the same Convention. In accomplishing this most important work, there were unavoidable delays, through which these documents did not reach several Synods in time for consideration at their conventions. None were more disappointed than he to whom this duty had been entrusted. What influence may have been thus exerted upon the action of those Synods, your Chairman is not able to decide; but we confidently entertain the hope that the good cause will not suffer in consequence of this failure.

The Joint Synod of Ohio, except the English District, has not adopted the Constitution, and therefore is not prepared to unite, as we had hoped, fully with us at this time. But they have availed themselves of the invitation to send delegates to sit in conference on such subjects of difference as may exist between us. One with us in the faith, standing upon an unequivocal acceptance of the Unaltered Augsburg Confession, we have but little doubt that, sooner or later, we shall welcome them to full membership. In the meantime, we rejoice to see their delegates, and welcome them to a seat in our midst.

The several Districts of the Missouri Synod have not accepted our invitation, no doubt sincerely believing that it was not the most suitable time to discuss the important questions, on which they desire a full and free conference, so that there may be no misunderstanding subsequent to a more intimate union. The joint letter of the different Synods is hereby submitted to the convention for such action as may be deemed necessary.

There are, doubtless, various amendments suggested by some of the Synods adopting the proposed Constitution. As the Chairman has not been informed of these amendments, except in the case of the Pittsburgh Synod, he would express the hope that the several delegations will present these when the several sections may be under consideration.

The Chair would most gratefully acknowledge the cordial invitation which this congregation has extended to the convention to assemble in their house of worship and to enjoy their hospitality. May He who has declared that a cup of cold water given to one

of His disciples in the name of a disciple should not be unrewarded abundantly reward these Christian brethren.

In conclusion, may the great Head of the Church, the Lord Jesus, smile on us and on our work, and may He who has begun the good work carry it on among us and by us even unto perfection, and to Him be the kingdom, and the power, and the glory, for ever and ever. Amen.

TRANSACTION OF BUSINESS.

The business before this newly organized body was, first, to ascertain the action of the several Synods in reference to the adoption of the Fundamental Principles and the Proposed Constitution. It is to be remembered that all the delegates of the various synods that had participated in the Reading Convention the previous year had unanimously adopted these "Principles;" but they were instructed, at the time, to take them to their respective synods, in order to have their action ratified by the synods. So also the Constitution, the preparation of which they had authorized and the fundamental principles of which the delegates had adopted, was sent to the District Synods for examination and adoption. It had been agreed that if the Synods would ratify the action of their delegates and adopt the Constitution they should be regarded as integral members of the general body thus provisionally organized. It was ascertained, at this first regular convention, that the Principles of Faith and Church Polity had been ratified and adopted by the requisite number of Synods, and that the Proposed Constitution had also, in part, been adopted, though, in reference to the latter, a number of suggestions and proposed amendments were to be submitted in connection with the consideration and final adoption of the Constitution.

The Joint Synod of Ohio, except the English District, did not adopt the Constitution, for reasons which seemed satisfactory to that body, and therefore did not formally and fully unite with the Council, preferring to occupy, for the time being, the position prescribed in the Constitution. The German Iowa Synod subsequently assumed the same position because certain decisions of the Council were not satisfactory to the delegates. The Missouri Synod did not adopt the Constitution, and sent no delegates to this convention, nor to any subsequent convention. Nor was the Norwegian Synod represented. It seems hardly possible that Synods, whose representatives had so heartily and unanimously taken part in the

adoption of the Fundamental Principles, could hesitate to enter fully into this union of synods, which they had so unanimously approved, on account of alleged irregular practices of individual synods, or of individuals within District Synods, into whose alleged irregularities the General Council had as yet had no opportunity or authority to inquire. Besides, one of the avowed objects of this new organization was to remove and prevent, as far as possible, all unscriptural doctrines and unlutheran practices, and to bring about, in all the Synods connected with it, true unity in doctrine and life. This ideal of true unity could not, however, be expected to be attained at once, but must necessarily be the work of years, especially in the older Synods, which, in their previous history, had been compelled to pass through trials and struggles and meet conditions with which the more recently organized Synods had had little or nothing to do.

The principal business of the convention, thus organized, was the important work of considering and adopting the proposed Constitution, which, beginning with the second session, occupied a large part of the time of this convention.

The delegation of each Synod represented was instructed to complete the committees on the English Church Book and the German Hymn Book, so that each District Synod would have a representative on each of the two committees.

The Executive Committee was instructed to report at the next regular convention, constitutions for both congregations and synods to be recommended to such bodies as might in future be formed in harmony with the General Council. Provision was also made for the preparation and presentation to the Council, at its next convention, an "Order of Business" and "Rules of Order," by the appointment of the following committee: Revs. J. A. Seiss, D.D., G. F. Krotel, D.D., and R. Adelberg, and Messrs. S. Gross Fry and Henry Lehman.

Two additional officers were provided for and the following were elected:

Rev. B. M. Schmucker, English Corresponding Secretary; Rev. R. Adelberg, German Corresponding Secretary.

The basis of the representation of Synods in the General Council was fixed, and the ratio of representation incorporated in the Constitution.

The Committee on the English Church Book reported concerning the work done in co-operation with the Committee of the Pennsylvania Ministerium, and presented the conclusions reached

as to the contents of the Church Book to be published for the use of congregations. A similar report was presented in reference to the German Hymn Book.

The Committee on Missions proposed a provisional plan for the prosecution of this important work of the General Council. Inasmuch as it is proposed to present these matters more in detail in subsequent chapters, they are merely mentioned here as items of business at this convention.

DIFFICULTIES CONFRONTING THE COUNCIL.

Notwithstanding the harmonious action of the Reading Convention in the adoption of the Fundamental Principles and an Outline Constitution, in which all the Synods represented at that convention heartily united, difficulties were presented at the very first convention, in reference to the practical application of those principles, which seriously interfered with the complete realization of the original plan of the founders of the General Council, and which for years proved a serious hindrance in the development and growth of the body. Although the discussions to which these difficulties led had the effect of causing the General Council to devote much time and attention to the great and fundamental principles of church unity on the basis of the Word of God and the Lutheran Confessions, so that it is safe to say "that in no other Lutheran Body of the Old or New World has the question on the great principles of true church unity received such attention and been treated in such a thorough and comprehensive manner as within the General Council. And it seems to be a wonderful Providence that, on the very question in the treatment of which the differences of nationality and language frequently threatened to assume an undue prominence, it was an English-speaking Lutheran who gave us the fullest and deepest utterances and who dealt with the whole problem from the very center and foundation of the Lutheran Church and the Lutheran Confession."[2]

In view of the relation which the Missouri Synod claimed it sustained towards different members of the General Council "in reference to doctrine and churchly practice," that body was led to keep aloof from the whole movement, and even the invitation to a free conference was declined. In the accompanying documents can be noted the contentions of the Joint Synod of Ohio and of the

[2] Dr. Spaeth: The General Council, Philadelphia, 1885, p. 27. The reference is to Dr. Krauth.

German Iowa Synods on various points concerning which these Synods were not entirely satisfied. Both Synods sent representatives to the first convention of the Council, but the former declined to unite with the body, and its delegates assumed only the privilege of the floor, whilst the latter at first occupied a place in the convention as an integral part of the body, but afterwards receded to the same position as that held by the Joint Synod of Ohio. This latter Synod, after the first convention, declined to have any connection with the Council, whilst the German Iowa Synod still maintains its connection with the body, which entitles its delegates to the privileges of the floor. The Joint Synod, through its delegates, laid before the convention the questions concerning the famous "Four Points," as will be seen from the accompanying document, which for years held a prominent place in the discussions of the General Council. The German Iowa Synod also asked for a specific declaration on three of the four points presented by the Joint Synod of Ohio, and because the Council's reply was not wholly satisfactory the Synod could not see its way clear to become an integral part of the body. Following is the communication from the Joint Synod of Ohio,[3] presented by one of its delegates, the Rev. F. A. Herzberger, on the

"FOUR POINTS."

To the Venerable General Council of the Evangelical Lutheran Church of North America.

The undersigned, Delegates of the Evangelical Lutheran Joint Synod of Ohio and adjacent States, present the following to the General Council of the Evangelical Lutheran Church of (in) North America, in order that the Synod which they represent, as may be seen from the minutes of its last Session, held in Hamilton, O., A. D. 1867, heartily desires a union of Lutheran Synods on the doctrinal basis as recommended by the General Council, and therefore sends its Delegates to this Convention, in order to offer it the hand toward a true union.

But Synod saw practical difficulties in the way, on account of which, as well as for the want of a copy of the Constitution of the General Council, it could not yet instruct its Delegates to consummate its connection with this body at its present Session, nevertheless, in the meantime, cherishes the hope that the Lord will enable it, in the future, perhaps, to unite with other Synods to carry on the glorious work.

[3] Minutes of General Council, Fort Wayne, 1867, pp. 11, 12.

Under the above-mentioned difficulties, the Evangelical Lutheran Joint Synod of Ohio and adjacent States understands "un-Lutheran doctrine and practice, which, as experience teaches, despite the reception of the Confession, or 'Doctrinal basis,' nevertheless is found to exist in some Synods."

The Delegates of the Evangelical Lutheran Joint Synod of Ohio would therefore respectfully request the venerable General Council of the Evangelical Lutheran Church in North America to favor us with information on the following points:

1. What relation will this venerable body in future sustain to Chiliasm?
2. Mixed Communions?
3. The exchanging of pulpits with Sectarians?
4. Secret or unchurchly Societies?

Especially would we earnestly desire a decided answer with regard to the last item, inasmuch as the Joint Synod, for years already, in view of certain relations in one of its District Synods, has had difficulties in consequence of four pastors belonging to Secret Societies, and would not, therefore, again burden its conscience.

We pray that the Lord may overrule all to the glory of His holy name, and to the welfare of His Zion.

Respectfully, G. Cronenwett, F. A. Herzberger, G. Baughman.

THE COUNCIL'S DECLARATION.

This document, together with other papers handed in for consideration was referred to a committee, consisting of Revs. C. W. Schaeffer, D.D., C. P. Krauth, D.D., Prof. G. Fritschel and A. Hoenecke, and Messrs. Thomas H. Lane, Fred. Dauer and Ed. Roessler, which reported in the seventh session as follows, and whose report was adopted as here given:[4]

The Committee appointed to take action upon certain documents received, one from the Joint Synod of Ohio and one from the four District Synods of the Missouri Synod, respectfully report: That we have been impressed with the fraternal sentiments so freely conveyed in the said documents, and, after careful consideration of them, propose the following action:

1. That the General Council rejoices that the Joint Synod of Ohio regards union with this body as an object of cherished

[4] Minutes of General Council, Fort Wayne, 1867, pp. 16, 17.

hope, and regrets that the failure to receive our Constitution, with other difficulties, has prevented their union with us at this time.

2. That this Council is aware of nothing in its "Fundamental Principles of Faith and Church Polity" and Constitution, nor in the relation it sustains to the four questions raised, which justifies a doubt whether its decisions on them all, when they are brought up in the manner prescribed in the Constitution, will be in harmony with Holy Scripture and the Confessions of the Church.

3. That so soon as official evidence shall be presented to this body, in the manner prescribed by the Constitution, that un-Lutheran doctrines or practices are authorized by the action of any of its Synods, or by their refusal to act, it will weigh that evidence, and, if it finds they exist, use all its constitutional power to convince the minds of men in regard to them, and as speedily as possible to remove them.

4. That inasmuch as the Synod of Iowa has offered a constitutional amendment, involving most of these same questions, we refer our beloved brethren of the Joint Synod of Ohio to the action which the Council has taken in their case, as their present answer in regard to these points.

In reply to the four District Synods of Missouri, we would recommend the following action:

Resolved, That we hereby reciprocate the kindly expressions of the Synod of Missouri; that we sincerely respect the honest preferences of our brethren in regard to the best means of uniting our Church, and that we are willing to set apart a time, during the future sessions of this body, when it will meet them simply as a Free Conference.

In the report of the committee, as just presented, reference is made to the following official document, referred to also by the President in his Report, from

FOUR DISTRICT SYNODS OF THE MISSOURI SYNOD.[5]

To the President of the Evangelical Lutheran General Council in North America.

The members of the undersigned Synod, during its convention in Chicago, Ills., in May of the present year (1867), received a communication to the effect that the delegates of Evangelical Lutheran Synods, in the United States and Canada, assembled in

[5] Minutes of General Council, Chicago, 1869, pp. 29, 30.

Reading, Pa., have, among other matters, passed the following resolution: "That the Synods represented in this Convention, which prefer a Free Conference to an immediate organization, be and hereby are invited to send representatives to the next meeting, with the understanding that they have in it all the privileges of debate, and a fraternal comparison of views."

We are, by no means, unmindful of the value of the privilege herein accorded to us by said Reverend Body, and the good intention which prompted this cordial invitation. But after having considered what position our delegates would occupy at the sessions of the Evangelical Lutheran General Church Council, we have arrived at the conviction that we dare not avail ourselves of so honorable a proposal. In view of the relation we sustain toward different members of the Church Council, in reference to doctrine and churchly practice, we must be apprehensive that the consideration and discussion of differences still existing in the Convention of the Church Council might give rise to the reflection that we intended to interrupt the bringing about of a unity, and are therefore fearful lest our participation, instead of leading to an agreement, might be productive of greater alienation.

Even at the risk of appearing capricious in the eyes of the Reverend Body, and less diligent in our efforts for churchly unity, we beg leave to declare it again as our conviction, that Free Conferences, such as are separated from officially organized conventions of ecclesiastical bodies, on the basis of the Symbols of our Church, as contained in the Form of Concord of 1580, are the only proper means for an exchange of such convictions, as are still divergent, and which, by the grace of God, may lead to a unity on the basis of our beloved Confession.

Hoping that our explanation may be received in the same sense in which it is given, and in the sincerity of our hearts, expressing our fervent wish, that the Reverend Church Council may attain the object contemplated, and prove a blessing and consolation to the entire Evangelical Lutheran Church in this country, we look for a favorable reply to our renewed proposal.

The Evangelical Lutheran Synod of Missouri, Ohio and other States, the Western District, and in their name,

J. F. Buenger, Pres.; G. S. Loeser, Sec.

Chicago, Ill., May, 1867.

In the name of the Northern District,

O. Fuerbringer, Pres.; M. Guenther, Sec.

Adrian, Mich., June 26, 1867.

According to resolution and in the name of the Middle District,
H. C. Schwan, Pres. pro tem.; Th. Wichmann, Sec.
Indianapolis, Ind., August 13, 1867.

In the name of the Eastern District,
E. G. W. Keyl, Pres.
Johannesburg, N. Y., August 24, 1867.

MISSOURI'S REPLY.

The resolution, which precedes this document in the present record, was communicated to the Missouri Synod. When the Council met at Pittsburgh, Pa., the following year (1868), no answer had been received. The secretaries were therefore specially instructed to bring this action of the General Council again to the attention of the Missouri Synod,[6] in the hope that a Conference with that body might be brought about, in accordance with what was understood to be its preference and wish. In answer to this action, an official communication was addressed to the President of the General Council, dated La Porte, Ind., October 12, 1869, in the following words:—

"To the worthy President of the General Council of the Evangelical Lutheran Church in America, Rev. C. W. Schaeffer, D.D., Germantown, Pa.

"Reverend Sir:—Whereas, the Venerable General Council has issued an invitation to the Synod of Missouri, Ohio and other States, the latter has resolved, at its late session in September last, in Fort Wayne, to return the following reply:

"The Synod of Missouri, etc., thanks the Venerable General Council for the said invitation, and is happy to see in this that the General Council is still anxious to come to a harmonious understanding with those Synods not in connection with it.

"At the same time, the Synod of Missouri allows itself to remark, that it was not its desire to deal with the General Council, as such, and during the sessions of the same; and for this reason, that we entertained, and still entertain the fear, that, by such a side-dealing with the matter, justice would not be done it; but that we desire a Free Conference, such as was proposed by us already before the venerable General Council was organized, and which we still regard as the proper means to reach the end contemplated.

"Nevertheless, should such a Free Conference be held, to which all Lutherans, who without reservation confess the Unaltered

[6] Minutes of General Council, Pittsburgh, 1868, p. 26.

Augsburg Confession, may be admitted, we, on our part, would without doubt largely attend the same, not as representatives, but as individuals.

"Respectfully in the name, and by the authority of the Synod of Missouri, etc.,

"Geo. Kuechle, Secretary."

REPORT OF COMMITTEE.

The committee to whom this communication was given reported in these words:—[7]

Your Committee is impressed with the respectful and courteous style of this document, and gather from it that,

1. The Missouri Synod received and considered the proposal made to it by this General Council.

2. The Missouri Synod has declined to accept said proposal.

3. The Missouri Synod is averse to any official dealing with the General Council in the premises, and even to any unofficial dealing with the members of the Council, in connection with the regular meetings of this Body.

4. The Missouri Synod does not regard the General Council, as such, or any use of it as an official Body, as a proper means for uniting the Lutherans of this country.

5. The Missouri Synod believes that many of its members would attend a Free Conference of Lutherans for effecting greater unity of doctrine and practice, if such a Conference should be called.

6. The Missouri Synod declines to take part even in such a Free Conference of unreserved adherents to the Augsburg Confession in any official way, and declares that any of its members who may attend such a Conference will do it "not as representatives," but simply as "individuals."

In view of these particulars, your Committee proposes the following resolutions:

1. That, in the proposal made by the General Council to the Synod of Missouri, "to set apart a time, during the sessions of this Body when it will meet them simply as a Free Conference," it was believed that we were conforming to the wishes and views of our Brethren of Missouri as previously expressed, and that it was our purpose to devote all necessary and reasonable attention to the topics in question, and to do full justice to the same, with an earnest

[7] Minutes of General Council, Chicago, 1869, pp. 31, 32.

desire to come to a mutual and right solution of all the difficulties hindering an organic union between this Body and the Synod of Missouri.

2. That we sincerely regret that the Evangelical Lutheran Synod of Missouri, etc., has not been able to see its way clear to accept the proposal so heartily made to that Body, and that it has seen fit to decline all official dealing with this General Council, and even all non-official dealing with it in connection with its regular Conventions.

3. Although the Missouri Synod has thus decided to have no official correspondence with the General Council, still, in full confidence in the Scripturalness and the Lutheran character of the principles on which this Body is founded, that we hold ourselves in readiness to receive and entertain any proposals, in accord with our Basis, either from the venerable Synod of Missouri, or any others, looking to the much to be desired organic union of all true Lutherans in this country.

With this communication the Missouri Synod ceased all official intercourse with the General Council. The answer given by the Council to this communication from the Missouri Synod belongs properly to the transactions of a meeting subsequent to the convention of which we are treating in this chapter; yet for the purpose of presenting all these documents in a connected order, it is given in connection with the transactions of the first convention, especially in view of the fact that no other official relations between the two bodies are to be noted in the history of the General Council.

The German Iowa Synod also expressed dissatisfaction with the answer given to the Joint Synod of Ohio, and, being requested to state its case in writing, presented to the General Council, at this convention, the following document, in which it states its case from its own point of view:—

PAPER FROM THE IOWA SYNOD.

In order to effect a union of the Church, and that we may all truly agree in the principles of practice as well as of faith, without conditions, the Delegates of the Synod of Iowa propose, in accordance with the instructions of their Synod, that the General Council shall expressly acknowledge what is according to the understanding of the delegates of said Synod virtually acknowledged in the "Fundamental Principles of Faith and Church Polity" adopted by this body, viz.:

I. That according to the Confession of the Evangelical Lutheran Church there must be, and is, condemned all church fellowship with such as are not Lutheran; for example, ministers serving congregations such as are mixed and not purely Lutheran, receiving such congregations and their pastors into Synodical connection, the admittance of those of a different faith to the privilege of communion, the permission of those not Lutheran to occupy our pulpits, etc.

II. According to the Word of God, church discipline be exercised, especially at the celebration of the Holy Communion, and be likewise exercised towards those who are members of secret societies.

3. That resolutions of church government by Synods in general and the General Council in particular, shall not be regarded as legislative, but only as advisory in their power over congregations represented in such Synods or General Council, inasmuch as these bodies can only have so much power as is delegated to them by the congregations.[8]

This document was referred to a committee, composed of one delegate from each of the twelve synods represented on the floor of the Council, which, in the eighth session, reported, "That the General Council is not prepared to endorse the declaration of the Synod of Iowa, as a correct logical deduction and application of the negative part of our Confessional Books, and that we refer the matter to the District Synods, until such time as by the blessings of God's Holy Spirit, and the leadings of His Providence, we shall be enabled throughout the whole General Council and all its Churches, to see eye to eye in all the details of practice and usage, towards the consummation of which we will direct our unceasing prayers."[9] The report was adopted, though five members of the Council received permission to record their names against its adoption, to wit: Revs. C. F. Welden, C. F. Heyer, John Bading, A. Hoenecke, and A. Martin. To this action the Iowa Synod replied through its representatives as follows:—[10]

---

[8] Minutes of General Council, Fort Wayne, 1867, pp. 17, 18.

[9] Minutes of General Council, Fort Wayne, 1867, p. 19. The report was signed by all the members of the committee, as follows: G. F. Krotel, for the Ministerium of Pennsylvania; C. F. E. Stohlman, New York Ministerium; John A. Roof, English Synod of Ohio; W. A. Passavant, Pittsburgh Synod; A. Hoenecke, Wisconsin Synod; S. Fritschel, Iowa Synod; D. Worley, English District Synod of Ohio; S. Klingman, Michigan Synod; T. N. Hasselquist, Augustana Synod; G. Fachtman, Minnesota Synod; C. F. W. Rechenberg, Canada Synod; S. L. Harkey, Illinois Synod.

[10] Minutes of General Council, Fort Wayne, 1867, pp. 33, 34.

STATEMENT OF THE IOWA SYNOD.

In reply to the decision of the General Council upon the application of the Synod of Iowa for the explicit avowal of certain principles of ecclesiastical practice, the undersigned delegation of the said Synod beg leave, respectfully, to present to the reverend Council the following explanation:

In accordance with our deep and sincere conviction, which is at the same time that of the Synod we represent, we must declare it to be a necessary precedent condition of an official ecclesiastical connection between synodical bodies, that there should be a complete and hearty agreement, not only in the principles of faith and confession, but also in an ecclesiastical practice accordant with such faith and confession, as set forth especially in the first of the propositions presented by us. Our Synod has therefore affirmed, in an official declaration presented to the reverend Council, that it enters into connection with the General Council only upon the presupposition that this principle, to the recognition of which it is bound by a sacred obligation of conscience, is officially acknowledged by all the Synods represented therein. It believes itself warranted in this presupposition by the Fundamental Principles of Faith and Church Polity proposed at Reading, because, in its understanding of the same, they really embrace the principle in question. But the declaration of the General Council, that it is not prepared at once to accept this principle, shows this presupposition to have been incorrect, and at the same time renders incomplete the contemplated connection of the Synod of Iowa. In this position of affairs, the Delegates of the Synod of Iowa are constrained to forego the privilege of a vote in the General Council, and to withdraw to the position provided for in Article 1, Section 2, of the Constitution. We do this with painful regret that it is not yet permitted to our Synod to labor together in the work of the General Council, in the union of a membership in the same, but at the same time with a joyful determination, within the prescribed limits, to walk and labor together with our esteemed and beloved brethren, as God may give grace, power, and opportunity. And we entertain the confident assurance that the day is not far distant when, by the grace and mercy of our God, the last hindrance to a complete union will have been removed. The principle maintained by us has not been rejected by the General Council, but acknowledged and confessed by many members, and even by some entire delegations. He who hath begun to bring us together in the unity of the truth will

perfom it. To Him and His good Spirit we commend the General Council, and the great work which lies before it. His blessing and His peace be with us all.

Signed by G. Grossman, Sigm. Fritschel, Gottfried Fritschel.

ATTITUDE OF VARIOUS SYNODS.

On motion, this paper was received, the fraternal sentiments expressed most heartily reciprocated, and the hope expressed that the Council would have the pleasure of meeting, from time to time, in Free Conference, with the brethren of the Iowa Synod. The fact that the Iowa Synod felt compelled to assume this position was regretted by many members of the Council.

Whilst, on the one hand, the position assumed by the Iowa Synod, as well as by the Joint Synod of Ohio, in the declarations and statements presented in the preceding pages was not at variance with the principles adopted by the Council; it was, on the other hand, not well taken at the time, and it need not surprise any one that the General Council was "not prepared to endorse the declaration of the Synod (of Iowa), as the correct logical deduction and application of the negative part of our Confessional Books." An analysis of the reply made by the Council calls attention to the fact, that the body was holding its first regular convention and had not yet had time to inquire into or regulate all the practices and usages of the synods represented on its floor at that time. The synods should have been willing to allow time for proper and careful inquiry into the difficulties which they presented, and should have been willing to co-operate with the Council in correcting such abuses as might be found to exist. Their complaints were made only in a general way and were therefore vague and uncertain. If they had fully united with the Council and co-operated with it, they could have assisted in laying bare the abuses of which they complained, and then and then only had they a right to insist on their correction. In the light of nearly half a century after the formation of the General Council, it appears that these complaining synods were hasty in their demands for something to be done immediately which could and no doubt would have been done in the process of time.

The Council was right in declaring itself unable to endorse the declaration as a correct logical deduction and application of the negative part of the Lutheran Confessions. The Lutheran Confessions condemn error wherever found, in or outside of the

Lutheran Church; and they teach that "to the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere." (Augsburg Confession, Article VII.) Where men err, they are to be admonished, their mistakes are to be corrected, if possible, and only when errorists and evil persons refuse to hear the Church are they to be separated from the Church. The difficulty lay in the fact that some synods demanded that that should be done at once, regardless of consequences, which others felt could be done with much better results by following an educational method, leading in the process of time all the synods and congregations, among many of which in certain portions of the Church there existed peculiar difficulties, to the same lofty eminence of purity in doctrine and in practice, and so to true unity in both. The older synods had difficulties in this respect, of which the more recently formed synods had no true conception. These difficulties could not be eradicated at once and by the fiat of any organization; but as they had grown up gradually, so they must be removed by a process of education.

The discriminating statement of Dr. Spaeth, in reference to the whole situation, deserves a place here. He says, in his pamphlet on the "General Council:"—"There appeared at this point a wide difference, especially between the Eastern and Western Synods, which was in the first place the natural result of the historical development, through which those various sections of the Church had passed, which now endeavored to form an organic union. The Lutheran Church in the Eastern part of our country, having been founded about one hundred and fifty years ago, had passed through all the different stages of church life, suffering and death, by which the history of the Church and Theology of the German Fatherland was characterized in that period. We need not be surprised to find that during this time many things had crept in, which were in conflict with the spirit and confession of our Church. Over against those things the renewed appreciation of the Lutheran Confession and the honest return to the same was of comparatively recent date. It was therefore not to be expected that there should have been on all sides at the very outset a thorough insight into all the consequences and obligations of a decided and consistent adoption of the Lutheran Confession. On the other hand, most of the Lutheran Synods of the West had been founded at a much more favorable season. Out of the very fullness and freshness of the revived

Confession, partly even in the martyr-spirit of a persecuted church, have their foundations been laid and their structures raised. Accordingly their whole congregational life could much more easily and more consistently be organized on the principles established in the Confession, and many evils could be excluded which in other places had taken root and had been growing for nearly a century."

It must not be forgotten, however, that the General Council, recognizing these and other difficulties, had made provision in its Constitution for the discussion and adjustment of all matters that might arise from diversity of views on the part of any of the synods or individual members of the body. The Council offered full organic union to those who should be ready to adopt the Constitution and unite on its Fundamental Principles. At the same time those synods that desired further discussions of doctrinal and practical questions, in order to attain a fuller agreement before finally uniting with it, were to be given an opportunity to remain in the nearest possible relation with it on constitutional ground and with constitutional privileges. The German Iowa Synod availed itself of this privilege, and has met, more or less regularly, with the Council since the formation of the latter body. The history of the past shows "that the General Council has always made the most liberal use of this power, thus giving even to those that were not yet organically united with it almost unlimited liberty to make themselves heard in its discussions, and to throw their influence into the scale, wherever the votes were rather to be weighed than counted. The General Council could well afford to grant such liberty without grudging. For in this manner it only gave expression to its confident hope that upon the good foundation which had been laid a solid structure might safely, though slowly, be built, and that the pure confession of the Fathers, having once been honestly and unreservedly adopted, would virtually prove itself the power of molding the whole life of the Church, whenever its principles should be fully understood and faithfully carried out."[11]

A glance at the history of the years immediately preceding and following the formation of the General Council shows this to have been a period of more than ordinary interest and importance to the Lutheran Church in America. It points first to a series of events that led to considerable shiftings in synodical and congregational relations. The withdrawal of the Pennsylvania Ministerium and other Synods from the General Synod in 1866, and the organization

[11] Dr. Spaeth's "General Council." Philadelphia, 1885, p. 25.

of the General Council in 1866 and 1867 was the cause of a disintegration of synods and congregations, which resulted in a readjustment of both synodical and congregational relations in the course of a number of years. When the New York Ministerium withdrew from the General Synod, a number of pastors and congregations left the Ministerium and formed the New York Synod, which in turn joined the General Synod. A minority of the Illinois Synod organized the Central Illinois Synod, and united with the General Synod. In 1867 ten ministers and seven laymen withdrew from the Pittsburgh Synod, on the ground that in adopting the Principles of the General Council the Synod had violated its Constitution, and the seceding party claimed the name of the Synod and as such was recognized by the General Synod. The Pennsylvania Ministerium also lost some of its pastors and congregations, which united with the East Pennsylvania Synod, a member of the General Synod. A similar statement applies also to the Central Pennsylvania Synod, which received a few Pennsylvania Ministerium congregations.

On the other hand, pastors and congregations in Philadelphia and the neighborhood, hitherto belonging to the East Pennsylvania Synod, united with the Ministerium of Pennsylvania, the English Church at Fort Wayne, in which the battle of 1866 had been fought, entered the Pittsburgh Synod of the General Council, and others in various parts of the country readjusted their synodical relations by uniting with synods of the Council. In other portions of the country congregations were divided, one portion uniting with Synods of the General Council, and others with those of the General Synod, while troublesome and expensive lawsuits were carried on by rival claimants for the property.[12] This was the beginning of readjustment in synodical relations and operations. The result within the General Synod was the weakening of the synodical and the strengthening of the general organization. "From that time,"[13] says Dr. Jacobs, "the district synods have little significance, and the interest is almost entirely centered in the General Synod. When compared with the Ministerium of Pennsylvania, the General Synod is one synod, the district synods corresponding to the conferences of the mother-synod. The difference of theory as to the relations of the General Synod to its districts also involves a different conception of the relations of the synods

[12] History of the Evangelical Lutheran Church in the United States, by the Rev. Dr. H. E. Jacobs, New York, 1893, p. 467.

[13] History of Lutherans, p. 469.

to the congregations. The doctrinal differences with respect to the relation to the Augsburg Confession bore a very important relation to the controversy. But this issue was not separated from that pertaining to church government, and the mingling of the two questions seriously affected the result." From the point of view of the General Synod, the Ministerium of Pennsylvania had been guilty of insubordination in refusing to recognize the higher authority of the general body. At Fort Wayne, the majority stood for a centralization of power in the General Synod, whose decision, as the ultimate court of appeal, was to be final, and to this decision the district synods were to submit.

The General Council, on the other hand, was organized on a less centralized basis, allowing its district synods larger freedom in their individual spheres of activity. The sphere of the general body was conceived to be rather that of unifying all the particular parts of the body in the doctrines of the Church, providing a common form of service for all the congregations, and engaging in such general operations as the synods might delegate to it, especially in the sphere of missions.

From the account in this and the preceding chapter it is evident that the plan of a general union of Lutherans, who held to a strict interpretation of the Augsburg Confession and accepted all the Lutheran Confessions, was still far from being realized. With the large Missouri and Norwegian synods, both of which were represented at the Reading Convention, standing wholly aloof from the Council, the withdrawal of the Joint Synod of Ohio at the first convention, and the German Iowa Synod assuming a semi-official relation to the body, the prospects, at this first convention, for a general union of synods, such as had been hoped for at the inception of the movement, were anything but bright. Besides, the questions thrust upon the Council by the Ohio and Iowa synods led to contentions within the body, which at times threatened to disrupt the organization. But the result of the protracted discussion of these questions was that the synods of the Council learned to understand each other better and enabled them to work together in greater harmony. Although the Wisconsin, Minnesota, Illinois, and Michigan synods, in the course of years, withdrew from the Council on account of the questions involved in these discussions, the General Council made rapid progress. The result of its varied activities has been a normal growth, so that at present the General Council is the second largest of the general bodies of the Lutheran Church in North America.

PROPOSED CONSTITUTION.

Following is the proposed Constitution of the General Council, as it was prepared by the committee, sent out to the synods represented at Reading, considered and partly ratified by the same, and presented to the General Council at this convention. It is given here as a paper of great historical value, in connection with the organization of the General Council:

In the name of the blessed Trinity and adorable Unity, God the Father, God the Son, and God the Holy Ghost, We, the Congregations of the Evangelical Lutheran Church in North America, which desire to form a Union on the basis of God's Word, and the true confession of the same, in order that among us the Gospel may be purely preached, and the sacraments be administered conformably to God's Word; that a thorough harmony in faith, worship, and discipline may be maintained, and that all holy works may be performed, do hereby declare the principles of Doctrine and Polity here annexed to be fundamental and unchangeable, and in accordance with them ordain and establish the Constitution thereafter following.

(Here follow, in the original document, the Fundamental Principles of Faith and Church Polity, as given in the fifth chapter of this volume.)

ARTICLE I.

Section 1. The power granted in this Constitution by the congregations through the Synods shall be vested in a body which shall be called the "General Council of the Evangelical Lutheran Church in North America."

Section 2. It shall be composed of delegates chosen annually by the Synods represented in it, as nearly as possible in the ratio of one ordained minister and one lay delegate to every five thousand members entitled to commune; any fraction over the half of five thousand shall entitle to two additional delegates; but in any case a Synod represented shall be entitled to two delegates. The mode of filling vacancies in a delegation shall be determined by each Synod for itself. The General Council shall have power to reduce the ratio, so that the total number of delegates shall not much exceed two hundred. The President of each Synod shall be *ex-officio* delegate. The General Council shall have the power of extending the privilege of debate to the representatives of Synods which adopt the fundamental principles, but which have not ratified the Constitution.

Section 3. The General Council shall meet annually at such time and place as a majority shall determine by ballot. In extraordinary cases, the President, Secretaries, and Treasurer may change time and place; and should a necessity arise which, in the judgment of three-fourths of the whole number of officers, demands an extraordinary session of the body, they shall be empowered to call it, and the delegates to the Convention last held shall be entitled to seats in it, unless new ones have been chosen.

A majority of the delegates-elect shall form a quorum. If only a minority should convene, they may adjourn from time to time, until there is a quorum, or until a final adjournment becomes necessary. Provision shall be made by its own action for rules of order. The languages in general use in its congregations shall have equal rights. The expenses of delegates shall be met as the Synods they represent shall see fit, unless some other plan be proposed by the General Council.

Section 4. The powers and duties of the General Council shall be these:—

1. To guard the purity of the Faith and the right administration of the Sacraments; to devise and execute plans for the increase of a holy, able and effective ministry, especially by establishing or encouraging good institutions of learning, and theological schools; to circulate evangelical truth through the press; to promote the religious training of the young, especially in schools under the control of the Church, and in the use of the Catechism which it shall set forth or recommend; to provide and encourage institutions and agencies for the relief of poverty and suffering, especially among orphans and widows, and the families of superannuated, disabled, or deceased clergymen; to carry on the work of missions abroad and at home, especially among the scattered sheep of our own flock, and to solicit and use the funds necessary for these and other purposes defined in this Constitution.

2. To recommend or prepare suitable works for official use in conducting public worship, so that uniformity may be promoted among the churches. No Liturgy or Hymn Book shall be used in public worship except by its advice or consent, which consent shall be presumed in regard to all such books now used, until the General Council shall have formally acted upon them.

3. At its discretion, to receive and act upon questions of doctrine, worship or discipline referred to it by any of its Synods, to decide upon appeal, on any of these points, made by one Synod from the decisions and acts of another, and to receive a final appeal

from congregations or individuals whose cases have passed through the processes required respectively by the Constitutions of the Congregations, Conferences, and District Synods to which the previous decision belonged; to summon and examine any clerical or lay member of the congregations represented in it, whose presence it shall deem necessary to the decision of questions committed to it.

4. To collect statistics and information in regard to the churches, within its own bounds and elsewhere, and to correspond with other bodies in the unity of the faith with it, and to send and receive delegates to and from such bodies.

ARTICLE II.

Section 1. The Officers of the General Council shall be a President, Vice-Presidents, Secretaries, and Treasurer, all of whom, except the Vice-Presidents, shall be elected by ballot at each convention, to serve until the organization of the next.

Section 2. The *President* shall be a clergyman; he shall preside at all sessions of the General Council, shall have the appointment of committees, unless the Council otherwise direct; shall make it the object of his special care that the Constitution be observed, and that the resolutions of the General Council be carried out, and shall sign official papers, at its order.

Section 3. The Presidents of the District Synods shall be the *Vice-Presidents* of the General Council. In case of the death, resignation or disability of the President, the powers and duties of his office shall devolve upon the Vice-President from the Synod oldest in organization, and if he should be for any reason unable or unwilling to assume these powers and duties, the same principle of the time of Synodical organization shall be observed until the place is thus supplied. The Synod, from whose delegates the President is elected, shall not be entitled to a Vice-President.

Section 4. The *Secretaries* may be chosen from the clerical or lay delegates. There shall be one *Recording* and one *Corresponding Secretary* for each language in general use in the Convention, and at their request the chair, at its discretion, may appoint assistants.

Section 5. The *Recording Secretaries* shall keep a faithful record of the proceedings of the General Council. The *Corresponding Secretaries* shall conduct the correspondence of the body, subject to its order.

Section 6. The *Treasurer* may be chosen from the clerical or

lay delegates. He shall hold and use the funds of the General Council, subject to its order.

Section 7. The Officers of the General Council shall form the *General Executive Committee,* to whom shall be referred for advice, decision or execution any matters which a majority of the Council may see fit to commit to them, and in particular questions involving Synodical rights, the Council may give them the power to veto, with instructions as to time. Any resolution vetoed by them shall require a vote of two-thirds of the Council to sustain it.

Section 8. The President, Secretaries, and Treasurer of one convention of the General Council shall be members of the next.

ARTICLE III.

Section 1. The District Synods forming the General Council shall give full faith and credit to official records of each others' acts, unless it shall be decided by the General Council that such records are unworthy of confidence.

Section 2. Ministers and members of its Synods shall be entitled, on due certificate, to the rights accorded to ministers and members by the Constitution of any other of its Synods, into whose bounds they may move, and the discipline of ministers or members administered in one Synod shall not be set aside by another.

Section 3. The bounds of Synods shall be as nearly as possible geographical, and shall be determined by the Synods themselves, unless differences arise, in which case, on appeal of both or either, the General Council shall decide. No division of Synods, or formation of new Synods within the bounds of older ones, unless with the concurrence of all the parties concerned, can be made without the consent of the General Council.

Section 4. Synods ratifying this Constitution, and the Fundamental Articles of Faith and Church Polity, may become parts of the General Council, by a vote of two-thirds of its delegates.

Section 5. In case any of the Synods forming this body shall, by acts or neglects, violate this Constitution, the General Council shall call the attention of the Synod involved to the fact, and may advise, admonish and reprove, as the case may require. If there be obstinate persistence in violation of the Constitution, Synods may be suspended from connection until the wrong be corrected. A vote of two-thirds shall be required to recommend the suspension of a Synod, and the recommendation shall be acted on at the annual session, and a vote of two-thirds shall be required to sustain it.

Synods under charges shall have the full rights of debate and vote until the decision is made.

ARTICLE IV.

Section 1. Amendments to the Constitution may be offered at any meeting of the General Council, and if recommended by a vote of two-thirds shall be proposed to the District Synods, and, if ratified by three-fourths of the same, shall become parts of this Constitution.

Section 2. The Fundamental Articles of Faith and Church Polity shall not be changed, and if it shall be proposed to add any articles to the Constitution, to fix their meaning still more precisely, or secure their object more thoroughly, such articles shall require the assent of every Synod within the General Council.

It should be clearly observed that this document is not the Constitution of the General Council under which its operations are carried on, or by which it is governed; but it is presented here only as a historical document of interest to the present generation, since it shows how well the committee charged with its preparation understood the needs of the new body and the desires of those who united in organizing the General Council. The changes made in the instrument as adopted by the Council are exceedingly few and in most cases unimportant, generally involving only details of administration.

STATISTICS.

	Ministers.	Congregations.	Communicants.
1. Ministerium of Pennsylvania	125	300	50,000
2. Ministerium of New York	48	52	12,000
3. English Synod of Ohio	11	30	2,500
4. Pittsburgh Synod	64	124	9,000
5. Synod of Wisconsin	50	100	12,750
6. English District Synod of Ohio	38	90	10,000
7. Synod of Michigan	15	24	3,035
8. Augustana Synod	45	85	11,800
9. Minnesota Synod	22	53	3,000
10. Canada Synod	26	55	7,211
11. Synod of Illinois	34	37	5,000
12. Synod of Iowa	60	80	7,000
Total	538	1,030	133,296

CHAPTER VII.

CHARTER, CONSTITUTION, BY-LAWS AND RULES OF ORDER, CONSTITUTIONS FOR CONGREGATIONS, STANDING RULES AND OFFICIAL DECLARATIONS.

The documents presented in this chapter embody the results of the most careful consideration of the General Council at its various conventions. They have been collected in this chapter, in order to enable the reader to obtain a clear view of the fundamental principles on which the body has been organized, by which it is governed, and according to which it carries on its diversified operations. These documents are not given here in their historical, but in their logical order, the Charter being followed by the Constitution and other instruments connected with it, and then followed by standing rules and important declarations, which belong to the governing functions of the General Council.

CHARTER OF THE GENERAL COUNCIL.

At the convention held at Lancaster, Ohio, the officers of the Council were by resolution authorized to secure a Charter for the body.

At the convention held at Rochester, New York, in 1871, the officers reported that a Charter for the General Council had been secured from the Legislature of Pennsylvania. It was laid before the convention, was accepted, and the Treasurer of the Council was instructed to inform the Secretary of the Commonwealth of Pennsylvania of its acceptance. At this convention the Charter and the Constitution of the Council were referred to a committee for comparison, with the instruction "to suggest such changes as will make them harmonize with each other," and to "report at the next meeting of the Council what changes, if any, in either of these instruments are necessary." At the convention held at Akron, Ohio, in 1872, the committee reported a discrepancy in the title of the General Council, the Charter adding the word "North," which was not found in the title as given in the Constitution. After

[1] Minutes of General Council, Lancaster, Ohio, 1870, p. 45.

a discussion as to which instrument should be changed, the Treasurer was requested to procure the necessary legislation to make the title of the Charter agree with the form contained in the Constitution. At the Erie convention, in 1873, the President and the English Secretary were instructed to make application to the Court of Common Pleas of the City of Philadelphia to have the desired change in the Charter made. At the Galesburg convention, in 1875, it was finally decided "that the name of the General Council given in its Constitution be so changed as to make it agree with the form given in the Charter." This amendment to the Constitution was sent to the respective district synods for ratification and its ratification reported at the Bethlehem convention, in 1876, when the Charter was finally accepted as it now exists, and as it is here given:

CHARTER.

An Act.

To Incorporate the General Council of the Evangelical Lutheran Church in North America.[2]

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, that C. P. Krauth, C. W. Schaeffer, W. A. Passavant and S. Gross Fry, of Pennsylvania; Peter P. Keller, of New York; E. G. Carlsson, of Illinois, and J. H. Sieker, of Minnesota, and their successors in office duly elected, as hereinafter specified, be and they are hereby constituted and declared a body politic and corporate in deed and in law, by the name and style and title of Trustees of the General Council of the Evangelical Lutheran Church in North America.

Section 2. That said corporation shall have perpetual succession, and the right to hold lands, tenements, rents, annuities, franchises and other hereditaments, and also personal property, which may be conveyed, assigned, transferred, devised and bequeathed to them, or to any person or persons in trust for them, and the same shall be vested in said corporation forever, for such uses and purposes as said conveyances, assignments, transfers, bequests and devises were respectively made or intended; and said corporation is hereby declared to be seized and possessed of such estates and interests therein as in and by said conveyances, assign-

[2] Minutes, General Council, Rochester, New York, 1871, pp. 39-42.

ments, transfers, bequests and devises thereof, is or are declared, limited, expressed or intended. And further, said corporation shall have all the rights, franchises and powers which by law pertain to corporations, the right to hold and possess real and personal property yielding a net annual income not exceeding fifty thousand (50,000) dollars, and the same to sell, convey and dispose of at pleasure, but said limitation not to be construed as including the annual or periodical collections and voluntary contributions made in the churches under the care of said General Council, or contributions from any other source: *Provided,* That in cases where special instructions for the management and disposal of any of the real or personal property of the corporation shall be given by the General Council in writing under the hand of their Secretary, it shall be the duty of said corporation to act according to such instructions.

Section 3. That no misnomer of said corporation shall defeat or annul any gift, grant, devise or bequest to or from said corporation: *Provided,* That the intent of such gift, grant, devise or bequest shall sufficiently appear, that the same was intended to pass to or from said corporation.

Section 4. That said corporation shall have power to adopt and use one common seal, and the same to break, alter, amend and renew at pleasure.

Section 5. That said corporation, by the name, style and title aforesaid, shall be able to sue and be sued, to plead and be impleaded in any court of law or equity or before any alderman or justice of the peace, in all manner of suits, complaints, pleas, matters and demands of whatever nature, kind or form the same may be.

Section 6. That said corporation shall have full power to make, pass and establish by-laws for the proper administration of the funds and the due government of said corporation: *Provided,* That said by-laws be not repugnant to the constitution and laws of the United States or the constitution or laws of this Commonwealth.

Section 7. That said corporators shall compose the Board of Trustees of said corporation, until the next regular meeting of the General Council of the Evangelical Lutheran Church of North America, when two trustees in addition shall be elected by said General Council, who with said corporators shall constitute thereafter a full Board of Trustees, who shall be divided into three classes of three members each in alphabetical order, and whose term

of office shall expire as follows, to wit: The term of office for the first class shall expire on the third Monday of November, Anno Domini one thousand eight hundred and seventy-two; the term of office of the second class shall expire on the third Monday of November, Anno Domini one thousand eight hundred and seventy-three, and the term of office of the third class shall expire on the third Monday of November, Anno Domini one thousand eight hundred and seventy-four. Further, the said General Council shall, at their regular meeting in the year Anno Domini one thousand eight hundred and seventy-two, and annually thereafter, elect three persons to serve as trustees, to supply the places of those whose term of office shall expire as aforesaid: *Provided, however,* that on failure to elect trustees as aforesaid, or in case of death, resignation or other inability, those remaining in office shall have full power to fill such vacancies until the next regular meeting of said General Council.

Section 8. That five members of this corporation shall constitute a quorum, and be a sufficient number to transact the business of said corporation, to make by-laws, rules and regulations, whose regular meetings shall be held annually during the sessions of the General Council. Special and adjourned meetings may also be held: *Provided*, That previous to any special meeting of said corporation not appointed by adjournment, it shall be the duty of the officer calling a meeting to cause notice to be sent by mail to each member ten days prior to such meeting. And said corporation may, as often as shall be prescribed by the by-laws, elect from said Board of Trustees, a President, Vice-President, Secretary, Treasurer or other officers.

Section 9. That all questions before said corporation shall be decided by a majority of the trustees present. And said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements, in a book or books kept for that purpose; and the Treasurer shall exhibit to said General Council, at each regular meeting, an exact statement of the accounts of said corporation.

JAMES H. WEBB,
Speaker of the House of Representatives.
WILLIAM A. WALLACE,
Speaker of the Senate.

Approved the 29th day of May, Anno Domini one thousand eight hundred and seventy-one.

JOHN W. GEARY,

Office of the Secretary of the Commonwealth,
Harrisburg, June 4th, A. D., 1871.

Pennsylvania, ss.:

I do hereby certify, That the foregoing and annexed is a (SEAL) full, true and correct copy of the original Act of the General Assembly, entitled "An Act to incorporate the General Council of the Evangelical Lutheran Church in North America," as the same remains on file in this office. In testimony whereof, I have hereunto set my hand and caused the seal of the Secretary's office to be affixed, the day and year above written.

J. M. Weakley,
Deputy Secretary of the Commonwealth.

CONSTITUTION AND BY-LAWS.

The General Council devoted much time, during various conventions, to the consideration of Constitutions. The first of these authorized by the Council was that one by which the body itself is governed. Already at the Reading Convention, after the unanimous adoption of the Fundamental Principles, a committee was appointed "to prepare and present an Outline Plan of a Constitution for a General Union of Evangelical Lutheran Synods." This committee reported a number of suggestions, which they thought ought to be embodied in a Constitution. Among these may be mentioned the following:

"An article embodying and setting forth the doctrinal basis of such a general body in accordance with the preliminary principles already unanimously adopted by the convention . . . . It shall be the duty of this body to guard the purity of the faith, to promote conformity in discipline and worship to the spirit of our Confessions, to provide for the increase of an efficient ministry, for the circulation of Scriptural truth through the press, to relieve the suffering members of our Lord's body, to carry on the work of Missions at home and abroad, and to act upon questions or appeals brought before it by or from any of the Synods. . . That perfect equality be secured to every language represented on the floor of the Synod."

A committee was appointed to prepare a Constitution, embodying the points presented in the Outline Plan. After the adjournment of the convention, the committee prepared a Constitution, which was printed with the Minutes of the convention and sent out to the Synods for examination, discussion, or suggestion of

changes in the statement of principles and their application, prior to the first regular meeting of the General Council. There were, however, unavoidable delays, on account of which the documents of the preliminary convention, consisting of the Minutes, Fundamental Principles and the Proposed Constitution, did not reach all of the synods in time for consideration at their annual conventions; hence a few synods came to the convention in 1867, without having ratified the Constitution, and without having formally connected themselves with the General Council, though full delegations were sent to the convention. Ten synods, the number required by resolution of the Reading Convention, had, however, formally adopted the Fundamental Principles and had acted on the Constitution.

When, therefore, the General Council met in first regular convention, at Fort Wayne, Indiana, in 1867, the first item of business, after the organization of the convention, was the report of the committee appointed to draft a Constitution. The "Proposed Constitution," as given in the sixth chapter of this volume, was reported "as the result of their labor and consultation." It was at once taken up for consideration, and all the available time of the convention was devoted to its discussion. After a very thorough discussion of all its parts, and with a number of changes, as will appear by comparison of the original document with the one given in this chapter, the Constitution was unanimously adopted, as it is here given, except the few amendments which were subsequently made, and which will be noted in their proper connection. The By-Laws, adopted at the second convention, Pittsburgh, 1868, are appended to the Constitution. Following are the

CONSTITUTION AND BY-LAWS

of the General Council of the Evangelical Lutheran Church in North America.[3]

In the name of the blessed Trinity and adorable Unity, God the Father, God the Son, and God the Holy Ghost, We, the Synods representing the Congregations of the Evangelical Lutheran Church

[3] See Minutes, Fort Wayne, 1867, pp. 20-26; and Minutes, Pittsburgh, 1868, pp. 8-10 The word "North" did not appear in the Constitution as originally adopted. The title is here given as amended in 1876. Minutes, Bethlehem, 1876, p. 54. After the Charter had been secured, it was discovered that the title of the Charter did not agree with that of the Constitution. Efforts were made to secure the necessary change from the Legislature, but, upon the advice of legal counsel, the title of the Constitution was changed, so as to conform with that in the Charter. The amendment, making the change, was offered in 1875, and declared adopted in 1876, as stated above. The word "North" therefore appears in the title and section one of article one of the Constitution.

in America, which desire to form a Union on the basis of God's Word, and of the true confession of the same, in order that among us the Gospel may be purely preached, and the sacraments be administered conformably to God's Word; that a thorough harmony in faith, worship and discipline may be maintained, and that all holy works may be promoted, do hereby declare the principles of Doctrine and Polity here annexed to be fundamental and unchangeable, and in accordance with them ordain and establish the Constitution thereafter following:

PRINCIPLES OF FAITH AND CHURCH POLITY

I. There must be and abide through all time one holy Christian Church, which is the assembly of all believers, among whom the Gospel is purely preached, and the Holy Sacraments are administered, as the Gospel demands.

To the true Unity of the Church, it is sufficient that there be agreement touching the doctrine of the Gospel, that it be preached in one accord, in its pure sense, and that the Sacraments be administered conformably to God's Word.

II. The true Unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the Sacraments, to wit: That she continues to teach and to set forth, and that her true members embrace from the heart, and use, the articles of faith and the Sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

III. The Unity of the Church is witnessed to, and made manifest in, the solemn, public and official Confessions which are set forth, to wit: The general Unity of the Christian Church in the general Creeds, and the specific Unity of pure parts of the Christian Church in their specific Creeds; one chief object of both classes of which Creeds is, that Christians who are in the Unity of faith may know each other as such, and may have a visible bond of fellowship.

IV. That Confessions may be such a testimony of Unity and bond of Union, they must be accepted in every statement of doctrine, in their own true, native, original and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense.

V. The Unity of the Evangelical Lutheran Church as a portion of the holy Christian Church depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition and her history.

VI. The Unaltered Augsburg Confession is by pre-eminence the Confession of that faith. The acceptance of its doctrines and the avowal of them without equivocation or mental reservation make, mark and identify that Church, which alone in the true, original, historical and honest sense of the term is the Evangelical Lutheran Church.

VII. The only Churches, therefore, of any land, which are properly in the Unity of that Communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

VIII. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures: We reject the errors it condemns, and believe that all which it commits to the liberty of the Church of right belongs to that liberty.

IX. In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

OF ECCLESIASTICAL POWER AND CHURCH GOVERNMENT

I. All power in the Church belongs primarily, properly and exclusively to our Lord Jesus Christ, "true God begotten of the Father from eternity, and true man, born of the Virgin Mary," Mediator between God and men, and Supreme Head of the Church.

This supreme and direct power is not delegated to any man or body of men upon earth.

II. All just power exercised by the Church has been committed to her for the furtherance of the Gospel, through the Word and Sacraments, is conditioned by this end, and is derivative and pertains to her as the servant of Jesus Christ.

The Church, therefore, has no power to bind the conscience, except as she truly teaches what her Lord teaches, and faithfully commands what He has charged her to command.

III. The absolute directory of the Will of Christ is the Word of God, the Canonical Scriptures, interpreted in accordance with the "mind of the Spirit," by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word.

IV. The primary bodies through which the power is normally exercised, which Christ commits derivatively and ministerially to his Church on earth, are the Congregations. The Congregation, in the normal state, is neither the Pastor without the People, nor the People without the Pastor.

V. In Congregations exist the right of representation. In addition to the Pastor, who by their voluntary election is already *ex-officio* their representative, the people have the right to choose representatives from their own number to act for them, under such constitutional limitations as the Congregation approves.

VI. The representatives of Congregations thus convened in Synod, and acting in accordance with those conditions of mutual congregational compact, which are called a Constitution, are for the ends, and with the limitations defined in it, representatively, the Congregations themselves.

A free, Scriptural General Council or Synod, chosen by the Church, is, within the metes and bounds fixed by the Church which chooses it, representatively that Church itself; and in this case is applicable the language of the Appendix to the Smalcald Articles, "The judgments of Synods are the judgments of the Church."

VII. The Congregations representatively constituting the various district Synods may elect delegates through those Synods to represent themselves in a more general body, all decisions of which, when made in conformity with the solemn compact of the

Constitution, bind so far as the terms of mutual agreement make them binding those Congregations which consent, and continue to consent, to be represented in that General Body.

VIII. If the final decision of any General Body thus constituted shall seem to any Synod within it in conflict with the faith, involving violation of the rights of conscience, it is the duty of that Synod to take such steps as shall be needed to prevent a compromise on its part with error. To this end it may withdraw itself from relations which make it responsible for departure from the faith of the Gospel, or for an equivocal attitude towards it. Such steps should not be taken on any but well-defined grounds of Conscience, not on mere suspicion, nor until prayerful, earnest and repeated efforts to correct the wrong have proved useless, and no remedy remains but withdrawal.

IX. The obligation, under which Congregations consent to place themselves, to conform to the decisions of Synods, does not rest on any assumption that Synods are infallible, but on the supposition that the decisions have been so guarded by wise constitutional provisions as to create a higher moral probability of their being true and rightful than the decisions in conflict with them, which may be made by single Congregations or individuals. All final decisions should be guarded with the utmost care, so that they shall in no case claim without just grounds to be the judgment of those Congregations in whose name and by whose authority they are made, in the absence of which just grounds they are null and void.

X. In the formation of a General Body, the Synods may know and deal with each other only as Synods. In such case the official record is to be accepted as evidence of the doctrinal position of each Synod, and of the principles for which alone the other Synods become responsible by connection with it.

XI. The leading objects for which Synods should be organized are:

1. The maintenance and diffusion of sound doctrine, as the same is taught in God's Word and confessed in the authorized standards of the Church.

2. When controversies arise in regard to articles of faith, to decide them in accordance with God's Word and the pure confessions of that Word.

3. The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping

with the spirit of the New Testament and with the liberty of the Church, and may edify the Body of Christ.

4. The maintenance of pure discipline, to the fostering of holiness and fidelity in the ministry and people.

5. The devising and executing of wise and Scriptural counsels and plans for carrying on the work of the Church, in every department of beneficent labor for the souls and bodies of men, at home and abroad.

All these things are to be done, that the saving power of the Gospel may be realized, that good order may be maintained, and that all unsoundness in faith and life may be averted, that God may be glorified, and that Christ our King may rule in a pure, peaceful and active Church.

CONSTITUTION.

Article I.

Section 1. The power granted in this Constitution by the Congregations, through the Synods, shall be vested in a body which shall be called the General Council of the Evangelical Lutheran Church in North America.

Section 2. It shall be composed of delegates chosen[4] by the Synods represented in it, as nearly as possible in the ratio of one ordained minister and one lay delegate to every ten pastoral charges connected with a Synod; any remainder over five shall entitle to two additional delegates; but, in any case, a Synod represented shall be entitled to two delegates. The mode of filling vacancies in a delegation shall be determined by each Synod for itself. The General Council shall have power to reduce the ratio, so that the total number of delegates shall not much exceed two hundred. The President of each Synod shall be *ex-officio* a delegate, and shall be one of the regular number of delegates to which a Synod is entitled. The General Council shall have the power of extending the privilege of debate to the representatives of Synods which adopt the Fundamental Principles, but which have not ratified the Constitution.

Section 3. The General Council shall meet[5] at such time, not

---

[4] Article 1, Section 2, was amended in 1880, striking out the word "annually" after the word "chosen," and the section made to read as here given. See Minutes, Greensburg, 1880, p. 51.

[5] Section 3 was amended in 1876, so that the first sentence reads as here given, the word "annually" being omitted and the rest of the sentence rearranged. See Minutes, Bethlehem, 1876, p. 54.

less than once in three years, and at such place as a majority shall determine by ballot. In extraordinary cases the President, Secretaries and Treasurer may change time and place; and should a necessity arise which, in the judgment of three-fourths of the whole number of officers, demands an extraordinary session of the body, they shall be empowered to call it, and the delegates to the Convention last held shall be entitled to seats in it, unless new ones have been chosen.

A majority of the delegates elect shall form a quorum. If only a minority should convene, they may adjourn from time to time, until there is a quorum, or until a final adjournment becomes necessary. Provision shall be made by its own action for rules of order. The languages in general use in its Congregations shall have equal rights. The expenses of delegates shall be met as the Synods they represent shall see fit, unless some other plan be proposed by the General Council.

Section 4. The Powers and duties of the General Council shall be these:

1. To guard the purity of the Faith and the right administration of the Sacraments; to devise and execute plans for the increase of a holy, able and effective ministry, especially by establishing or encouraging good institutions of learning and theological schools; to circulate Evangelical truth through the press; to promote the religious training of the young, especially in schools, under the control of the Church, and in the use of the Catechism of the Church; to provide and encourage institutions and agencies for the relief of poverty and suffering, especially among orphans and widows, and the families of superannuated, disabled, or deceased clergymen; to carry on the work of Missions abroad and at home, especially among the scattered members of our own Church, and to solicit and use the funds necessary for these and other purposes defined in this Constitution.

2. To recommend or prepare suitable books, for official use, in conducting public worship, so that uniformity may be promoted among the churches. No Liturgy or Hymn Book should be used in public worship except by its advice or consent, which consent shall be presumed in regard to all such books now used, until the General Council shall have formally acted upon them.

3. At its discretion, to receive and act upon questions of doctrine, worship or discipline, referred to it by any of its Synods; to decide upon appeal on any of these points, made by one Synod from the decisions and acts of another, and to receive a final

appeal from congregations or individuals whose cases have passed through the processes required respectively by the Constitutions of the Congregations, Conferences and District Synods to which the previous decision belonged; to summon and examine any clerical or lay member of the congregations represented in it, whose presence it shall deem necessary to the decision of questions committed to it.

4. To collect statistics and information in regard to the Churches within its own bounds and elsewhere, and to correspond with other bodies in the unity of the faith with it, and to send and receive delegates to and from such bodies.

Article II.

Section 1. The Officers of the General Council shall be a President, Vice-Presidents, Secretaries, and Treasurer, all of whom, except the Vice-Presidents, shall be elected by ballot at each Convention to serve until the organization of the next.

Section 2. The *President* shall be a clergyman; he shall preside at all sessions of the General Council, shall have the appointment of committees, unless the Council otherwise direct; shall make it the object of his special care that the Constitution be observed, and that the resolutions of the General Council be carried out, and shall sign official papers at its order.

Section 3. The Presidents of the District Synods shall be the *Vice-Presidents* of the General Council. In case of death, resignation or disability of the President, the powers and duty of his office shall devolve upon the Vice-President from the Synod oldest in organization, and if he should be for any reason unable or unwilling to assume these powers and duties, the same principle of the time of Synodical organization shall be observed until the place is thus supplied. The Synod, from whose delegates the President is elected, shall not be entitled to a Vice-President.

Section 4. The *Secretaries* may be chosen from the clerical or lay delegates. There shall be one Recording and one Corresponding Secretary for each language in general use in the Convention, and at their request the Chair at its discretion may appoint assistants.

Section 5. The Recording Secretaries shall keep a faithful record of the proceedings of the General Council. The Corresponding Secretaries shall conduct the correspondence of the body, subject to its order.

Section 6. The *Treasurer* may be chosen from the clerical or

lay delegates. He shall hold and use the funds of the General Council, subject to its order.

Section 7. The Officers of the General Council shall form the *General Executive Committee,* to whom shall be referred for advice, decision or execution any matters which a majority of the Council may see fit to commit to them; and in particular questions involving Synodical rights, the Council may give them the power of veto, with instructions as to time. Any resolution vetoed by them shall require a vote of two-thirds of the Council to sustain it.

Article III.

Section 1. The District Synods forming the General Council shall give full faith and credit to official records of each others' acts, unless it shall be decided by the General Council that such records are unworthy of confidence.

Section 2. Ministers and members of its Synods shall be entitled, on due certificate, to the rights accorded to ministers and members by the Constitution of any other of its Synods into whose bounds they may move, and the discipline of ministers or members administered in one Synod shall not be set aside by another.

Section 3. The bounds of Synods shall be as nearly as possible geographical, and shall be determined by the Synods themselves, unless differences arise, in which case, on appeal of both or either, the General Council shall decide. No division of Synods, or formation of new Synods within the bounds of older ones, unless with the concurrence of all the parties concerned, can be made without the consent of the General Council.

Section 4. Synods ratifying this Constitution and the Fundamental Articles of Faith and Church Polity may become parts of the General Council by a vote of two-thirds of its delegates.

Section 5. In case any of the Synods forming this body shall, by acts or neglects, violate this constitution, the General Council shall call the attention of the Synod involved to the fact, and may advise, admonish and reprove, as the case may require. If there be obstinate persistence in violation of the Constitution, Synods may be suspended from connection until the wrong be corrected. A vote of two-thirds shall be required to recommend the suspension of a Synod, and the recommendation shall be acted on at the next session,[6] and a vote of two-thirds shall be required to sustain it.

[6] The word "annual" occurs here; but as that was stricken out in an earlier section it necessarily falls out here, though there is no reference to it in the records of the General Council.

Synods under charges shall have the full rights of debate and vote until the decision is made.

Article IV.

Section 1. Amendments to the Constitution may be offered at any meeting of the General Council, and if recommended by a vote of two-thirds, shall be proposed to the District Synods, and if ratified by three-fourths of the same, shall become parts of this Constitution.

Section 2. The Fundamental Articles of Faith and Church Polity shall not be changed, and if it shall be proposed to add any articles to the Constitution, to fix their meaning still more precisely, or secure their object more thoroughly, such Articles shall require the assent of every Synod within the General Council.

BY-LAWS.

I.

1. Each Convention of the General Council shall be opened with the full morning service, including the Lord's Supper, as prescribed in the Church Book.

2. The Sermon at the opening service shall be preached by the President of the General Council, or some member whom he may designate, other appointments for religious services during the Convention shall be made by the President, in connection with the Pastor of the Church in which the services are held.

3. The Presiding Officer shall organize the Convention according to Article 1, Section 2, of the Constitution. He shall require certificates of appointment from delegates claiming seats, and decide upon the validity of credentials. An appeal from his decision may be made to the Convention, after the whole number of certificates shall have been presented.

4. No member of the General Council shall be permitted to absent himself from the sessions of the Convention without valid excuse, of which the Council shall be the judge.

5. Each session of the Convention shall be opened and closed with devotional exercises.

II. Order of Business.

First Day.

1. Opening of the Convention, according to the order prescribed for such occasions.

2. Calling of the Roll of Synods in connection with the General Council, and recording of the names of Delegates.

3. Admission of new Synods.

4. Election of Officers.

5. Reading of the Minutes of last Convention, or the reference of them to a Committee.

6. The first two morning sessions after the opening of the Convention shall be devoted to the discussion of doctrinal points and important practical questions.[7]

7. Report of Treasurer, and reference of it to a Committee for audit.

8. Reception of Minutes or Reports from the Synods, and any other Documents intended for the General Council.

9. Reception of Representatives of Synods, according to last clause of Article 1, Section 2, of Constitution.

10. Giving of notice of important business to be brought before the General Council for its action.

11. Appointment of Committees by the President to report on documents and papers which have been presented demanding the attention of the General Council.

12. The determination of questions of special order for subsequent sessions, or other miscellaneous business.

Other Days.

1. Calling of the Roll.
2. Reading and approval of the Minutes.
3. Unfinished Business.
4. Reports of Standing Committees.
5. Reports of Special Committees.
6. Any other business.

III. Rules of Order.

1. All reports and propositions intended for the action of the General Council shall, as far as possible, be presented in each language in general use in the Council.

2. No subject shall be regarded as properly before the General Council which has not first been moved, seconded, and committed to writing.

3. When a motion is made and seconded, if objection be made

---

[7] The By-Laws were amended by the addition of this section, in 1872. It is here placed in its proper order, as No. 6, by resolution, and the remainder of the paragraphs are numbered accordingly. See Minutes, Akron, 1872, p. 25.

to the discussion of it, the question shall be put to the Convention whether it shall be discussed or not; and if decided in the negative, the motion cannot be entertained, and shall not be entered upon the Minutes, except by order of the Convention.

4. When a motion or proposition made and seconded has in it two or more points capable of separation, the question shall be divided at the request of any member of the Convention, and the vote taken on each point separately.

5. A motion or proposition before the Convention may, at any time during the discussion of it, be withdrawn by the mover, provided no objection be made to such withdrawal.

6. Amendments to any motion or propostion before the Convention are always in order, but not beyond the third degree.

7. When a question is under discussion, no other motion shall be entertained, except to adjourn, to lay on the table, to postpone, to refer, to amend, or to close debate. The question on such motions shall have precedence in the order in which they are here enumerated, and must be taken without debate, unless the motion be to refer or amend.

8. When the vote upon a question has been taken, the subject shall not again be brought up, or any further discussed, unless a motion by one who voted with the majority has first been made and passed to reconsider the action.

9. The President shall decide all questions of order; but any member may appeal from his decision to the Convention, in which case all remarks, except for explanation, shall cease, until the vote is taken.

10. All question shall be taken by calling for the Ayes and Noes, or, in case of doubt, by rising. But if five members request, the roll shall be called, and the Yeas and Nayes recorded.

11. Members in speaking shall address the President, avoid improper personalities, or disrespectful language, and keep strictly to the subject under consideration. No one shall be interrupted in his remarks except with his own consent, or for explanations that may render them unnecessary, or for violation of the Rules of Order.

12. No member shall speak more than twice on the same motion without permission of the Convention. The President shall not take part in the discussion without leaving the chair and appointing some one to occupy it in his stead, for the time being.

CONSTITUTIONS FOR CONGREGATIONS AND SYNODS.

From the beginning of its existence the General Council laid special stress on two fundamental principles: The one, to guard the purity of doctrine and worship; the other, to exercise great care in the matter of organization. In the Fundamental Principles of Faith and Church Polity both these are strongly and emphatically set forth, and in the Constitution of the General Council they are applied to the actual government of the Church. On the basis of these fundamental principles the General Council proposed to formulate Constitutions for Synods and Congregations, in order that the congregations, which are called "primary bodies," and in which "exists the right of representation," through the Synods, which are the congregations representatively constituted, to the General Council, there might exist a perfect bond of unity in doctrine and worship, in organization and activity. Beginning with the congregation, the aim was to work out a harmonious system of church government, which would rest fairly and squarely, in its fundamental principles, on the Word of God and the Confessions of the Church; and which would give the congregation the largest measure of freedom and the strongest incentive to activity in its organic union with the Synod and Council, as its normal condition. Recognizing the importance of unity of doctrine and practice in all the congregations and synods in connection with it, the General Council, at its first regular convention, at Fort Wayne, Indiana, 1867, instructed the Executive Committee to prepare and report at the next convention "Constitutions for both Congregations and Synods, to be recommended to such bodies as may yet be formed in harmony with the General Council."[8] The committee did not report until at the Chicago Convention, in 1869, when they reported, "that by the faithful attention given to this matter on the part of the sub-committee, they are able to submit to your examination, a full and extended Constitution for Congregations, and also to report progress in the preparation of a Constitution for Synods."[9] On account of the importance of the subject, the discussion was postponed and the committee was authorized to publish the proposed Constitution for Congregations, at the earliest day possible, for examination. At the convention, held at Lancaster, Ohio, in 1870,[10] the committee sub-

[8] Minutes, Fort Wayne, 1867, p. 14.
[9] Minutes, Chicago, 1869, p. 24.
[10] Minutes, Lancaster, Ohio, 1870, p. 45.

mitted printed copies of the Constitution for Congregations, and reported that the Constitution for Synods was in an advanced stage of completion. The committee again called attention to the importance of the matter and asked for a full and thorough discussion of the documents. Whereupon a resolution was passed to the effect that both these documents should "be sent to the District Synods for examination, and that they be requested to send any suggestion they may make to the committee."[11] At the convention, held at Rochester, New York, in 1871, the committee reported the Constitution for Synods not yet completed, and the Constitution for Congregations completed, printed, and distributed.

CONSTITUTION FOR SYNODS.

Until the year 1871, the reports of the committee always refer to both documents, as presented in the preceding section. From this time, for a number of years, no reference was made to the Constitution for Synods, except that it was not completed, until the Philadelphia Convention, in 1877, when the committee was instructed to complete it as soon as possible. At the Zanesville Convention, in 1879, the following action was taken:—[12]

"WHEREAS, Many of the District Synods have in course of preparation or under discussion new synodical constitutions, and,

"WHEREAS, It is of the very first importance that there should be the greatest possible harmony in these instruments, be it

"Resolved, That the Committee on Constitution for District Synods be instructed to finish and publish their work as soon as possible before the next regular convention of this body."

In the year 1880, at the Greensburg Convention, Dr. Krauth addressed a letter to the General Council, in which he states,[13] "As Chairman of the Committee on Constitution for Synods, I had been able to make a beginning of a draft to be submitted to the Committee, but the summer months which were so essential to its completion have been absorbed in the visit to Europe." From that time on his health declined very rapidly, so that he could do little or nothing at this important work. Since the year 1880 nothing has been done by the General Council in reference to this matter. Hence, the Constitution for Synods, so urgently called for in the early history of the General Council, has never been completed. It was never even

[11] Minutes, Lancaster, Ohio, 1870, p. 45.
[12] Minutes, Zanesville, Ohio, 1879, p. 55.
[13] Minutes, Greensburg, Pa., 1880, p. 6.

presented to the Council in any form. It is to be deplored that it never assumed a tangible form, since, if properly developed, it might have helped most powerfully to unify synodical organizations and operations. There is considerable diversity in both synodical organizations and operations, which frequenetly hamper the more general activities of the General Council in its larger and wider sphere of operation than the individual synod. The lack of such an instrument of unification has a tendency to multiply agencies employed to carry on the work of the Church, which, if they could be centralized in the general body, would not only make a better showing of the Council's activities, but would undoubtedly facilitate these activities. The Constitution for Synods, therefore, belongs to the unfinished business of the General Council.

CONSTITUTION FOR CONGREGATIONS.

The previous account of the preparation of Constitutions for Synods and Congregations brought the record down to the year 1871. From that time until the final adoption of the Constitution for Congregations the attention of the General Council was given to this document, and its discussion covered a wide range of doctrinal and practical subjects. At the convention held at Rochester, New York, in 1871, the committee reported the Constitution for Congregations completed, printed, and distributed, according to the instruction given the committee at a previous convention. At this convention the roll of synods was called, in order to ascertain what action had been taken by them in reference to the proposed Constitution, and the following answers were received from the various synods:—[14]

The Ministerium of Pennsylvania has had a Constitution for Congregations under discussion and trial for ten years. The revised form had not been finally adopted, but had been sent to the Committee of the General Council, as an expression of the opinion of the Ministerium on this matter. The Ministerium of New York has appointed a Committee to prepare a Constitution for Congregations, to which the one prepared by the General Council's Committee has been referred. The English Synod of Ohio had not been in a situation to take action on this subject. The Pittsburgh Synod as such had taken no action. Members of the same had examined the form proposed, and made suggestions in regard to it

[14] Minutes, Rochester, N. Y., 1871, p. 27.

to the Committee. The English District Synod of Ohio had not received a copy of the proposed Constitution, and therefore had taken no action. The Michigan Synod has given the proposed form to a Committee for review, with instructions to report during the present year. The Augustana Synod has revised its Constitution for Congregations, at the same time comparing it with that framed by the General Council's Committee. The Canada Synod has appointed a Committee to examine the proposed Constitution, and report their opinion to the Council's Committee.

Thus far, it will be noticed, very little progress had been made beyond the printing and distribution of copies of the proposed Constitution for Congregations. The following year, at the Akron Convention, in 1872, the roll of synods was again called, in order to ascertain how far the synods had complied with the recommendation of the General Council, and the following answers were received:—[15]

The Ministerium of Pennsylvania answered that the Constitution prepared by the Committee of the Council had been received, and referred to the Committee of the Ministerium engaged on a similar work. That Committee had reported a form, which the Ministerium offered to the Council as its best and most mature presentation of the matter. The Ministerium of New York had been engaged in the preparation of a Constitution for Congregations, with the form of the Council's Committee before them, and had resolved to request the General Council to consider the matter at this convention. The Pittsburgh Synod had taken no action since the convention of 1871. The question, however, had been made a special order for consideration at the next convention. The Committee of the English District Synod of Ohio, to whom the document had been referred, reported that they had examined it, and were of the opinion that it needed entire rewriting and condensing. Action had been taken by the Michigan Synod on this matter, and a paper embodying it submitted to this convention. The Augustana Synod answered that a Constitution for Congregations had been framed and adopted by the Synod, and was now in use. In the Canada Synod the matter had been referred to a Committee, which had it under consideration. In the Iowa Synod a new Constitution was about to be framed, and would come up for adoption at the next convention.

There was found to exist considerable difference of sentiment

[15] Minutes, Akron, Ohio, 1872, p. 14.

in reference to the proposed Constitution. It was not satisfactory. The convention resolved, "That a new Committee be appointed, to whom the form presented by the Committee of the Council, together with the suggestions made by the various Synods, and any others that may be received, shall be referred, who shall, with these Constitutions before them, frame another, to be printed in the German and English languages, distributed for examination, and reported to the next Convention of the General Council."[16] The Committee was instructed "to indicate in the Constitution those parts deemed essential to such a document, so that they may be distinguished from those which may be changed with the varying circumstances of the case." The Council then proceeded to the statement and discussion of those principles deemed essential to a Constitution for Congregations. But when no definite result could be attained, a committee, consisting of Revs. J. A. Seiss, D.D., T. N. Hasselquist, D.D., E. Carlson, G. Vorberg, H. Lindeblad and S. Fritschel, was appointed to frame an article as a confessional basis for the Constitution. In the afternoon of the same day the committee presented a report, which, after a thorough discussion, was adopted, as here follows:[17]

"*Of Doctrine.*—This congregation receives and adheres to the Canonical Books of the Old and New Testaments as the revealed Word of God, and the only Rule of Faith and Life, and the Confessions of the Evangelical Lutheran Church, especially the Unaltered Augsburg Confession and Luther's Small Catechism, as a correct and faithful exposition of the Divine Word, to which rule and confessions all instruction in the church, the schools and the family shall be conformed, and by which all questions of doctrine shall be decided; and all books of worship and instruction used in the congregation shall accord with the same.

"*Of the Pastor.*—Every pastor of this congregation must, at his ordination or installation, be obligated to the Confession of the Evangelical Lutheran Church, namely, the Apostles', the Nicene, and the Athanasian Creeds, the Augsburg Confession, the Apology, the Smalcald Articles, the Catechisms of Luther, and the Form of Concord, and solemnly promise to perform the duties of his office in conformity with the same, as a pure and correct presentation of the doctrine of Holy Scripture."

---

[16] Minutes, Akron, Ohio, 1872, pp. 14, 15. The committee consisted of Revs. C. P. Krauth, D.D., Chairman, B. M. Schmucker, D.D., J. A. Seiss, D.D., E. Greenwald, D.D., A. Spaeth, H. Grahn; Messrs. H. H. Muhlenberg, H. Trexler and L. L. Houpt.

[17] Minutes, Akron, Ohio, 1872, pp. 16, 17.

At the convention, held at Erie, Pa., in 1873, the committee reported that the Constitution for Congregations was not ready to be submitted to the Council. The committee was continued and "instructed to prepare a Constitution in accordance with the teachings of the New Testament and with the doctrines of the Church founded on the same, and print it for examination before the next Convention." At the convention at Jamestown, New York, in 1874, the chairman of the committee reported "that he had been engaged on the preparation of a Constitution for Congregations, but that the Committee was not ready to report." The Rev. G. F. Krotel, D.D., was now added to the committee, and they were "urged to complete the forms of Constitutions for Synods and Congregations as soon as possible, and publish them in the church papers."[18] At the Galesburg Convention, in 1875, the Committee reported and handed over a Proposed Constitution, which was considered and the first section of the first article was adopted. "The consideration of the second section of the first article of this document opened a general discussion of the relations of Synods and Congregations, and the convention adjourned without any action being taken on the part under discussion."[19] The discussion of this document was continued during subsequent conventions of the General Council, namely, those of 1876, 1877 and 1879, and much time was devoted to its consideration, until it was finally adopted as a whole, after having undergone a number of changes, at the Greensburg Convention, in 1880.

The Constitution for Congregations, proposed and elaborated by the General Council, is one of the most carefully worked out instruments of this kind that the Lutheran Church in this country has produced. Its preparation and consideration claimed the attention of the Council for thirteen years, and during those years every detail of confessional basis, of congregational life, operation and administration, and of the relation of congregations to each other in Synod and Council was most carefully considered, elaborated, and safe-guarded. The result is a Model Constitution, which congregations can well adopt, as a whole, or use as a model to be adapted to the varying circumstances and needs of individual congregations. Following is the

---

[18] Minutes, Jamestown, N. Y., 1874, p. 9.
[19] Minutes, Galesburg, Ill., 1875, p. 11.

CONSTITUTION RECOMMENDED FOR ADOPTION BY EVANGELICAL LUTHERAN CONGREGATIONS.[20]

In the Name of the Father, and of the Son, and of the Holy Ghost.

We, members of the Church of Christ, forming a Congregation under the style and title—(name of congregation)—(name of locality), unite in the establishment of the Constitution hereinafter following, as a statement of common rights, and a covenant of mutual duties as Christians, in order to sustain by the labor and gifts of love the pure Word and Sacraments as God's only appointed means for saving the lost and for edifying His people; and to maintain a discipline which shall aid in securing purity of doctrine, righteousness of life, and the peace and growth of the Church.

Article I.

1. This congregation receives and adheres to the canonical books of the Old and New Testament as the revealed Word of God and the only rule of faith and life, and to the Confessions of the Evangelical Lutheran Church, especially the unaltered Augsburg Confession and Luther's Small Catechism, as a correct and faithful exposition of the Divine Word, to which rule and confessions all instructions in the Church, the schools and family shall be conformed, and by which all questions of doctrine shall be decided, and with which all books of worship and instruction in the congregation shall accord.

2. It shall be in union with a Synod of the Evangelical Lutheran Church, whose doctrinal basis is in accordance with Article I, Sec. 1, and Article IV, Sec. 3, of this Constitution.

Article II.

1. This Congregation shall consist of the Pastor or Pastors, and other members of the Church of Christ, who have been baptized and admitted to the Lord's Supper, and who unite themselves as one communion under this Constitution by accepting the same and conforming to the duties it enjoins, and also such baptized members of their households as have not yet reached the years of separate responsibility, and are subject by God's ordinance to their control, as parents and guardians.

---

[20] Minutes of the General Council, Greensburg, Pa., 1880, pp. 55-61.

2. All these members, so far as their years and spiritual fitness allow, have a right to the means of Grace provided for in the Congregation, and to the faithful observance towards them of the duties which pastors, officers, and other members of the Church owe one to another.

3. It is the duty of all members of the Congregation to be steadfast in the baptismal covenant, and if they be parents or guardians, early to bring the children under their care within the same, presenting them for Holy Baptism, to bring them up in the nurture and admonition of the Lord, to urge their attendance upon the catechetical instruction of the pastor, and their preparation for the rite of Confirmation and the Lord's Supper. As they grow in years they are to grow in the knowledge and grace of God, diligently to study Holy Scripture, and use devout books which accord with it, to seek the light and aid of the Holy Spirit and all other needful gifts, by fervent prayer to examine themselves to receive the Lord's Supper faithfully, and, if possible, whenever it is celebrated, and regularly to use the ordinances of public, family and private devotion. They should be temperate in all things, should avoid all associations of an infidel or dubious kind, or which claim for themselves what God has given to His Church alone, should love and aid each other, and especially the needy and distressed, in every relation; and while they have regard to the household of faith even in things secular, should care for the souls and bodies of men everywhere. They should avoid all false teachers, and love, reverence, pray for, and heartily sustain faithful ministers; and should in all things be conformed to the mind and example of our most blessed Master and Saviour.

Article III.

1. Every male member of the Congregation, not under Church censure, twenty-one years of age, who, as he conscientiously judges God hath prospered him, regularly contributes in accordance with its plans of local support, and general beneficence, shall be entitled to take active part in all its meetings, and to vote at all its elections.

The voters of the Congregation, inasmuch as they act as the representatives of common rights, should duly weigh the wants, convictions, and wishes of all members of the Congregation.

2. Congregational Meetings shall be held regularly, as the Congregation may determine, and Special Meetings shall be called by the Church Council at the request of the Pastor, or of a majority

of the Council, or of one-third of the voters, submitted in writing, with a statement of the object and with their signatures, to the Pastor, or during a vacancy, to the Council. They shall be duly announced, with a statement of their object, and shall be opened and closed with religious exercises.

3. At Congregational Meetings any questions connected with the welfare of the Congregation may be discussed, information called for from the Pastor, Council, or others; and business attended to, as ordered in the Constitution and By-Laws.

4. The Congregation has power to appoint Special Committees with definite or general instructions, to permit the organization of approved societies within itself, subject to its control, to elect or authorize the Council to elect delegates to Synod from the number of legal voters; and to attend to all business for which it has not made other provision in the Constitution.

Article IV.

1. The permanent and ordinary offices of the Congregation shall be the Pastorate and the Diaconate.

2. The Chief Officers of the Christian Congregation are named in the New Testament: Pastors or Shepherds, Bishops, Presbyters, or Elders, and as they that have the rule in the Lord, all which names designate one and the same class of officers, whose dignity, rights and general duties are under Divine appointment the same, and are inalienable and unchangeable.

3. Every pastor of this Congregation must, at his ordination or installation, be obligated to the Confession of the Evangelical Lutheran Church, namely: the Apostles', the Nicene, and the Athanasian Creeds, the Augsburg Confession, the Apology, the Smalcald Articles, the Catechisms of Luther, and the Formula of Concord, and solemnly promise to perform the duties of his office in conformity with the same, as a pure and correct presentation of the doctrine of Holy Scripture. He shall be or become a member of the Synod with which the Congregation is united. He shall sign the Constitution of this Congregation, and faithfully carry out the duties it assigns him.

4. It shall be the duty of the Pastor, as the Teacher and Spiritual guide of the flock, prayerfully to study, and to hold and teach the pure truth of God's Word, and to set, in public and private, an example of unfeigned holiness, sound judgment and propriety.

He shall conduct the public service of God's House on the Sundays and other festival days of the Church; shall permit no one to occupy the pulpit of whose soundness in the faith confessed by the Lutheran Church there is reason to doubt; shall carefully give instruction to the young, and all others needing it, in the Catechism; shall be diligent in the catechisation of the young on the Lord's Day; shall watch over the Sunday-school and other schools of the Church; shall confirm those who, having been duly instructed, give satisfactory evidence that they are earnestly desirous of being faithful followers of Christ. He shall baptize publicly, except in special cases, and all private baptisms shall be publicly announced. He shall administer the Lord's Supper to all those of whose desire to come to it he has been notified, unless he be satisfied of their unfitness, either as to faith or life, as also, if he shall judge best, to members unable from age or sickness, to come to the House of God. He shall be active in the work of a Pastor, most of all among the poor, the sick, the sorrowing, and all those whose spiritual estate demands his care. He shall perform the marriage ceremony in strict accordance with the laws of the State and of God, and shall earnestly urge and carry out the discipline; shall promote all wise plans of Christion beneficence and effort; and shall labor to prevent all deadness and fanaticism, all schism, heresy, separation and alienation in the Congregation.

5. It shall be the duty of the Pastor to preside at all meetings of the Council and the Congregation, unless he be absent, or is temporarily unwilling for special reasons to preside, in either of which cases the Council or Congregation shall call one of their number to preside at said meeting.

All public statements of excommunication and restoration shall be pronounced by him, and no excommunication or restoration shall be pronounced which he conscientiously believes to be contrary to the Word of God and the discipline of this Church. No official act of the Council or Congregation shall take effect without his knowledge, and his having an opportunity of being heard, and in the involuntary, or necessary absence of the Pastor, no business in the Congregation or Council shall be finally disposed of, of such a character that the Pastor as the chief officer of the Congregation has a right to be heard in it.

6. Charges against a Pastor, whether of heresy, immorality, or other causes of unfitness for his office, shall not be entertained except when attested by two or three competent witnesses. Any member of the Congregation having charges against the Pastor shall

first proceed according to Matt. 18:15, 16. If the matter cannot thus be settled it shall be laid before the Church Council in writing; and if the Council shall deem the charge or charges of sufficient importance, it shall select a suitable member from its own number to preside, and proceed to an investigation, furnishing the Pastor accused with a copy of the charges made, and allowing him a hearing, at which the witnesses for and against the charges shall be heard, and if the charge or charges prove to be well founded, and the Council so decide, it shall report the case to the President of the Synod to which the Congregation belongs, to be disposed of in accordance with the Synodical Constitution.

An appeal from the action of the Church Council may be taken to the Conference or Synod in the manner prescribed in the Synodical Constitution.

7. The Pastor shall keep a record of his ministerial acts in the Congregation in a book to be by it provided, and remain its property. He shall make a full record of the Baptisms, infant and adult, of Confirmations, of the times of Communion, and the number of Communicants, with a complete list of the same, of persons received from other Congregations, and of persons honorably dismissed, of persons excommunicated and of the time of their restoration, and of marriages, burials, and other items which he shall deem of importance, in the history of the Congregation. All these shall be so recorded that, if necessary, they be available as legal evidence.

8. When there is a vacancy in the Pastorate, the Council shall inform the President of Synod, or of the Conference, as the Synodical Constitution may determine, and solicit his advice; shall see to the supply of the pulpit; and shall nominate, after prayerful consideration, a candidate who is eligible according to Article IV., Section 3, and who has the necessary gifts, bodily and spiritual, purity of Christian character, sound judgment, and personal activity. One candidate only shall be nominated at one time, to be voted for or against by ballot, by the electors specified in Article III, Section 1, and the election and its returns shall be under the care of Judges, appointed as the Congregation shall determine.

9. When a Pastor has been elected by a majority of the legal voters, a written call, in the name of the congregation, shall be sent him by the officers of the Congregation, in which the support guaranteed him shall be specified.

Article V.

1. The Deacons are primarily the executive aids of the Pastors in the work of Christ for and in the Congregation, and may have assigned them any duties in keeping with this object, and with the divine and unchangeable duties and rights of the people and of the Pastors. They must be regular communicants, of good and established repute for personal character, wisdom and energy. They shall be installed, with the laying on of the Pastor's hands. They may elect from their number a Treasurer and Secretary, and, if needed, assistants to both.

2. Their duties are of such a nature as to leave the Pastor, as nearly as may be, unobstructed time and energy for the directly spiritual part of his official work, and also to aid him in that work by their counsels and co-operation. They shall attend to the collection and disbursing of moneys, given by the Congregation for the relief of the poor, and for the objects of Christian beneficence; shall see that the Pastor has a sufficient salary and that it be promptly paid; that the House of God be kept in repair, and in a condition fitting the Sanctuary of the Most High; that it be opened and prepared for public services at the times appointed, and that proper sextons and others of like functions be provided; that strangers and occasional attendants be courteously received; that it be not diverted to any uses alien to its character; that the proper vessels and elements be provided for the Sacraments; that the graveyard and all other property be secured to the Congregation in conformity with the law, and be placed under the proper regulations; and that in common with all the members, yet pre-eminently, they be ready to take part, especially at the call of the Pastor, in the visitation and care of the sick, the needy, the bereaved, and the distressed, and in the maintenance of pure discipline and a holy life in the Congregation, most of all by being themselves ensamples of all good works.

Article VI.

The Council of the Church consists of the Pastor or Pastors and the Deacons, as the constitutional executive officers of the Congregation. Trustees required by law shall be chosen by the Congregation, and to this office members of the Council are eligible.

Article VII.

1. Inasmuch as the care of the young is one of the most important duties of the Congregation, the religious education of

the children of the Church shall be provided for, not only at home, but in good Christian schools, and church members should avoid all schools under Roman Catholic, heretical or infidel influence, or which are of a negative character, and should unite in the establishment of Parochial schools, wherever possible.

2. Parochial and Sunday-schools shall be under the control of the Congregation, and their constitution and acts are to be subject to its discipline and direction.

Article VIII.

1. The Congregation is not only to acknowledge the obligations of the Word of God as a guide of life, and a corrector of evil, but is faithfully to use it, in discipline for these ends. The discipline of the Church must be purely moral and spiritual, and in no case can pass beyond the withholding of her recognition, fellowship and communion from offenders.

2. Violations of the Divine commands shall be followed, according to Matt. 18:15-17, by instruction, warnings and exhortation by a member to whom the wrong is known, or by the Pastor, first privately, then before witnesses. This failing in its proper effect, the case shall be laid before the Church, as represented in the Church Council, or in the congregational meeting, and if the offender persistently refuses to hear the Church, he shall be excluded from the congregation till there be credible evidence of true penitence and reformation. The charges against a member shall be given to him in writing; he is entitled to be present through the whole actual procedure against him, and has the right of being heard and producing testimony in his own defence. The exclusion and restoration shall be publicly announced. Questions of appeal from the decision in the discipline of the congregation shall be referred to the Conference or Synod, in accordance with the Constitution of the Synod, with which the congregation is connected.

Article IX.

1. By-laws not in conflict with the letter and spirit of this Constitution, the Constitution of the United States, or of the Commonwealth of ————, may be made by each congregation, to provide for an order of business, to fix the time and place for announcing and holding Congregational Meetings and Elections, and the way of conducting both; to determine the proportion which shall constitute a quorum; to fix the age at which men may be

chosen as Deacons, and the length of the time of service, whether for life or for a limited term; to establish and direct Parochial and Sunday-schools, to fix the details of procedure in the discipline of members; to regulate the making and changing of the By-Laws themselves, and in general to conduct all things whose general principle and methods are defined in the Constitution, but whose details are undetermined.

2. Amendments of this Constiution not in conflict with its fundamental principles, as defined in Article I, Section 1, and IV, Section 3, nor in conflict with Article IX, Section 1, proposed by at least three legal voters at a regular congregational meeting, may be made by the congregation by a vote of two-thirds of its legal voters present; said proposed amendment or amendments shall be submitted in writing, be duly read to the congregation at least three months before the time of the meeting at which they are acted on, and notice of the time and place of such meeting shall be given four successive Sundays, on which public services are held immediately preceding such meeting.

STANDING RULES.

1. The Secretaries of the district synods connected with the General Council are to send to the Secretaries of the Council, from year to year, copies of all Minutes of their respective bodies.—1868, p. 30.

2. After the organization of the convention, the first and second morning sessions are to be spent in doctrinal discussion.—1869, p. 36.

3. The district synods are respectfully requested to see to it that they have a full delegation in attendance from the opening to the close of the conventions of the Council.—1869, p. 39.

4. No layman can serve in the place of a minister, and no minister can serve in the place of a layman, on any delegation from a district synod.—1870, p. 32.

5. No proposition to change any part of the Service in the Church Book, either in the text or in the rubrics, shall be entertained by the Council, unless notice of such proposition has been given at a previous convention.—1871, p. 38.

6. The German Synod of Iowa received authority, through an agent appointed by said Synod, to procure copies of the German Church Book, for sale in the congregations of that Synod; and the percentage of the General Council on those copies is to be paid to that Synod.—1872, p. 28.

7. The President of the Council has the custodianship of the Seal of the General Council.—1879, p. 29.

8. It was made the duty of the Recording Secretaries of the district synods to transmit, at the earliest possible date, copies of their Minutes to the Recording Secretaries of the General Council, for presentation to this body at its regular conventions.—1879, p. 55.

9. Ash Wednesday was recommended as a day of fasting and prayer for each year, and the district synods were requested to urge its proper observance by their congregations.—1881, p. 9.

10. This is a permanent appointment.—1882, p. 103.

11. It was recommended to all the churches, through the synods, that an annual collection should be taken in each for the support of the Emigrant House.—1882, p. 102.

12. The General Council reserves to itself the right to make all contracts and will not be bound by the action of any person or committee, unless instructed by the Council.—1884, p. 105.

13. At the conventions of the General Council, the arrangements for preaching on the part of the delegates shall be made only with the approval of the President and the Pastor *loci*. 1885, p. 64.

14. All the synods of the Council are urged to set apart a day to be known as Children's Day, to be observed in the interests of Home Missions.—1889, p. 79.

15. All loans hereafter made to churches or congregations by the Home Mission Boards of the General Council shall be secured by an obligation made to the Lutheran Mission and Church Extension Society, in trust as may be designated in each particular case, leaving it to that Society to see that the trust fund is properly secured, either by the appointment of a local Trustee and the entry of proper counter security by such local Trustee, or in such other manner as the Society in each particular case, after an examination of the local laws, may approve.—1891, p. 61.

16. The Sunday nearest Reformation Day, the 31st of October, was designated as "Children's General Council Mission Day," and the Council recommended its observance in all the congregations and Sunday-schools of the Church.—1891, p. 97.

17. It was recommended that the Season of Lent be set apart as a time and the officers of the Church Extension Society be authorized to arrange for the gathering of an annual Lenten self-denial offering for the Church Extension Fund; and that synods provide an extra column in their parochial reports for monies received for church extension.—1893, p. 70.

18. Epiphany Sunday was recommended to be set aside by each

congregation and Sunday-school for holding special Foreign Mission services.—1893, p. 81.

19. All the Boards of the Council shall have power to fill all vacancies that may occur in the interim between the conventions of the Council.—1893, p. 61.

20. In order to avoid difficulties in supplying the German Church Book to the Iowa Synod, the following resolutions were adopted:—

(1) That our Publication Board continue to supply the agent of the Iowa Synod with the Kirchenbuch, both 12mo and 24mo, at cost.

(2) That this is allowed by the General Council with the understanding that the said agent use these books, not for the purpose of supplying the trade, but of filling orders received by him from pastors and congregations or congregational agents within the Synod of Iowa.

(3) That the General Council continues to reserve to itself the right, as heretofore, to supply the trade with this, as well as with all its books, German and English, through its own Publication Board.—1895, p. 20.

21. As in the English Sunday-schools, so also in the German, Reformation Day and the Lenten Season shall be set apart for the gathering of funds for Church Extension and (German) Home Missions.—1895, p. 41.

22. The Board of Publication was instructed to furnish our publications, especially the English Church Book and Sunday-school Book, to the Publication House of the United Norwegian Church, for the use of their congregations, at the largest discount possible.—1895, p. 55.

23. The Board of Publication was instructed to set aside thirty per cent. of the income of publications per annum, in order to create a fund for the securing of a Publication House, and report the state of this fund at each convention of the Council until the object for which it is created has been obtained; to allow all Lutheran institutions of mercy and of education the privilege of securing the Mission Edition of the Church Book, and not to sell our books to publication houses in sheets, or unbound copies.—1895, p. 56.

24. No original motion affecting the doctrinal position of the Council shall be entertained until the succeeding session after it is moved, nor until it be first printed and placed in the hands of the delegates.—1895, p. 77.

25. The Executive Committee shall meet the day before the

assembling of the next convention, and arrange the business of the Council, with a special view to the matters referred to the Council by the district synods and the preceding convention; and to this committee shall be referred the credentials of the delegates.—1895, p 78.

26. In reference to the English Church Paper, as the official organ of the General Council, it was resolved: (1) That the Council elect an Editor-in-Chief and a Managing Editor; (2) That the Editor-in-Chief have general supervision of the paper, and especially of all matters affecting its doctrinal position; (3) That the Managing Editor have full charge of the management of the paper in detail, editorial, financial and otherwise not hereinbefore expressly reserved; (4) That in case of a vacancy in the position of the Editor-in-Chief, the Staff Correspondents have authority to fill the vacancy; and in case of vacanices in the Editorial Staff, the Ways and Means Commitee, in conjunction with the Editor-in-Chief, fill all vacancies, and that the committee be empowered to add to its number.—1895, pp. 73, 74, 78.

27. The Board of Foreign Missions shall consist of eight pastors and eight laymen.—1897, p. 37.

28. The business management of *The Lutheran* is placed in the hands of the Publication Board, and under the special oversight of a standing sub-committee, which shall render quarterly reports of the work and status of the paper to said Board.—1897, p. 87.

29. The Editorial Staff of *The Lutheran* shall be elected by the General Council at such times as the Council, by formal resolution, desires to proceed to an election. In case of a vacancy in the Editorial Staff, it may be filled temporarily by the remaining members of that Staff, and at the next meeting of the General Council an election shall be held to fill the same.—1897, p. 88.

30. The morning sessions of the Council shall be opened with the use of the Matin Service; and this practice is commended also to the synods.—1897, p. 94.

31. With a view to the introduction and use of our Sunday-school literature, the Board of Publication of the Council was authorized to grant a discount on the same to Publication Boards of Lutheran Bodies not organically connected with the General Council.—1899, p. 52.

32. Hereafter, until the General Council order otherwise, the conventions of the General Council shall be held biennially, beginning on the second Thursday in October.—1899, p. 110.

33. The pastors and congregations of the General Council are

requested to send all their contributions for Foreign Missions to the Treasurer of the Board through the treasurers of their respective synods, and shall receive credit by the Treasurer of the Board for their contributions.—1903, p. 97.

34. All official publications of the General Council, except the publications of the Augustana Synod, shall hereafter be issued by the Publication Board of the Council.—1903, p. 203.

35. The Chairmen of all Standing Committees and Boards and the Manager of the Board of Publication shall have the right to the floor whenever matters pertaining to their committees or boards are before the Council.—1905, p. 172.

36. Sexagesima Sunday shall be set apart as the day on which offerings shall be asked for the Porto Rican work.—1907, p. 194.

37. The same privileges were granted to the Iowa Synod in reference to the Church Book as obtained in reference to the Kirchenbuch.—1907, p. 242.

38. The reports of Boards and of Standing Committees shall hereafter be presented to the Council in printed form.—1907, p. 310.

OFFICIAL DECLARATIONS.

I. ON THE FOUR POINTS.

In answer to the questions asked by the Joint Synod of Ohio and the German Synod of Iowa at the first convention of the General Council, the Council unanimously adopted the following declaration:—

i. As Regards "Chiliasm."

1. This Council holds firmly the doctrine of our Lord's coming and the associated Articles touching the Last Things, as they are set forth in the General Creeds and in the Augsburg Confession, in that sense of them which has been undisputed among all who have made a credible profession of unreserved acceptance of the Lutheran faith.

2. The General Council has neither had, nor would consent to have, fellowship with any Synod which tolerates the "Jewish opinons" or "Chiliastic opinions" condemned in the XVII. Article of the Augsburg Confession.

3. The points on which our Confession has not been explicit, or on which its testimony is not at present interpreted in precisely the same way by persons equally intelligent and honest, and equally unreserved and worthy of belief in the profession of adherence to

the Confession, should continue to be the subject of calm, thorough, Scriptural and prayerful investigation, until we shall see perfectly eye to eye both as regards the teaching of God's Word and the testimony of our Church.

ii. As Regards "Secret Societies."

We would propose this declaration:

1. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and in its abuse may work, as it has often worked, great mischief in Family, Church, and State, we earnestly beseech all good men to ponder the question whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

2. Any and all societies for moral and religious ends which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man—which teach doctrines or have usages or forms of worship condemned in God's Word and in the Confessions of His Church—which assume to themselves what God has given to His Church and its Ministers—which require undefined obligations to be assumed by oath, are un-Christian, and we solemnly warn our members and ministers against all fellowship with or connivance at associations which have this character.

3. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient monition and teaching from God's Word, the cutting off the persistent and obstinate offender from communion of the Church until he abandons them and shows a true repentance.

4. We would earnestly direct the attention of our Congregations to the great importance not only of pure and large benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by Church members for the time of sickness and want, and for widows and orphans.

iii. As Regards "Exchange of Pulpits."

We hold:

1. That the purity of the Pulpit should be guarded with the most conscientious care, and that no man shall be admitted to our pulpits, whether of the Lutheran name or any other, of whom there

is just reason to doubt whether he will preach the pure truth of God's Word as taught in the Confessions of our Church.

2. Lutheran Ministers may properly preach wherever there is an opening in the pulpit of other Churches, unless the circumstances imply, or seem to imply, a fellowship with error or schism, or a restriction on the unreserved expression of the whole counsel of God.

iv. As Regards the "Communion with those not of our Church."

We hold:

1. That the principle of a discriminating as over against an indiscriminate Communion is to be firmly maintained. Heretics and fundamental errorists are to be excluded from the Lord's Table. The responsibility of an unworthy approach to the Lord's Table does not rest alone upon him who makes that approach, but also upon him who invites it.

2. It is the right and duty of every Pastor to make such examination as is necessary to determine the Scriptural fitness, in doctrine and life, of persons applying for admission to the Communion. This should be done invariably when they are admitted for the first time and whenever afterward it may be necessary. So that it may be affirmed of our Church now, as at the beginning: "None are admitted except they be first proved." (*Augs. Conf., Art.* (*Abuses*) III:6.)

3. The restoration of more frequent communion, and of private conference, monition and instruction on the part of the Pastor, especially for the young and for the unstable, would, by God's blessing, do much for the maintenance of a higher faith and of a purer practice in the Church.

4. In the confession of her faith, the rejection of errors in conflict with it, and the condemnation of heretics, our Church, now as aforetime, testifies, to use her own words, "that it is by no means her counsel and purpose to condemn those who err from simplicity, and who do not speak reproachfully of the truth of the Divine Word, and still less to condemn entire Churches."—(*Preface to Book of Concord, p.* 16.)[21]

5. It is the judgment of our Church, now as aforetime, that it is "beyond all doubt whatever that there are many pious and holy people in those Churches which have not accorded, and do not yet accord in all respects with us, who walk in the simplicity of their

[21] All the references here given are to Mueller's edition of the Symbolical Books.

heart, not thoroughly understanding the points involved, but in no respect approving the blasphemies which are uttered against the Holy Supper, as it is dispensed and taught in our Churches according to the Institution and Testament of Christ." (*Id.* 17.)

6. It is the hope of our Church, now as aforetime, that "if such persons were rightly instructed concerning all these points, they would, by the guidance of the Holy Spirit, be led to consent with us and our Churches in the immutable truths of God's Word." (*Id.* 17).

7. Hence it is a duty which our Church now, as aforetime, enjoins upon her theologians and all her Pastors, that "fittingly and with moderation they instruct, admonish and warn, out of God's Word, all who, from simplicity or ignorance, have wandered from the truth." (*Id.* 17.)

8. Our Church confesses now, as aforetime, that the Holy Church Universal is pre-eminently a fellowship whose internal bond is faith and the Holy Ghost in the heart, and whose outward token is "the pure Word and the incorrupt Sacraments. The Church is a communion of saints, to wit, the assembly of saints who are in the fellowship of the same Gospel or doctrine, and of the same Holy Spirit, who renews, sanctifies and governs their hearts;" and that "the Catholic (Christian) Church consists of men scattered throughout the whole world from the rising of the sun to the going down thereof." (*Apology, Art.* 4.)

9. Our Church now, as aforetime, amid the clamors of rationalism and sectarianism, confesses that the unchanging marks of the Church are "the pure doctrine of the Gospel, and the Sacraments—that this Church alone is properly the pillar of truth, because it retains the pure Gospel, and, as St. Paul saith, the foundation, that is, the true knowledge of Christ and true faith in Him." Yet we also, as aforetime, confess "that among those who are upon the true foundation there are many weak ones who have built upon the foundation perishing stubble, that is, empty human notions and opinions—and yet, because they do not overthrow the foundation, are still Christians, and their faults may be forgiven them or even be amended." (*Id.* 4.)—1868, pp. 22-25.

2. STATEMENT IN REFERENCE TO THE POPE'S LETTER.

The Committee appointed to reply to the letter of Pope Pius IX., dated Rome, September 13, 1868, and addressed to "All Protestants and other Non-Catholics," reported that they organized

by the appointment of a Chairman, who at once took measures by which an official copy of the letter was secured. After a careful examination of the letter, the committee, consisting of C. P. Krauth (chairman), C. W. Schaeffer, J. A. Seiss, G. F. Krotel, presented the following, which was adopted and thus made the official action of the General Council:—

I. The Pope's letter repudiates, in its only address, all recognition of any part of the Protestant world as having an organic or official existence as a Church—even *de facto*. It is addressed to individuals, as such, and may be properly replied to by individuals at their personal discretion. The idea for some time current that Protestants are to have any rights, or are invited to any privileges in the "Oecumenical Council," is entirely groundless. Whatever may be the suavity of the manner, the Pope is as inflexible in the thing as if we were in the Middle Ages. He simply invites individuals—of whom he affirms that they "do not possess the true faith of Christ," and for whom, collectively, he has no better name than that of "societies" and "sects,"—to abandon their convictions, and make their submission to the particular communion of which he is head.

II. The individuals thus addressed are not of a class to which the members of the Lutheran Church belong. Though the Lutheran Church is a Protestant Church, and, in the strict, original, historical limitation of the word, the only Protestant Church, yet, as the Pope addresses Protestants who are "Non-Catholics," "who do not follow the Communion of the Catholic Church," he uses the term in a sense in which it does not embrace the members of our Church. They are not Non-Catholic Protestants, but are Protestants against Rome, only because Rome herself is Non-Catholic. Our Church believes in one Holy Catholic Church, the Universal Christian Church, the Communion of Saints, whose faith she confesses, and of which she is a pure part, and her true people living members. The very address of the letter makes a fictitious assumption, and to acknowledge that it is meant for us would be to grant an untruth, and fix a stigma upon ourselves. If there be those called Protestants who concede that they are Non-Catholics, they, and they only, can properly consider the Pope's letter addressed to them.

III. The Pope raises no pretensions in his letter which have not been officially rejected by our Church again and again, and offers no arguments which have not been repeatedly confuted in our confessions and by our great divines.

IV. The record of the Lutheran Church, against the errors of

Romanism, written, not only in her own literature and life, but in the history of the whole civilized world for more than three centuries, is so clear before Heaven, earth, and hell that any new official protest against those errors on so slight an occasion as the letter of the Pope, is more than needless, and might almost excite the suspicion or prompt the insinuation that the Body which made it was hazarding its dignity by seeming to catch at an opportunity for cheap declamation, to swell the sensation of the hour, or to court popular applause.

V. What is here true of all genuinely Lutheran bodies is preeminently true of this General Council. We have so recently and unreservedly accepted those great Confessions of our Church on the principles of which alone Romanism can be successfully resisted, and which have formed for ages the mightiest bulwark against it that any official act on our part would seem specially an act of supererogation. In view of these and other weighty reasons, your committee made no reply, and would recommend that none be made to the Pope's letter.—1869, pp. 14-16.

3. RECOMMENDATIONS AS TO LANGUAGES.

WHEREAS, It is natural and proper for those who have emigrated to this country to retain and love the language of their Fatherland, and to wish that their children should be familiar with it; and

WHEREAS, The languages of the Old World most used by our brethren of the Evangelical Lutheran Church deserve to be cherished by them, not only on account of the associations of home and kindred and their general literary value, but especially because the greatest treasures of our Evangelical Lutheran literature and church life are made accessible by them; and

WHEREAS, It is equally evident that those who have made this their adopted country owe it to the country, to themselves, and to their children, as soon as possible to familiarize themselves with the English language, which, notwithstanding the very large foreign population—constituting a majority in certain portions of the country—is, and will be the language of the country, the language of business, of current literature, of legislation, and of the courts; and

WHEREAS, The history of our Church in this country proves, beyond cavil, that an exclusive regard to the language of the Fatherland, and a neglect of the dominant language of the country, has

greatly injured our Church, not only by alienating many of our own household of faith who no longer understood the language of their fathers, but also by keeping the great mass of the English-speaking population ignorant of us;

Therefore, the General Council of the Evangelical Lutheran Church in America would most earnestly entreat all the Churches connected with it to give the most serious consideration to the following recommendations and suggestions:

1. It is the solemn duty of the General Council, of the District Synods, of the Conferences, and of all Pastors, Church Officers, and Congregations, to make provision for public worship in the language of the Fatherland, as long as these languages shall be used and preferred by even a very small number of members of any congregation.

2. It is highly commendable in any German or Scandinavian Congregation (or whatever the nationality may be) to train up the children of the congregation in the knowledge of the languages, as well as of the faith of the fathers.

3. It should be remembered by all such congregations that notwithstanding the ample provision in the services of the sanctuary, the parochial school, and home influence, the language of the country will sooner or later make itself felt so powerfully that the second or third generation of their descendants will be more familiar with the English language than with that of their fathers.

4. It will be found that even now the children and young people in such congregations, in many instances, owing to constant intercourse with the English community, understand the langauge of the latter better than that of their parents.

5. In every community our people are surrounded by other denominations, and our young people are easily attracted to their services by various considerations, such as companionship, greater familiarity with the language, and the like, especially if their own church does not offer them an opportunity to worship in the language which is most familiar.

6. We therefore regard it as a most solemn duty, and a matter of vital importance, for all our German and Scandinavian congregations to take such steps as will, under God, prevent such losses in future, and serve to retain our rising generation within our own bounds.

7. We beg them to consider that as Evangelical Lutherans our first aim and effort should be to keep our children true to the *faith* of our fathers, no matter what language is used; and that it is just

as posible to hold the Lutheran faith and observe Lutheran usages in the English language as in the German or any other.

8. Unless ample provision for services in the English language be made in the mother congregation itself (as proposed by some of the Swedish Churches), the Pastors and people of our German and Scandinavian Churches should cheerfully and conscientiously promote the transfer into English Evangelical Lutheran Churches of all those who do not understand the preaching of the Word of God in the language of their fathers.

9. Where there is no English Evangelical Lutheran Church, the existing churches should do the best they can to provide temporarily for the wants of those who prefer the English language by providing an occasional English service; by making provision for it in some departments of the Sunday-school, and by taking or encouraging the necessary steps as soon as possible for the establishment of English Mission Sunday-schools and Churches.

10. It is recommended to all our Pastors and Churches to pray and to labor together in the unity of our common Lutheran faith, and to suffer no distinctions of language to interfere with the great work which God has assigned to the Evangelical Lutheran Church in this country.—1869, pp. 37-39.

4. ANSWER TO MINNESOTA SYNOD'S QUESTIONS.

The questions of the delegate from the Minnesota Synod laid before the General Council at Chicago for official answer, as finally revised and put into the hands of the Committee, are as follows:

Whereas, the testimony of the General Council concerning the Four Points has been differently interpreted in different quarters within the General Council; unity in such important questions must, however, be regarded as necessary to mutual co-operation; the Evangelical Lutheran Minnesota Synod begs leave to ask whether the right interpretation of the testimony in question is this, to wit.

"1. That heretics and fundamental errorists cannot be admitted to our altars as communicants, nor into our pulpits as teachers of our congregations?"

"2. Since the so-called distinctive doctrines by which doctrinal opposition between the Lutheran Church and other denominations is expressed *are fundamental*, whether the General Council (in No. III, 1. and No. IV, 1, 2, of the declarations made at Pittsburgh) understood by 'fundamental errorists' those who, with regard to these distinctive doctrines, are not in harmony with the pure doc-

trine of the Word of God as it is confessed and taught in our Church?"

These questions have been presented under instruction of the Minnesota Synod to its delegate, to "labor in the General Council that the relations of the Council to the Confessions may become even more and more clear and unmistakable."

Two things are, therefore, embraced: (I) the relation of the General Council to the Confession; and (II) the meaning of certain declarations made at Pittsburgh in 1868.

I. On the first of these particulars the committee submits that

1. There can be no reasonable question with regard to the unreserved official adherence of the General Council to the entire faith of the Evangelical Lutheran Church, as confessed in the Unaltered Augsburg Confession, and further defined and defended in the other recognized symbols of our Church. The Confessions never have been, and never can be, more explicitly and heartily acknowleged, as statements of pure doctrine, than the General Council has acknowledged and does acknowledge them.

2. What is given in the acknowledged Confessions of our Church *as doctrine,* whether positively or negatively, *that* the General Council holds and confesses to be fundamental to the complete integrity of our holy Christianity.

3. The General Council, with the Confessions and theologians of our Church, distinguishes between doctrines which are fundamental to the *existence* of Christianity, *i. e.*, "essential to true knowledge of Christ and faith in Him," without which the hope of salvation is precluded; and doctrines which are fundamental to the complete integrity of Christianity, *i. e.,* to the full and absolute *perfection* of Christian doctrine, without which, in the judgment of charity, it may still be possible for persons to be saved.

II. On the second of these particulars the committee submits the answer *Yes* to the first inquiry propounded.

In regard to the second question, the committee submits the following:

1. Although the General Council holds the distinctive doctrines of our Evangelical Lutheran Church as in such sense fundamental that those who err in them err in fundamental doctrines; nevertheless, in employing the terms *"fundamental errorists,"* in the declarations made at Pittsburgh, it understands not those who are the victims of involuntary mistake, but those who wilfully, wickedly, and persistently desert, in whole or in part, the Christian faith, especially as embodied in the Confessions of the Church

Catholic, in the purest form in which it now exists on earth, to wit: the Evangelical Lutheran Church, and thus overturn or destroy the *Foundation* in them confessed; and who hold, defend and extend these errors in the face of the admonitions of the Church, and to the leading away of men from the path of life.

2. The particular application of these principles and distinctions, in the narrow sphere in which alone conflict of opinion on this subject is still possible, as already measurably decided by the declarations made at Pittsburgh, the Council leaves, where it must needs be left, to the conscience and judgment of our faithful pastors and congregations as cases arise.—1870, pp. 34-36.

5. ON SECRET SOCIETIES.

That the declaration of the General Council at Pittsburgh on the subject of Secret Societies be commended to the consideration of the District Synods.—1870, p. 42.

6. THE AKRON RULE ON PULPIT AND ALTAR FELLOWSHIP.

The President, the Rev. C. P. Krauth, D.D., submitted the following, in writing, as the answer to the Iowa Synod's question in reference to the declarations delivered at Lancaster, Ohio, in 1870, as given above:—

I. THE RULE is: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only.

II. *The Exceptions* to the rule belong to the sphere of *privilege*, not of *right*.

III. *The Determination* of the *exceptions* is to be made in consonance with these principles by the conscientious judgment of pastors as the cases arise.—1872, p. 47.

7. THE GALESBURG DECLARATION ON PULPIT ALTAR FELLOWSHIP.

On this subject the following resolution was adopted:—

That the General Council expresses its sincere gratification at the progress of a true Lutheran practice in the different Synods, since its action on communion and exchange of pulpits with those not of our Church, as well as at the clear testimony in reference to these subjects, officially expressed by the Augustana Synod at its convention in 1875; nevertheless we hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice may be con-

formed to our united and deliberate testimony on this subject, viz., the rule, which accords with the Word of God and with the confessions of our Church, is: "Lutheran pulpits for Lutheran ministers only—Lutheran altars for Lutheran communicants only."—1875, p. 17.

8. ANSWER TO APPEAL AGAINST VIOLATION OF THE GALESBURG RULE.

While it is the duty of the General Council "to guard the purity of the faith and right administration of the Sacraments" and while it is in accordance with its Confessional principles laid down in the Galesburg Declaration to disapprove and repudiate all practices endangering the purity of the Lutheran Church doctrines and life, nevertheless the Council cannot pass its judgment upon any particular case that may be brought before it, unless such case is specifically defined in the appeal and clearly comes within the compass of the Council's Constitution, and that as the appeal from the Ministerium of New York is not so defined, the Council cannot pass its judgment upon it in its present shape.—1877, p. 24.

9. ON PREDESTINATION.

On the request of the Ministerium of New York the following statement was adopted:

1. That it is not only eminently proper and right, but in accordance with one of the very ends for which the General Council was organized (Constitution, Art. 1, § 3), that whenever questions of doctrine occasion serious difficulties in our churches, the Council be requested for its interpretation and decision.

2. That the request of the Ministerium of New York is accompanied by the statement that it is prompted by no necessities of their Synod or congregations, as they have attained a satisfactory understanding on the subject.

3. That we are not aware that anywhere within our Synods is there any pressing call for our action, as the Eleventh Article of the Formula of Concord is heartily received among us with entire unanimity, and, so far as we know, without any question concerning its interpretation.

4. That the nature and difficulty of making any definite determination beyond the limits which our fathers so wisely set are such that it is unworthy the high, holy and difficult subject, and unworthy of this body, to make any declaration without a minute and thorough discussion of the entire subject in all its bearings.

5. That as, because of the foregoing reasons, we know of no urgent call for such elaborate formulation of the doctrine on the part of this body, we think it best that at the present it should not claim the large amount of time and attention which the Council must necessarily devote to it, in case it should form the subject of our discussions.—1885, p. 65.

10. DECLARATION CONCERNING PRIVATE CONFESSION.

Inasmuch as a dispatch extensively circulated the erroneous statement that the Council had adopted an order "requiring private confession and absolution before the clergyman, somewhat similar to the Roman Church," the following declaration was made:

The General Council herewith officially states that no such action was either taken or even proposed; that, in common with our fathers, we repudiate and condemn with all our hearts any and every form of confession that requires the enumeration of sins, and that our action simply provided an order for personal confession of sinfulness and penitence, to be used by the communicant when he so desires, as well as an order for the public confession customary in Lutheran Churches at the administration of the Holy Communion.—1886, p. 76.

11. DECLARATION ON THE GALESBURG RULE.

The first request of the Rev. Ministerium of New York is embodied in the following resolution: "That our delegates to the General Council be and are hereby instructed to request of that Honorable Body, at its present meeting, a clear and positive statement as to its interpretation of the Galesburg Rule; whether or not it receives and interprets it in the sense in which the Rev. Ministerium of New York interpreted and adopted it in 1876, to wit: The Synod approves the Galesburg Rule as correct, and declares its agreement to it. It instructs its pastors to labor with all wisdom and fidelity, to the end that their practice may conform more and more to this rule."

On this we recommend the following: The Council respectfully suggests to the Rev. Ministerium of New York that a more proper mode of submitting such question would be as to whether the acceptance and interpretation of the Galesburg Rule by the Rev. Ministerium of New York agrees with the action of the General Council.

The action of the Rev. Ministerium of New York, in 1876,

is simply an endorsement of the action of the General Council in 1875. It was reported to the General Council in Bethlehem, in 1876, together with the action taken by other synods of the General Council. The reports of the delegates from the Ministerium of Pennsylvania—Drs. Greenwald, Krauth, Schmucker, Spaeth, Belfour, and the Pittsburgh and Indiana Synods, and of the President of the District Synod of Ohio, to their respective synods, presented at the same time to the General Council, deal with the question of the interpretation of the Rule, and affirm that at the time of the passage of the Galesburg Rule, by the General Council, the distinct statement was made that all preceding action of the General Council on Pulpit and Altar Fellowship was unchanged. The General Council, neither at Bethlehem nor since, has seen fit to take action upon the interpretation thus made by any of its district synods.

The delegation of the Rev. Ministerium of New York having, as a matter of privilege, had leave to withdraw their original paper, in order to offer another, giving a more clear and explicit statement of the action of their body in 1876, to which they wish the attention of this Council directed, have presented a paper which has been referred to your committee. On examination, we find that this paper consists of two parts. The first treats of the action of the General Council in past years, which, however relevant to the discussion of the subject, is not within the sphere of the privilege accorded to the delegation, simply to re-state the action taken by their Synod in 1876.

As the question presented in the second part, which the Rev. Ministerium of New York wishes the Council to answer, is manifestly as to the relation of the Galesburg Rule to the Akron Declaration, your committee recommends the following: Inasmuch as the General Council has never annulled, rescinded or reconsidered the declarations made at Akron, Ohio, in the year 1872, they still remain, in all their parts and provisions, the action and rule of the General Council.

All subsequent action of the General Council is to be understood and interpreted according to the principles there determined and settled.

The true purport and effect of the action at Galesburg was to add to the declaration at Akron a statement of the source of the rule, and that, in all other respects, that declaration in all its parts was left unchanged. (English Minutes of General Council, Bethlehem, Pa., 1876, pp. 29, 30.) The present position of the General Council is to be understood and interpreted in such manner that

neither the amendment and further explanation at Galesburg, nor the original action at Akron, be overlooked or ignored, both of which remain in full force and mutually interpret and supplement one another.—1889, pp. 57-59.

12. MARRIAGE AND DIVORCE.

The following is the final deliverance of the General Council on Marriage and Divorce:

Whereas, The great and increasing disregard of the plain teaching of the Holy Scriptures concerning the nature of the marriage covenant demands the serious consideration of all Christian people, their most earnest protests against all violations of God's Law, and their hearty co-operation in all measures that would remedy the evil, resolved,

1. That we deem it the solemn duty of all pastors to instruct their congregations concerning the permanency of the marriage relation, and to warn against its violation or disparagement as a crime against God that cannot be mitigated or apologized for by any of the defects of the civic laws or any lowering of the standard prescribed in God's Word on the part of the community around them, or those who may be regarded as leaders of public opinion.

2. That this testimony should be given not only when some notorious violation of God's Law attracts general attention, but in frequent instructions and admonitions from the pulpit, even where no occasion for it seems to be immediately urgent; and especially with all fidelity and earnestness in the instruction of catechumens.

3. That we regard every pastor who performs a marriage ceremony as testifying, by that very act, that, so far as he has had opportunity of discovering, after earnest endeavors to ascertain the facts, said marriage is regular and in accordance with God's Word; and that it is our conviction, further, that in invoking God's blessing upon the union he becomes participant in the guilt, if he be without reasonable assurance that both parties to the contract comply with the Divine requirements.

4. That we teach that the licenses issued by the State, and compliance with every civil requirement, while indispensable, cannot of themselves be a guide to the conscience of either pastors or individual Christians; and the distinction between the standards that avail before man and before God should never be forgotten. Nor can the State by its enactments and permission ever legitimatize what the Word of God condemns.

5. That with reference to the question of the marriage of divorced persons the General Council recommends to its District Synods to insist on the following uniform practice of all pastors, to wit: That pastors decline to marry any person who has a husband or wife living, unless such person shall have been divorced by due process of law from such husband or wife for the cause of adultery or wilful desertion; and in that case that pastors consent to marry only the innocent party to such divorce, and then not until the expiration of a year after the divorce shall have been granted.—1905, pp. 192, 193.

CHAPTER VIII.

CONVENTIONS OF THE GENERAL COUNCIL.

I. ANNUAL CONVENTIONS.

The first twenty-two conventions of the General Council, with one exception, were held annually; but since the year 1889 the conventions have been held biennially. The conventions have always been characterized by earnest endeavors to guard and maintain purity of doctrine and correctness of practice. The protracted discussions of constitutional principles, involving many questions of doctrine and practice; the careful consideration of questions pertaining to the cultus of the Church, as brought out in connection with the preparation of English and German Church Books, the Sunday-school Book in English and German, the preparation of Orders for Ministerial Acts, the revision of the translations of the Augsburg Confession and Luther's Small Catechism, and the fundamental principles involved in the preparation of the Common Service for English-speaking Lutherans; the repeated discussions of manifold mission problems in connection with Home and Foreign Missions, Immigrant and Inner Missions—all these had as their aim a thorough and complete unity in doctrine and practice. Besides these, the directly doctrinal discussions on various subjects, as on the "Four Points," on Justification by Faith, on Pulpit and Altar Fellowship, on the Church, on the Word of God, on Marriage and Divorce, have helped to unify the faith and life of the Church.

The Minutes of the Council are replete with matters of great interest and of vast importance for all time to all the members of our congregations, and it is to be deplored that copies of them cannot be placed into the hands of all our people. In view of the fact that the Minutes of the Council, especially those of the early conventions, are accessible to few of our people, a brief resumè of the principal matters that engaged the attention of the Council at its conventions is presented in this chapter and the one immediately following.

In presenting this summary, only so much is mentioned as will enable the reader to ascertain when a particular work was begun,

to note its progress, and the result attained. Connected accounts of the most important transactions are presented in separate chapters under proper headings. In view of the fact that, in chapter five, a full account has been given of the Preliminary Convention held at Reading in 1866, the present account begins with the first regular convention, and then follows a chronological order in the presentation of the most important events in the history of the General Council.

All the conventions of the Council begin with the Morning Service and the administration of the Holy Communion, and the conventions are opened for the transaction of business according to the Liturgical Form for the opening and closing of Synods.

1. The First Convention was held in Trinity Church, Fort Wayne, Indiana, November 20-26, 1867. The convention was called to order by the Rev. Gottlieb Bassler, President of the Reading Convention. After the singing of a hymn from the "Jubilee Service," prepared by the Rev. Dr. C. P. Krauth, the convention was opened for business according to the Form in the Pennsylvania Synod Liturgy. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	9	7
2. Ministerium of New York	3	1
3. English Synod of Ohio	2	1
4. Pittsburgh Synod	4	2
5. Synod of Wisconsin	3	
6. English District Synod of Ohio	3	2
7. Synod of Michigan	1	1
8. Scandinavian Augustana Synod	3	
9. Synod of Minnesota	2	
10. Synod of Canada	2	
11. Synod of Illinois	2	1
With Privilege of Debate.		
12. Joint Synod of Ohio	3	
13. German Synod of Iowa	3	
	40	15=55

The Missouri and the Norwegian Synods, which had participated in the proceedings of the Reading Convention and in the adoption of the Principles of Faith and Polity, were not represented. The Joint Synod of Ohio declined to unite formally with the Council. The Missouri Synod sent a letter of fraternal greeting,

stating the synod's reasons for not wishing to unite with the body; and after this convention both the Missouri Synod and the Joint Synod of Ohio ceased all official connection with the Council; whilst the German Synod of Iowa which participated in the organization of the convention as an integral part of the body withdrew from this formal connection and assumed the position of an advisory member, with the privileges of the floor. The Augustana Synod, though the proper documents had not been received in time for adoption, was admitted as a regular member of the Council and its delegates enrolled as members, in full standing, of the convention.

Inasmuch as an extended account of this convention is presented in the sixth chapter of this volume, only the most important matters of this convention are presented in this connection.

The proposed Constitution of the General Council was reported, considered, and, with a number of changes, adopted in the eighth session.

A paper on a number of subjects which have come to be known as the "Four Points" was presented by the Joint Synod of Ohio, and another on three of these by the German Synod of Iowa, to both of which the Council replied. These statements are given in full in chapter six of this book.

Committees were appointed (1) to prepare an "Order of Business" and "Rules of Order," and (2) to report a plan for the management of Home and Foreign Missions. The Executive Committee was instructed to prepare Constitutions for Congregations and for Synods "to be recommended to such bodies as may yet be formed in harmony with the General Council."

The contents and order of service for English and German Church Books were discussed and determined, and both books were authorized to be prepared and published.

The work of Missions was provisionally organized, embracing Home, Foreign, and Immigrant Missions. To the Executive Committee on Home Missions was entrusted "the carrying on of the domestic missionary work not now provided for by the District Synods." In reference to Foreign Missions it was proposed "that the Executive Committee of Missions of the Pennsylvania Synod be requested to effect arrangements for the prosecution of Missions among the heathen during the coming year." The Castle Garden Emigrant Mission was earnestly commended to the prayerful sympathy and active aid of the synods, and the mission begun in New York by the Scandinavians was urged upon the attention of the Emigrant Mission Committee.

Correspondence with Lutherans in the South, in the Danish West Indies, and in the Russian Territory of the United States (Alaska) was authorized.

2. The Second convention was held in the First Lutheran Church, Pittsburgh, Pennsylvania, November 12-18, 1868. In consequence of the death of the Council's first President, the Rev. Gottlieb Bassler, the opening service and the formal opening of the convention were conducted by the first Vice President, the Rev. C. W. Schaeffer, D. D. The following synods were represented:—

	Clerical	Lay
1. Ministerium of Pennsylvania	11	10
2. Ministerium of New York	4	3
3. English Synod of Ohio	1	
4. Pittsburgh Synod	5	4
5. Synod of Wisconsin	1	
6. English District Synod of Ohio	4	4
7. Synod of Michigan	1	
8. Scandinavian Augustana Synod	2	
9. Synod of Canada	2	1
10. Synod of Illinois	1	
11. Synod of Texas	1	
With Privilege of Debate.		
12. German Synod of Iowa	2	
	35	22=57

The Synod of Minnesota was not represented, but sent a letter of excuse assigning as the reason for the non-attendance of its delegates distance and lack of funds to defray expenses.

The First Evangelical Lutheran Synod of Texas, organized November 8, 1861, was received with the understanding that at its next meeting it would formally adopt the Constitution of the Council. This was done at the next convention of the Synod, and was so reported to the Council.

The Concordia Synod of Virginia sent a communication to the Council, through the Rev. H. Wetzel, who had been appointed as a visitor, but had been prevented from attending the convention, setting forth the fact that the Synod was pledged to the collective Symbols of the Lutheran Church, that their preference was with the Council, and that they needed help to carry on their work. A suitable reply was made to this communication. The Synod did not unite with the Council.

The Secretaries were instructed to communicate to the Missouri Synod the Council's action taken at the previous convention in reference to a Free Conference.

A memorial on the death of President Bassler was adopted, in which appropriate reference was made to his matured Christian character, "in doctrine incorrupt, in labors of mercy abundant, and in fidelity to principle a bright example for all." The Rev. Dr. W. A. Passavant was instructed to superintend the publication of a Memoir of the late Rev. G. Bassler. Its publication in German was also requested.

The discussion on the "Four Points" consumed much time, and finally, after protracted discussion, answers were given by unanimous action concerning—1, Chiliasm; 2, Secret Societies; 3, Exchange of Pulpits; 4, Communion with those not of our Church. This is the first of a number of important official declarations made by the Council. It is given in full under the head of "official declarations," in chapter seven of this volume.

By-Laws, Order of Business, and Rules of Order were adopted, as given in chapter seven of this volume.

The Executive Committee on Home Missions, appointed at the previous convention, presented its first report, in which the religious destitution of Lutherans in the Western States and Territories is stated in terms not to be misunderstood. The committee asked for ten thousand dollars to be used in exploring and setting in order the many promising fields that should be entered at once; and presented By-laws for its own government and a plan of action by which district synods would be enabled to co-operate harmoniously with the Council in this work. Attention was called to the large immigration of Lutherans from Norway, Sweden, and Germany, and their settlement in the Northern and the Middle States, the dispersion of English Lutherans from the East in the West, and to the need of missionary work in the Southern States.

The Church Book Committee reported the completion and publication of the English Church Book and its introduction into a number of congregations. A second Order of Morning Service, more conformed to the English Liturgy previously used, was added, in order to facilitate its use in congregations attached to the old Liturgy. The selection of Prayers for Family Worship could not be completed in time for the first edition of the Church Book. The preparation of Orders for Ministerial Acts was to be continued. The committee was instructed to complete those parts of the Liturgy not yet in the Church Book, and to hasten the work on a Hymn

Book for Sunday-schools. The committee received a vote of thanks "for the admirable manner in which their work has been done."

The Committee on German Hymn Book reported progress, was continued and augmented by the addition of two members.

The Committee on Constitutions for Congregations and Synods reported progress and was continued, with instruction to report at the earliest possible day.

A committee was appointed to submit a plan under which the Council could prosecute the work of Foreign Missions.

Correspondence with Lutherans in the South, the Danish West Indies and Alaska was to be continued.

Two representatives were appointed to attend the next meeting of the Joint Synod of Ohio.

A fraternal letter to the Lutheran General Conference in Germany was authorized.

A reply to the Encyclical of Pope Pius IX was to be made, "on the basis of our Confessions."

3. The Third Convention was held in the Swedish Immanuel Church, Chicago, Illinois, November 4-10, 1869. The convention was opened with addresses in Swedish, German, and English by Revs. Prof. T. N. Hasselquist, G. A. Wenzel, and C. P. Krauth, D.D., respectively. The following Synods were represented:

	Clerical	Lay	
1. Ministerium of Pennsylvania	9	5	
2. Ministerium of New York	4	4	
3. English Synod of Ohio	1	1	
4. Pittsburgh Synod	5	4	
5. English District Synod of Ohio	4	2	
6. Synod of Michigan	2	1	
7. Scandinavian Augustana Synod	6	4	
8. Synod of Minnesota	1		
9. Synod of Canada	2	1	
10. Synod of Illinois	4	2	
With Privilege of Debate.			
11. German Synod of Iowa	3		
	41	24	=65

The Synod of Texas was not represented on account of the distance to the place of meeting, and the absence of the delegate was excused. The Synod reported the adoption of the Council's Constitution, and "gratefully rejoices in the opportunity of being

connected with this body, whose doctrinal position is true to the faith of the Church."

The Minnesota Synod thankfully acknowledged the support for its missionaries received from the Synod of Pennsylvania, through the Council, and addressed a Memorial to the Council on matters connected with the "Four Points," the consideration of which was deferred.

The Wisconsin Synod withdrew because it was not satisfied with the Council's declaration on the "Four Points." This action was in violation of the Fundamental Principles of Church Polity, which the Wisconsin Synod had helped to formulate and with other synods had adopted.

The Missouri Synod declined any official correspondence or conference with the Council because it did "not regard the General Council, as such, or any use of it as an official Body, as a proper means for uniting the Lutherans of this country," but declared its willingness to participate in an unofficial way with other Lutherans in a Free Conference.

The Foreign Mission Committee presented an important report on the Lutheran Mission in India, with Rajahmundry as its center. This work, which had previously been sustained for many years by the Pennsylvania Ministerium, was assumed by the Ministerium in 1869, at a time when it was in danger of being lost to the Lutheran Church. Three missionaries, the Revs. Dr. C. F. Heyer, H. C. Schmidt, and C. F. J. Becker, were sent to India. The Ministerium offered to transfer the entire work to the General Council, or continue to conduct it in the name and under the direction of the Council. This offer was referred to a committee to report action, and in a later session the Council accepted the management of the Foreign Mission work, appointing the Committee of the Ministerium as the Council's Executive Committee on Foreign Missions, and adding instructions in reference to the work to be carried on.

The Home Mission Committee complained of the lack of funds and the inability to secure suitable laborers. Through the labors of the Rev. J. L. Stirewalt, who had been in the service of the committee for six months, vacant parishes had been supplied with pastors, new fields in Western Ohio and Indiana had been explored, congregations organized, and mission districts laid out and served with the ministrations of the Gospel. The inability to secure a second laborer compelled the committee to operate through the district synods, by giving them financial aid, especially to the synods of Canada and Minnesota. By a similar arrangement with the

Minnesota Conference of the Augustana Synod eight congregations had been organized in Minnesota. The attention of synods was directed to the importance of a uniform system of missionary operations in their own territories.

The Council accepted the care of the Immigrant Mission at New York, among Scandinavian and German immigrants, said action to be subject to ratification by the Ministeriums of Pennsylvania and New York, by which the mission had been begun and sustained. A Board of Managers was appointed with authority to carry on the work and with instruction to report to the Council.

The reply to the Pope's Letter was read and approved. The report of the committee, prepared by the Rev. C. P. Krauth, D.D., is given in full in the seventh chapter of this volume.

The subject of "Ministerial Education" was discussed at length, and resulted in the adoption of a series of important resolutions looking to the establishment of a Theological Seminary, in or near Chicago, "where the future ministry of our English, German, and Scandinavian churches may be educated together, in the unity of the common Faith confessed and maintained by this Body." A commission of twelve persons was appointed to prepare a Charter, Constitution, and By-Laws, to be submitted at the next convention, and to have power to receive proposals and to determine the site of the proposed institution.

The German Church Book Committee reported a plan for a German Church Book and submitted the hymnological part, with orders for the Morning Service for Sundays and Festival days. The committee was instructed to print orders for Morning and Evening Services in the proposed Hymn Book.

The English Church Book Committee reported on the sales of the book published, and that Orders for Ministerial Acts were being prepared. The Sunday-School Hymn and Service Book was in course of preparation. An edition of the Church Book was authorized, containing the Introits, Collects, and Pericopes arranged for each Sunday and principal Festivals of the Church year; no changes to be made hereafter differing from the above instruction; to omit the Second Order of Morning Service in future editions; and to publish a provisional Sunday-School Hymn and Service Book; and to select music for the English Church Book.

The proposed Constitution for Congregations was presented for examination. The Constitution for Synods had not been completed. Both these Constitutions were ordered to be published for examination.

Correspondence with Lutherans in the South, the Danish West Indies and Alaska was to be continued by the Corresponding Secretaries; and the Swedish Corresponding Secretary was instructed to confer with the Finnish Lutheran Missionary Society in reference to work among the Indians in Alaska; whilst the Foreign Mission Committee was to take the claims of the increasing Chinese population into consideration.

The subject of systematic beneficence was brought to the attention of the Council, and action taken recommending the matter to the congregations through the district synods, and plans proposed with a view of securing regular contributions for benevolent purposes.

The first and second morning sessions of each convention of the Council, after the opening service, are to be devoted to doctrinal discussions.

The Rev. Dr. C. P. Krauth was requested to prepare theses on the subject of "Justification by Faith," for discussion at the next convention, said theses to be previously published in the church papers.

The Lutheran Book Store was requested to publish tracts "in regard to doctrines which have been misunderstood or misrepresented."

Dr. C. P. Krauth and Prof. S. Fritschel were appointed to present the interests of the Council at the Lutheran General Conference to be held at Leipsic in 1870.

An important paper on the language question was considered and adopted, urging synods, pastors, and congregations to make provision for worship in the languages of the countries from which many of our people in this country have emigrated, as long as this may be necessary; but to consider faith above language, and therefore provide English services as rapidly as the need may arise, and encourage the establishment of English Sunday-schools and congregations.

The subject of Sunday-school literature was carefully considered and a beginning made in the publication of suitable books and supplies for the schools, "at once true to our church and her history, and profitable for our youth."

The district synods were requested to see to it that they have full delegations in attendance from the opening to the close of conventions.

The synods of New York, Iowa, and Michigan were reported as directing their special attention to the education of Christian

teachers for parochial schools, and it was recommended that the Council also take this subject into serious consideration.

4. The Fourth convention was held in St. Peter's Church, Lancaster, Ohio, November 3-9, 1870. The opening sermon was preached by the Rev. C. W. Schaeffer, D.D., on Psalm 27: 45, and the Communion Address was delivered by the Rev. A. Spaeth, on John 13: 12-15. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	7	7
2. Ministerium of New York	4	4
3. English Synod of Ohio	1	1
4. Pittsburgh Synod	5	2
5. English District Synod of Ohio	3	3
6. Synod of Michigan	1	
7. Augustana Synod (Swedish)	4	2
8. Synod of Minnesota	1	
9. Synod of Canada	2	1
10. Synod of Illinois	3	
	31	20=51

Owing to distance and expense the delegate of the Texas Synod was not in attendance, and his absence was excused.

An answer was made to the Minnesota Synod's Memorial, addressed to the Council at the previous convention, in reference to the "Four Points," which is given in full under the head of official declarations in the seventh chapter of this volume.

The Scandinavian Augustana Synod, by resolution of synod, was divided into two separate bodies, the Swedish part retaining the old name, and the Norwegian part assuming the title of "The Norwegian-Danish Augustana Synod." The former unanimously ratified the Fundamental Principles and the Constitution of the Council, and thus retained its place in the body as a member in regular standing.

A communication was received from the "Union Synod of Indiana," announcing the fact that it had unanimously ratified the Fundamental Principles and the Constitution of the Council, but had decided to postpone application for membership in the Council until an effort, then pending, had been made to "bring about a consolidation of all the elements favorable to the General Council" in the State of Indiana. The Council expressed its gratification at the news reported and its willingness to receive the Synod, but sug-

gested the desirability "that all pastors and congregations in Indiana, in harmony with our Constitution and Fundamental Principles, should be united in one Evangelical Lutheran Synod of Indiana, to be connected with the General Council, believing that such a course will greatly promote the interests of our Church in that State."

The theses on Justification by Faith, prepared by the Rev. Dr. C. P. Krauth, were discussed on Friday and Saturday mornings; and then, pending the discussion of the second thesis, were commended to the attention of the next convention of the Council for further discussion.

The committee reported the Constitution for Congregations completed and published, and the Constitution for Synods in course of preparation. Printed copies of the former were submitted to the Council. Both documents were ordered to be sent to the district synods for examination and for such suggestions as the synods might wish to make to the committee.

The English Church Book Committee reported the previous instructions of the Council carried into effect, and a new edition of the book, with the changes, in course of publication; the preparation of Family Prayers, and Orders for Ministerial Acts, provision of music for the Church Book, the Sunday-School Hymn and Service Book, not completed. The alteration in the rubric, reported by the committee, was not approved, and the instruction given not to make alterations in rubrics already agreed upon, to have Family Prayers inserted in the book as speedily as possible, the Orders for Ministerial Acts to be submitted to the Council before their publication, to examine and recommend, in the name of the Council, such music and music books as the committee may approve. The Committee on Sunday-School Book was authorized to publish a Provisional Sunday-School Book, with music, as soon as possible. The Council discharged the English Church Book Committee and decided "that henceforth the Church Book Committee be the Committee appointed by the Ministerium of Pennsylvania."

The German Church Book Committee reported the publication of a Provisional German Hymn Book, but without the liturgical service. The book was referred to the district synods for careful examination and report; and the committee was instructed to publish a Provisional German Liturgy.

The Home Mission Committee reported work carried on in Indiana, at Vandalia, Ill., Akron, and Alliance, O., and in connection with the district synods in Minnesota, Ohio, Canada, Pennsylvania, and New York.

The Board of Managers of the New York Immigrant Mission reported that, according to previous instruction, it had assumed the management of the work, the transfer having been ratified by the Ministeriums of Pennsylvania and of New York. The new Board was organized February 22, 1870. The Board presented the history of the Mission, beginning in the year 1865, and gave an account of the difficulties encountered in its work. After careful consideration the Council decided to grant the request of the Board to be discharged, and then resolved to devote its strength to the building up of an Immigrant Mission of a churchly character, as defined in the original resolutions of the Pennsylvania Ministerium, as set forth in the Minutes of 1864; and that it cannot engage in the management of the proposed Emigrant House. A Board of Trustees was, however, appointed to conduct the latter "in the spirit of our Evangelical Faith," to secure a charter and manage the institution "according to the express trusts on which it was committed" to the Council.

The Foreign Mission Committee presented its first report concerning the Rajahmundry Mission, which, at the time, embraced two districts in the care of the two native catechists, with nine schools. Three missionaries were in charge—Revs. C. F. Heyer, H. C. Schmidt, C. F. J. Becker.

An Archivarius was appointed, who was to have charge of all documents and papers of the Council, especially those relating to the formation of the body, and deposit the same in a safe place to be provided for this purpose by a committee appointed at this convention.

Questions concerning the Chicago Seminary were determined, its location at Chicago, its doctrinal basis and its management. The whole matter was again referred to the Commission appointed in 1869.

The officers were instructed to secure a Charter for the General Council.

A Committee was appointed to prepare a plan for the formation of a Historical Society in connection with the General Council, and report at the next convention.

5. The Fifth convention was held in Zion German Church, Rochester, New York, November 2-8, 1871. The opening sermon was preached by the Rev. A. Spaeth on 2 Cor. 2: 14-17. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	9	10
2. Ministerium of New York	4	4
3. English Synod of Ohio	1	1
4. Pittsburgh Synod	6	2
5. English District Synod of Ohio	3	2
6. Synod of Michigan	1	
7. Augustana Synod (Swedish)	3	
8. Synod of Canada	2	1
With Privilege of Debate.		
9. German Synod of Iowa	1	
10. Norwegian-Danish Augustana Synod	1	
	31	20=51

The Texas Synod was not represented, and the absence of the delegate was excused.

A delegate of the newly formed Norwegian-Danish Augustana Synod, which had adopted the Fundamental Principles, but not the Constitution of the Council, appeared and was accorded the privileges of the floor, and the Synod was to be admitted to full membership as soon as it had adopted the Council's Constitution.

The President reported the withdrawal of the Illinois and the Minnesota Synods, both withdrawals being based "upon the ground that the utterances of the General Council on the 'Four Points' are not satisfactory to the Synods concerned." The Council took no action in reference to these withdrawals.

The fact was communicated that the Indiana Synod of the Evangelical Lutheran Church had been organized in 1871, on the basis of the General Council, with eight pastors and forty-five congregations, and proposed to unite with the General Council.

A certified copy of the action of the Michigan Synod on the "Four Points" was received, the synod exercising an unquestioned constitutional right in presenting its action. The Council replied that everything possible was being done to attain "to a greater unanimity of belief upon these important questions."

Friday and Saturday mornings were devoted to the discussion of the Theses on Justification, theses 3-7 being discussed.

The Constitution for Congregations was reported completed, printed and distributed, and the synods were asked what action had been taken by them in reference to the document, and replies were received. The Constitution for Synods had not yet been completed.

The Charter of the General Council was reported and accepted,

and a committee instructed to examine it and report changes necessary to secure uniformity between this instrument and the Council's Constitution.

The Church Book Committee reported the status of its work, and was instructed to continue its work in the preparation of Family Prayers and Orders for Ministerial Acts; to have the latter printed in provisional form and submit them at the next convention; and no changes to be made in the text or rubrics of the Church Book without the consent of the Council.

The German Church Book Committee was instructed to complete an approved copy ready for publication and submit it at the next convention; instructions were also given as to contents and arrangement of the book.

Luther's Small Catechism was ordered to be published in an English and a German edition, with an analysis of the text and proof texts given in full, using the text of the Catechism as contained in the Church Book, and adding "Luther's Questions and Answers for those who propose to receive the Lord's Supper."

The Foreign Mission Committee reported the arrival in India of the Rev. I. K. Poulson, the return of Father Heyer to America, services at 12 stations, with 241 Christians, and 138 children in 7 schools. Expenses were $2,861.32.

The Home Mission Committee reported seven missionaries employed, the Rev. J. L. Stirewalt devoting one-half of his time to mission superintendence and exploration in Indiana, missions at Zanesville and Akron, O., Vandalia, Ill., Knoxville and other German settlements in Tennessee and Georgia, Chicago, Ill., Richmond, Va., together with aid extended to missions in Minnesota, the Swedish and Norwegian Synods.

The Immigrant Mission Committee reported the separate organization of a board to manage the proposed Emigrant House. The resolution passed at the previous convention was reaffirmed.

A plan for the formation of a Historical Society was presented and a committee appointed to prepare a Constitution.

A fraternal letter from the Lutheran General Conference in Germany, held in Leipsic in 1870, was read.

The establishment of a Teachers' Seminary, near New York City, for the training of teachers for parochial schools, was approved, and the proposed institution commended to the liberality of the congregations.

6. The Sixth convention was held in Trinity Church, Akron, Ohio, November 7-13, 1872. The Rev. C. P. Krauth, D.D., preached

the sermon, on 1 Peter 1 : 18, 19. The following Synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	6	5
2. Ministerium of New York	3	3
3. Pittsburgh Synod	6	3
4. District Synod of Ohio	4	3
5. Synod of Michigan	1	
6. Augustana Synod (Swedish)	3	
7. Synod of Canada	1	
8. Indiana Synod	2	
With Privilege of Debate.		
9. German Synod of Iowa	1	
	27	14=41

The delegates of the Texas and of the Norwegian-Danish-Augustana Synods were absent, and their absence was excused.

The Indiana Synod of the Evangelical Lutheran Church was formally admitted as a member of the General Council.

The English Synod of Ohio disappears from the roll of the Council without a reference to the fact.

Friday morning was devoted to the discussion of the Theses on Justification (Theses 8 and 9 being discussed), and Saturday morning to the discussion of the Constitution for Congregations.

A number of the district synods expressed their satisfaction with the Council's declaration on the "Four Points," but the German Synod of Iowa was still dissatisfied, especially in reference to the question of pulpit and altar fellowship. President Krauth was requested to reduce to writing the statements made by him as the sense of the declaration made at Lancaster, Ohio, in 1870, and present the same to the Council. He accordingly submitted the rule, which has since then become known as the Galesburg Rule. This was adopted by the Council and transmitted to the Iowa Synod as its answer to the Synod's questions. The Rule is given in chapter seven of this volume.

The Charter of the Council was found to contain a discrepancy in the title, having the word "North" to precede the word "America," differing in this respect from the title in the Constitution. This was ordered to be rectified by proper legislation; but at a subsequent convention (in 1876) the Constitution was amended so as to harmonize with the Charter.

The Constitution for Congregations was considered. The Synods were requested to furnish suggestions in reference to it. This inquiry revealed the fact that the Constitution, as it had been framed, was unsatisfactory. A new committee was appointed to frame another Constitution, and to indicate the parts deemed essential to such a document. A confessional basis for the Constitution for Congregations was adopted and the committee instructed to complete and print the document in English and in German, distribute it among the synods, and report at the next convention.

By-Law number six, as found in By-Laws referring to doctrinal discussions, was adopted.

The English Church Book Committee reported the sales of the Church Book by the Lutheran Book Store; Orders for Ministerial Acts and Family Prayers not completed; the Sunday-School Book in an advanced state of preparation; the publication of the Church Book with Music, edited by Harriet R. Krauth.

The German Church Book Committee reported progress in the selection of hymns; the Order for Morning and Evening Services revised and printed for examination. The committee was instructed to submit a complete copy of their work at the next convention, and meanwhile endeavor to have the book examined by the district synods, as far as possible, before the next convention. By resolution the Iowa Synod was "put upon the same footing with the other synods of this body in the participation of the profits arising from the sale of the German Church Book," and have charge of the sale in their congregations.

The Committee on Catechism submitted parts of the work to illustrate the plan on the basis of which the work is to be done. The committee was instructed to complete the work and present it at the next convention; also to prepare an edition with proof passages printed in full, and Luther's questions and answers for those who propose to receive the Lord's Supper.

The Foreign Mission Committee reported progress in the mission and mission schools; and the Council authorized the sending of additional missionaries, the salaries of the missionaries were increased, and Father Heyer was requested to prepare for publication a history of his labors in India and of the missions with which he had been connected. The receipts for the year were $4,057.11.

The Home Mission Committee reported the same number of missions as the previous year in Illinois, Ohio, and Virginia, and in the district synods.

A report of the New York Immigrant Mission was received and entered on the records.

The organization of "The Lutheran Mission and Church Extension Society" was approved, and its work commended to the support of the Church.

A Constitution for the proposed Historical Society was reported and ordered to be printed in the Minutes for action at the next convention.

The attention of the district synods was directed to the subject of parochial or congregational schools, and they were requested to report their action at the next convention.

The Chicago Seminary Committee reported a Constitution which, after having been amended, was adopted; a gift of four acres of land adjoining the city of Chicago, as the site of the proposed Theological Seminary, was offered and accepted; the title of the property was to be vested in the Council; a Board of Directors and the Rev. Prof. H. E. Jacobs, as the first English Professor, were elected; the Augustana Synod was invited to unite, if possible, the theological department of its institution at Paxton (now Rock Island), Illinois, with the new seminary, the Board of Directors making the necessary arrangements with the Augustana Synod.

The cause of Wartburg Seminary for school teachers was commended to the attention of the synods and the churches.

The time for the next convention was changed from November to October.

7. The Seventh convention was held in the First Lutheran Church, Erie, Pennsylania, October 16-22, 1873. The Rev. C. P. Krauth, D.D., preached the sermon on Matt. 9: 1-8. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	11	7
2. Ministerium of New York	6	5
3. Pittsburgh Synod	6	6
4. District Synod of Ohio	3	
5. Synod of Michigan	2	
6. Augustana Synod (Swedish)	5	3
7. Synod of Canada	2	2
8. Indiana Synod	2	2
With Privilege of Debate.		
9. German Synod of Iowa	1	
10. Norwegian-Danish-Augustana Synod	2	2
	40	26=66

The absence of the delegate of the Texas Synod was excused.

The Theses on Justification (Theses 10-17) were discussed.

The Constitution for Congregations was not ready to be submitted, and the committee was instructed to prepare a Constitution "in accordance with the teachings of the New Testament and with the doctrines of the Church founded on the same," and print it for examination before the next convention. The preparation of a Constitution for Synods was referred to the same committee with instruction to consider the provision for permanent presidents or superintendents to be charged with the supervision and visitation of all the churches within their several synods.

The English Church Book Committee reported the publication of a new edition of the Church Book. No progress had been made in the preparation of Orders for Ministerial Acts and Family Prayers; the Sunday-School Book was reported completed and published, and was commanding a large sale. The Church Book Committee was authorized to purchase literary material necessary to the proper completion of its work.

The German Church Book Committee reported the publication of a Provisional Hymn Book for examination, and the preparation of the Order of the Morning Service, which, however, differed in a number of respects from the text of the Englsih Church Book. The changes proposed are given in detail in the Minutes (1873, p. 55). The changes were approved. In regard to the form for Evening Service, the committee raised the question whether any Order of Evening Service should be given in the German Book. The committee was instructed to prepare an Order of Evening Service. Mr. Endlich's music for the German Service was recommended to pastors and congregations. A German Sunday-School Book was ordered to be prepared, similar to the Order of Service and arrangement of hymns of the English Sunday-School Book by a committee appointed at this convention.

The Catechism, containing the simple text with proof passages, was reported completed, was submitted to the Council, and was ordered to be published, as the property of the Council.

The Foreign Mission Committee reported work begun in translating the Morning Service of the Church Book into Telugu; the erection of a mission house; the revision of the Telugu version of the Bible; and the general success of the work. The expenses were $3,879.24. The completion of Father Heyer's History was urged.

The Home Mission Committee reported that on account of lack of funds it was impossible to undertake new missions, or respond

to the call for help which had come from various quarters. The congregation in Chicago had begun a Mission Sunday-school in Lake View, a pastor located at Columbus, O., the work continued at Vandalia, Ill., a pastor located at Dayton, O., at Wartburg, Tenn., and a beginning made in Iowa. The District Synod of Ohio gave as its opinion "that the Home Mission work could be more satisfactorily and successfully conducted if all the district synods would transfer all Home Mission work to the General Council," and instructed its delegates to bring the matter to the attention of the Council. The synods were requested to pay promptly to the Mission Committee one-fifth of their contributions to the cause, as had been previously agreed upon; and the committee was instructed to make special appeals to the Church for means to carry on the work.

The Church Extension Society was again commended to the Churches.

The Committee on Immigrant Mission at Castle Garden reported "a quiet and steady continuation of its labors" among the immigrants on their arrival, and endeavored to extend their connection with emigration centers in Europe. The Emigrant House in New York was founded and was doing a good work among the newly arrived immigrants.

The Constitution of the Historical Society was considered, amended, and adopted, and was ordered to be printed in the Minutes. This ends the history of the Historical Society, since nothing definite concerning it appears in later Minutes, and it therefore belongs to the unfinished business of the Council.

The General Synod proposed an interchange of delegates with the Council. The Council, instead, proposed a Colloquium, "in which all Lutherans who accept the Unaltered Augsburg Confession may compare views in regard to that Confession," and issued an invitation to all Lutheran bodies, on the above basis, to unite in holding a Colloquium, and appointed a committee on arrangements.

The Board of Directors of the Chicago Seminary reported details of organization, and the inability of the Augustana Synod to transfer its institution to Chicago.

The establishment of a Teachers' Seminary was again commended.

The Council recommended the union of German church papers.

8. The Eighth convention was held in the Swedish Church, Jamestown, New York, October 15-20, 1874. The sermon was preached by the Rev. C. P. Krauth, D.D. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	9	4
2. Ministerium of New York	6	5
3. Pittsburgh Synod	6	5
4. District Synod of Ohio	3	
5. Augustana Synod (Swedish)	8	7
6. Synod of Canada	2	2
7. Synod of Texas	1	
8. Indiana Synod	2	2
9. Holston Synod	1	
With Privilege of Debate.		
10. German Synod of Iowa	1	
	39	25=64

The absence of the delegate of the Michigan Synod was excused.

The Norwegian-Danish Augustana Synod was not represented.

The Holston Synod (Tenn.) of the Evangelical Lutheran Church, organized in 1861, having complied with the requirements of the Council's Constitution, was admitted as a member of the body.

The eighteenth thesis of the Theses on Justification was discussed. The remainder of the time, devoted to doctrinal discussion, was taken up with the consideration "of the principles on which a Constitution for Congregations should be formed."

The Constitution for Congregations was reported unfinished. The Rev. Dr. G. F. Krotel was added to the committee and the committee urged to complete the Constitutions for Congregations and Synods and publish them in the church papers.

The German Church Book was reported in an advanced state of preparation, the text of Luther's Small Catechism having been carefully revised, the Order of Morning Service provisionally published for temporary use by congregations, a collection of music for the service prepared by Mr. Endlich and published. The German Sunday-School Book, prepared on the same plan as the English Sunday-School Book, was reported ready for the printer, in all respects, except the music. A number of rubrical directions were given, the book not to be published without music, and the text of the Catechism, as revised by the German Church Book Committee, to be used in the book, and the committee empowered to complete and publish the book.

The Committee on Catechism reported the publication of the

English Catechism, containing the simple text with proof passages; the same in German was being prepared; and that no additional work had been done on the edition containing the analysis of Luther's Small Catechism. The committee was urged to complete and publish in German a book corresponding to the English edition.

An Ordination Certificate for the use of synods was ordered to be prepared by the Committee on Constitution for Synods.

The Foreign Mission Committee reported the death of Father Heyer; the progress of the work in India; continuation of the work of translating the Church Service into Telugu; and the need of more laborers in order to enlarge the work in India.

The Home Mission Committee reported one new mission to the number previously reported, at Atlanta, Ga. The report again embraces accounts of the missionary operations within the district synods.

The Church Extension Society was requested to present, at the next convention, printed forms of the Charter, Constitution and By-Laws, which they proposed to have approved by the Council.

The New York Immigrant Mission Committee reported that the missionary had faithfully and energetically continued his labors. The Council was asked to determine the relation of the Immigrant Mission to the Emigrant House, and answered by instructing the former to co-operate cordially with the managers of the latter.

Favorable action in reference to the proposed Colloquium was announced from the General Synod South, the Synod of North Carolina, Synodical Conference, and Buffalo Synod.

In reference to Relief Associations, in view of the fact that the Council, "in its testimony against secret and other unchurchly associations," had "earnestly directed the attention of our congregations not only to the great importance of pure and large benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by church members for the time of sickness and want, and for widows and orphans," a committee was appointed, charged with the duty of reporting at the next convention "such plans of charitable aid and mutual assistance, through the Church, and relief associations in immediate connection with it, as may most effectually provide for the bodily wants of the suffering and needy."

Sunday-school Question Books, Lesson Leaves and other aids for instruction in Sunday-schools were asked for, and a committee was appointed to report a plan at the next convention.

The "deeds of the site for the Theological Seminary," at

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Chicago, were presented by the Rev. Dr. W. A. Passavant, who also reported that the Rev. H. E. Jacobs had declined the call to the English professorship in the Seminary, and that therefore no steps had been taken to make collections of funds, or to prepare for the opening of the institution.

9. The Ninth convention was held in the Swedish Church, Galesburg, Illinois, October 7-12, 1875. The opening sermon was preached by the Rev. C. P. Krauth, D.D., LL.D., on Psalm 48. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	7	6
2. Ministerium of New York	4	4
3. Pittsburgh Synod	6	1
4. District Synod of Ohio	3	
5. Augustana Synod (Swedish)	9	6
6. Synod of Canada	1	
7. Indiana Synod	2	1
With Privilege of Debate.		
8. German Synod of Iowa	2	
9. Norwegian-Danish Augustana Synod	1	1
	35	19=54

The delegates of the Michigan, Texas, and Holston Synods were absent, and their absence was excused.

The Indiana Synod requested a change in the Council's Constitution, making the meetings biennial instead of annual, and urged the necessity of issuing, at an early day, Lesson Leaves for the use of Sunday-schools. In reply to the first request, an amendment to the Constitution was introduced providing for a change in the frequency of the conventions of the Council. In reply to the second request, the Council took steps to make the provision called for. The committee, appointed at the previous convention, presented a lengthy report on the origin of the Sunday-school and its defects, on methods to be employed, and recommended the appointment of a committee to prepare suitable aids for imparting instruction in Sunday-schools.

The Constitution for Congregations was reported, and considerable time devoted to its consideration, involving a general discussion of the relations of synods and congregations.

Much time was also devoted to the discussion of a paper on "Pulpit and Altar Fellowship." After a protracted discussion, the

Council reaffirmed the Akron declaration, with the additional clause, "Which accords with the Word of God and with the Confessions of our Church," to be added after the word "Rule."

A committee was appointed to arrange with committees of other Lutheran bodies for the holding of the proposed Colloquium.

The German Church Book Committee reported the text of nearly all the hymns completed, the text of the Catechism printed in the German Sunday-School Book, but nothing done in the preparation of an Evening Service. The committee was authorized to insert the text of the Epistles and Gospels in the German Church Book; the restoration of the text of Luther in the Catechism was approved; an Order for Evening Service, on the basis of the old Vesper Service, was authorized. The German Sunday-School Book was reported completed and passing through the press. The committee asked to be discharged. The work of the committee was approved, the committee discharged with thanks, and a committee appointed to superintend the sale of the book. The German edition of the Catechism was reported unfinished. The Certificate of Ordination had not been prepared. Orders for Ministerial Acts had not yet been finished.

The Foreign Mission Committee reported conditions in India, the need of more missionaries for the expansion of the work. By resolution the attention of the synods and congregations was called to the enlargement of the work, and the need of increased contributions.

The Home Mission Committee reported the number of missions and missionaries the same as given in the previous report; the missions as making commendable progress, and the need of increased contributions to continue the work undertaken, as well as to expand it. The Council renewed its request to the synods to pay one-fifth of their contributions to the cause, requested the Vice-Presidents to bring this matter to the attention of their respective synods, and instructed the committee to make special appeals to the members of the Church for means to carry on the work.

The Church Extension Society presented its Charter and Constitution, and both were ordered to be printed in the Minutes.

The Immigrant Mission reported the resignation of the missionary, the Rev. R. Neuman, and the appointment of the Rev. W. Berkemeier in his place, who was conducting the mission in connection with the Emigrant House. The committee expressed its conviction that both operations should be under one management. The Council approved this recommendation.

The Directors of the Chicago Seminary reported and urged the beginning of the work, but the Council declined to authorize the opening of the institution, on account of the lack of means for endowment and for the erection of necessary buildings, meanwhile authorizing the Board to effect arrangements, if possible, with the Augustana Synod's Seminary for the temporary labors of the professor-elect, Prof. H. E. Jacobs.

The Committee on Relief Associations asked for more time to develop plans to be presented to the Council.

10. The Tenth convention was held in Grace Church, Bethlehem, Pennsylvania, October 12-17, 1876. The sermon was preached by the Rev. C. P. Krauth, D.D., LL.D. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	13	12
2. Ministerium of New York	7	5
3. Pittsburgh Synod	6	3
4. District Synod of Ohio	3	3
5. Synod of Michigan	1	
6. Augustana Synod (Swedish)	6	2
7. Synod of Canada	2	1
8. Indiana Synod	2	
9. Holston Synod	1	
With Privilege of Debate.		
10. German Synod of Iowa	1	
	42	26=68

The Texas Synod and the Norwegian-Danish Augustana Synod were not represented.

An official visitor from the General Synod South appeared on the floor of the Council, and was welcomed.

Amendments to the Constitution of the Council were adopted: (1) The word "North" was inserted in the title at the proper place; and (2) the article on time of meeting was changed by striking out the word "annually" and substituting a clause fixing the time of meeting "not less than once in three years."

The President, in his official report, made a statement concerning his action in reference to the Galesburg declaration, in order to remove a misunderstanding of the action of the Council at that convention.

The Rev. Dr. Moldehnke gave notice that the delegation of the Ministerium of New York would present a paper in reference to "Pulpit and Altar Fellowship."

Monday morning was fixed as the time to consider all documents relating to the action of the Council on the subject of Pulpit and Altar Fellowship; and the Committee on Minutes of District Synods was instructed to present so much of its report as referred to this subject, at that time, so as to enable the convention to ascertain the action of the synods on the subject. After a protracted discussion of the subject, the actions of the district synods having been considered and ordered to be entered on the Minutes, President Krauth was requested to prepare a series of theses on the Galesburg declaration on Pulpit and Altar Fellowship for discussion at the next convention.

The Constitution for Congregations was discussed at some length and several articles were adopted.

The Foreign Mission Committee presented an account of the work in India, appealed for the expansion of the mission, and asked for the appointment of another Executive Committee, the members of which were to reside at one place, so as to be able to meet more regularly, and for the appointment of a secretary who could give his entire time to the work. A new committee, consisting of seven members, was elected, and the appointment of a secretary was referred to the committee. The committee was authorized to publish a paper especially devoted to the India Mission.

The Home Mission Committee reported progress in the English Missions in Chicago, Columbus, and Vandalia; the vacancy of the German Mission at Atlanta, Ga., and the German-English Mission at Chattanooga, Tenn.; and concerning the Swedish Missions in Texas, Mississippi, Colorado, Utah, California and in the New England States and Canada. The committee called attention to the fact that the principal part of the Home Mission work was being conducted by the district synods in their respective territories.

The Immigrant Mission Committee reported its work at Castle Garden, where upwards of 50,000 German immigrants had arrived during the year; and concerning the Emigrant House, which had cared for 3,015 guests during the same period.

The matter of Relief Associations was again considered. The committee, in its report, urged the work of relief upon the Christian congregations, through the pastors and the diaconate, as the most efficient instrumentalities to accomplish the desired end. The

committee was instructed to prepare and publish a constitution and by-laws for relief associations in congregations.

The German Church Book Committee reported the manuscript of the German Church Book completed and the printing of the hymnological part begun. During the year the committee had been occupied chiefly with the liturgical part of the book—the selection, translation and revision of collects, and the selection of general prayers; the Order of the Morning Service had been revised, and the full Order of the Evening Service completed according to the direction of the Council, and printed with music in the *Zeitschrift*, for examination. The committee proposed a few changes in the rubrics of the Morning Service. The German Sunday-School Book had been published during the year, and an edition of 15,250 copies had been printed, of which nearly eleven thousand had been sold. The copyright belongs to the Council. The question of the publication of an English Sunday-School Book without music was referred to the committee on that work, with power to act.

The Committee on Sunday-School Aids reported that a series of Lesson Leaves, prepared by the Rev. Dr. J. Fry, were being published separately and in the "Lutheran and Missionary," and in German in the form of leaves and in the "Lutherische Zeitschrift." A book for Infant Schools was published by the Rev. F. P. Mayser, entitled, "Little Treasures for Little Children."

The history of Father Heyer's mission work was not finished.

No progress had been made on the German edition of the Catechism.

The Certificate of Ordination had not been prepared.

The Orders for Ministerial Acts had not been prepared.

No action had been taken in reference to the proposed Colloquium.

Resolutions of sympathy with the Lutherans in Germany were adopted.

The officers of the Council were instructed to procure a seal for the body.

In reference to the Chicago Seminary, the Indiana Synod expressed the opinion that "the wants of our Church in the West demand the early establishment of a Theological Seminary in Chicago, Ill., as contemplated by the General Council, and that this Synod recommend to the General Council the immediate opening of said Seminary for the preparation of young men for mission work." Action was postponed.

11. The Eleventh convention was held in the Church of the

Holy Communion, Philadelphia, Pennsylvania, October 10-16, 1877. The sermon was preached by the Rev. C. P. Krauth, D.D., LL.D., on John 8: 48—"Religion and Religionisms." The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	13	12
2. Ministerium of New York	7	6
3. Pittsburgh Synod	6	6
4. District Synod of Ohio	3	2
5. Synod of Michigan	1	
6. Augustana Synod (Swedish)	5	
7. Synod of Canada	1	1
8. Synod of Texas	1	
9. Indiana Synod	1	
10. Holston Synod	1	
With Privilege of Debate.		
11. German Synod of Iowa	1	
	40	27=67

The President of the New York Ministerium gave notice that "an appeal in reference to the practical interpretation of the Galesburg Rule in other Synods, especially in the Ministerium of Pennsylvania," would be presented by that Synod. This appeal was afterwards presented and answered by the Council. The answer is given under official declarations, in chapter seven of this volume.

The subjects for discussion were the 105 Theses on Pulpit and Altar Fellowship, prepared by the Rev. Dr. Krauth, and the Constitution for Congregations. Much of the time of this convention was devoted to the consideration of these subjects.

The Foreign Mission Committee reported—the first report of the new Executive Committee appointed the previous year—a new interest in the India Mission and increased contributions by congregations; work begun on a new church building in Rajahmundry; full accounts of mission work in the various districts by the missionaries in charge, and of the schools.

The Home Mission Committee reported three missions supported—Chicago, Vandalia and Columbus. The Council, by resolution, urged the synods to support the general work; the committee to bring the claims of the work to the attention of the churches through the church papers; the pastors to arrange for special missionary meetings to awaken a greater interest in the cause, and the Conferences to hold general missionary meetings.

The Immigrant Mission and Emigrant House Association reported 3,954 guests cared for, and the mission doing a most important and blessed work for the Church.

The Sunday-School Lesson Leaves, prepared and published as the previous year, in English and in German, were reported as gaining in favor. The committee proposed to continue the work as heretofore, and add a monthly magazine in English, furnishing comments on the lessons and other aids to teachers and parents, to be called "Helper for Home and School."

The English Sunday-School Book Committee reported the preparation of an edition of the book without music, which was to be published shortly.

The English Catechism with proof texts was meeting with success.

The Committee on Constitution for Synods was instructed to complete its work as speedily as possible.

The Church Book Committee was urged to complete, as soon as possible, the Orders for Ministerial Acts.

Some parts of the Constitution for Congregations were adopted. The committee, charged with the duty of revising the German translation of this Constitution, reported the work finished. The English copy is to be regarded as the standard.

The Committee on Relief Associations reported progress.

The Seal for the Council had not been secured.

The Indiana Synod again urged the necessity of opening the Chicago Seminary, but action was again postponed.

The German Church Book Committee reported the Kirchenbuch published in two editions—large and small. A few changes were made in the liturgical part, which the Council approved. Music for the book was in course of publication, the work of John Endlich. The committee received the thanks of the Council for the work done.

The German Sunday-School Book was meeting with success. The committee asked permission to change the tunes so as to harmonize with those of the new Choral Book published by Mr. Endlich. Permission was granted. The German Catechism with proof texts was reported completed and published.

A committee was appointed to consider and report at the next convention in reference to the propriety of annually observing a day of fasting and prayer throughout the Church.

12. The Twelfth convention was held in St. John's Church, Zanesville, Ohio, October 9-14, 1879, no convention having been

held in 1878. The sermon was preached by the Rev. C. P. Krauth, D.D., LL.D., on Amos 7: 2. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	9	8
2. Ministerium of New York	5	2
3. Pittsburgh Synod	6	6
4. District Synod of Ohio	3	3
5. Synod of Michigan	1	
6. Synod of Canada		1
7. Indiana Synod	2	2
8. Holston Synod	1	
With Privilege of Debate.		
9. German Synod of Iowa	1	
	28	22=50

The Swedish Augustana, the Texas, and the Norwegian-Danish Augustana Synods were not represented.

The subjects for discussion were the Theses on Pulpit and Altar Fellowship, theses 3-6 being discussed, and the Constitution for Congregations. The English text of the latter was made the standard for discussion and adoption. Several sections of this document were adopted.

The Foreign Mission Committee reported the publication of the *Missionsbote,* since January, 1878, as the organ of the Telugu Mission; the sending out of the Rev. A .B. Carlson; the ordination of two natives—the first in the history of the Mission—T. Joseph and N. Paulus; the formation of the Rajahmundry Missionary Conference; the completion and consecration of St. Paul's Church at Rajahmundry; the inauguration of English services in the new church, and the imperative necessity of sending more missionaries, together with an account of the schools. The publication of the *Missionsbote* was approved, and the committee was authorized to publish an English paper similar to the German, if deemed advisable. The cause was earnestly commended to the churches of the Council.

The Home Mission Committee reported that because of the lack of funds the field of activity had not been enlarged; two missionaries were supported; a second English congregation had been organized in Chicago. Pittsburgh was made the center of the committee.

The Immigrant Mission and Emigrant House reported gratifying progress in their respective operations, and the cause was commended to the liberality of the Church.

The committees on Constitution for Synods and on Relief Associations reported progress and were continued.

The Seal of the General Council was reported completed, a description of the Seal given and its device explained. The custodianship of the Seal was given to the President of the Council. The preparation of the Seal had been entrusted to the President and Treasurer. The Seal was engraved by M. L. Frederick, of Philadelphia. Following is a description:

The device represents at its base the open Bible, on the Old Testament side of which are noted the texts, Genesis 1: 3—"God said: Let there be light and there was light." Isaiah 9: 2—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." On the New Testament side the texts noted are Matthew 4: 16—"The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up," and John 1: 4-9—"In Him was light, and the light was the light of men," and the words following to 5: 9—"That was the true light which lighteth every man that cometh into the world."

The Bible as shining with the light of its witness to our God and Saviour, to dispel the darkness of the world, is regarded on the device as the sun, whose rays are refracted in the seven arches of the rainbow. These arches are made to correspond—1, to the Apostles' Creed; 2, the Nicene Creed; 3, the Athanasian Creed; 4, the Augsburg Confession and the Apology; 5, the Smalcald Articles; 6, the Large and Small Catechisms, and 7, the Formula of Concord. These seven forms of Confession widen from the point nearest the Word, so as to indicate the amplifying of the testimony. They are represented as rainbow arches to mark their relation to the Word, which is the supreme rule and source of the truth which they reflect and on which they depend. Beneath is indicated the continent of North America on the clouds over which the rainbow rests. The legend of the seal is Sigillum Concilii Ecclesiæ Evangelicæ Lutheranæ in America septentrionali—the Seal of the General Council of the Evangelical Lutheran Church in North America.

The committee appointed at the previous convention to report on the propriety of annually observing a day of fasting and prayer recommended the last Sunday of the church year as a suit-

able day for this purpose. The matter was considered, but final action was postponed until the next convention.

The Rev. Dr. B. M. Schmucker was instructed to prepare for the next convention "a paper setting forth the true relation of Confirmation to Adult Baptism, and the principles involved in the determination of the proper liturgical forms for these ministerial acts."

The action of the Council on the subject of secret societies, passed at Pittsburgh, in 1868, was by resolution republished in the Minutes of this convention.

The Committee on Church Books reported on the sale of the German Church Book, the German Sunday-School Book, the English Sunday-School Book, with music and without music, all of which were being successfully introduced into churches and Sunday-schools.

The General Synod South was granted the use of the Order of Service in the English Sunday-School Book in connection with the preparation of a similar book by that body.

The Council also consented to co-operate with the General Synod South, upon invitation of that body, in the preparation of a Common Order of Service for the use of Evangelical Lutheran Congregations, on the basis of the common consensus of the pure Lutheran Liturgies of the sixteenth century, and where there is not an entire agreement among them, on the consensus of the largest number of those of the greatest weight. The Church Book Committee was authorized to act for the Council in this matter, and to submit for the consideration of the Council any changes in the Church Books, now set forth for use, that may be deemed necessary to make them conform more perfectly to the above rule.

The Committee on the English Sunday-School Book was instructed to consider the matter of making better provision of hymns for the Infant Department of the Sunday-schools.

It was made the duty of the Recording Secretaries of the District Synods to transmit, at the earliest possible date, copies of their Minutes to the Recording Secretaries of the Council for presentation to this body at its regular conventions. The attention of the district synods was also directed to the importance of furnishing their published Minutes with full and accurate statistics. The Council recommended that each of the district synods should arrange for the suitable commemoration of the seventh semi-centennial of the Augsburg Confession and the third centenary of the publication of the Book of Concord, June 25, 1880.

The Committee on Constitution for Synods was instructed to complete and publish their work as soon as possible before the next convention.

The Vice-Presidents of the Council were instructed to devise a plan for the re-organization of the Home Mission Work.

A committee was appointed to make arrangements for the proper celebration at the next convention of the Council of the ter-centenary of the publication of the Book of Concord.

13. The Thirteenth convention was held in Zion Church, Greensburg, Pennsylvania, October 21-26, 1880. In the absence of President Krauth—his first absence since the Council's organization—the Rev. H. E. Jacobs, D.D., English Recording Secretary, preached the opening sermon, on Rom. 8: 28-30. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	12	7
2. Ministerium of New York	4	2
3. Pittsburgh Synod	6	5
4. District Synod of Ohio	3	3
5. Synod of Michigan	1	
6. Augustana Synod (Swedish)	3	2
7. Synod of Canada	1	1
8. Synod of Texas	1	
9. Indiana Synod	2	
10. Holston Synod	1	
With Privilege of Debate.		
11. German Synod of Iowa	1	
	35	20=55

The Norwegian-Danish Augustana Synod was not represented.

The subject for discussion was the Constitution for Congregations, which, after a protracted discussion and some changes, was finally adopted, recommended for adoption by congregations, and printed in the Minutes of the convention. The committee on Constitution was instructed to prepare a Form for Pastoral Call.

The consideration of the Theses on Pulpit and Altar Fellowship was deferred.

The Foreign Mission Committee reported the status of the work in India; the return on furlough of the Rev. I. K. Poulson; the sending out of the Rev. H. G. B. Artman; the occupation of three districts with numerous outstations, and the condition of the schools, and the publication of the *Foreign Missionary,* the English

organ of the Mission, since January, 1880. The Augustana Synod reported mission work begun among the North American Indians.

The Home Mission Committee complained of the lack of men and means to carry on the work. The report embraces two missions in Chicago, and one in Columbus, and a traveling missionary sent to Kansas and Nebraska. The matter of the reorganization of the Home Mission Work was again urged, and a committee of seven appointed to consider the subject and report, if possible, some improved method of administration. This committee reported a plan, according to which the district synods should carry on the work in their own territory; and in addition the Pittsburgh Synod and the Pennsylvania Ministerium jointly support the Chicago missions, the latter also to support the missions in Nebraska and Texas, the former those in Kansas and Minnesota; the Council's Committee to assign unoccupied territory to any other synod; and all reports to be sent to the Council's Committee, the latter to have regard for all demands beyond the bounds cared for in this action. Reports of Immigrant Mission and Emigrant House were received.

The Constitution for Synods had not been completed. The Committee on Relief Associations was not ready to report. The Directors of the Chicago Seminary made no report. The consideration of the time when a day of fasting and prayer should be observed was deferred. In the matter of co-operation with the General Synod South in the preparation of a Common Service, the action of the Council had been communicated to that body, had been favorably received and a committee instructed to co-operate with our Church Book Committee to the end proposed, but no further communication had been received. In reference to the paper on Confirmation and Adult Baptism, Dr. Schmucker reported that as the Orders for Ministerial Acts on Confirmation and Adult Baptism were not ready for submission, the instruction of the Council had not yet been fulfilled. The Committee on arrangements for the celebration of the ter-centenary of the Book of Concord had arranged for Jubilee Services, which were to be held in connection with the convention.

The amendment to the Constitution of the Council, Article 1, Section 2, striking out the word "annually" was adopted.

The Jubilee Medal, prepared and executed by the Ministerium of Pennsylvania, commemorative of the seventh Jubilee of the Augsburg Confession and the ter-centenary of the publication of the Book of Concord, was commended as a suitable memento of the important events to which it refers.

The Church Book Committee reported the publication of Mr. Endlich's Choralbuch, furnished with complete musical material for both the Liturgy and hymns of the German Church Book; the German Sunday-School Book had, in the choral part, been harmonized with the Choralbuch, though the alterations had not yet been made in the plates. Mr. Endlich asked permission to make some changes in the music, which was granted.

The Council declared that it was not at the time prepared to establish a German church paper as its official organ.

The committee on Sunday-School Instruction Books reported the continuation of the publication of the Church Lesson Leaves, under the editorship of the Rev. Dr. J. Fry, the continuation of "The Helper," and the publication of a number of books in English and in German, suitable as text books for Sunday-school, a Biblical History, and Lessons for Infant Schools.

The matters pertaining to an Ordination Certificate and Family Prayers have disappeared from the Minutes, and hence belong to the unfinished business of the Council.

14. The Fourteenth convention was held in the Church of the Reformation, Rochester, New York, October 20-25, 1881. The sermon was preachced by the Rev. A. Spaeth, D.D. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	12	11
2. Ministerium of New York	7	5
3. Pittsburgh Synod	7	2
4. District Synod of Ohio	2	3
5. Synod of Michigan	2	
6. Augustana Synod (Swedish)	4	2
7. Synod of Canada	1	1
8. Indiana Synod	1	1
With Privilege of Debate.		
9. German Synod of Iowa	1	
10. Norwegian Augustana Synod	1	
	38	24=62

The delegates of the Texas and Holston Synods were absent, and their absence was excused.

The subject for discussion was the "Relation of the Visible to the Invisible Church," on the basis of Theses 97-99, of Theses on Pulpit and Altar Fellowship. Besides, several sessions of the con-

vention were devoted to the consideration of the plan for the reorganization of the Council's Home Missionary operations.

The Foreign Mission Committee presented an extended report of the Mission and schools in India, the beginning of more extended English work in church and Sunday-school at Rajahmundry, the removal of the Rev. A. B. Carlson to Samulkot to have charge of the work in that district, the beginning of Zenana work, the opening of a caste girls' school, and other schools for boys and girls, the entrance at the Philadelphia Seminary of a student from India to prepare for missionary work in his native country, and the publication of the Church Book in Telugu. The expenses of the committee for 1880 were $7,558.23, and for 1881 $8,550.00. The *Missionsbote* and the *Foreign Missionary* were published. The synods were urged to aid in increasing the circulation of both the mission papers.

The Emigrant Mission rendered a report of its work, and was instructed to endeavor to secure a Swedish missionary to co-operate in the work. The synods were earnestly urged to sustain this important work.

The Home Mission Committee reported the failure of the plan of the reorganization of the mission work, adopted at the previous convention, and the great need of more laborers in many of the synods of the Council. The two missions in Chicago were maintained, English mission work was begun in Denver, Colorado, a missionary was sent to Kansas, and work was begun in Minneapolis, Minnesota. Plans for the prosecution of Home Missions were discussed at length, and finally the Council appointed German and Swedish Committees, in addition to the Executive Committee, with special duties assigned.

The Church Book Committee suggested modifications in the arrangements for the publication of the German Church Book, "which is the true exponent and representative of the confessional standing of this body, and ought to form a strong bond of union not only among all our German Synods and congregations, but also between the German and English-speaking sections of our Church," in order to facilitate its sale and introduction in the congregations. The committee was authorized to publish an edition of the German Sunday-School Book without music, and permission was granted to add new matter to the book, according to their best judgment. The committee was authorized to determine the number of books which dealers may purchase of the printer.

Ash Wednesday was recommended as a day of fasting and

prayer, and the synods were requested to urge its proper observance annually by their congregations.

A resolution was passed memorializing the Northern Pacific Railroad to donate lots for churches, schools, and parsonages for the benefit of Lutheran congregations at all the leading stations along the railroad, and a committee was appointed to carry the resolution into effect.

A minute on the death of President Garfield was entered on the Minutes of the convention.

The officers of the Council were instructed to inquire whether there are any legal or practical difficulties in the way of the direct incorporation of the body, and report at the next convention.

The Committee on Constitution for Synods was not ready to report. The Committee on Relief Associations had not completed its work.

Nothing had been done in reference to the Common Service Book; nor in reference to the Relation of Confirmation to Adult Baptism; and no report in reference to a form for the call of a pastor; or the inquiry concerning the introduction and use of the German Church Book.

A committee was appointed, charged with the duty of determining whether the publications owned by the Council could be managed with greater profit to its financial interests.

15. The Fifteenth convention was held in St. Peter's Church, Lancaster, Ohio, November 9-15, 1882. The opening sermon was preached by the Rev. A. Spaeth, D.D. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	11	4
2. Ministerium of New York	2	2
3. Pittsburgh Synod	7	4
4. District Synod of Ohio	3	3
5. Synod of Michigan	1	
6. Augustana Synod (Swedish)	2	1
7. Synod of Canada	1	
8. Synod of Texas	1	
9. Indiana Synod	1	1
With Privilege of Debate.		
10. German Synod of Iowa	2	
	31	15=45

The Holston and Norwegian Augustana Synods were not represented.

The subject for discussion was "The mutual relation of congregations and synods, as set forth in the Constitution of this General Council, under the head of Ecclesiastical Power and Church Government."

The Home Mission work was carried on by three committees, according to the plan adopted at the last convention. The Executive Committee, hereafter known as the English Committee, having charge of the English missions, reported two missions in Chicago; work begun in Denver and Minneapolis, a missionary having been secured for the latter place; and the urgent need for the beginning of work in San Francisco. The German Committee reported the inauguaration of its work, the opening of a school at Kropp, Germany, to educate men for the German Mission work in America (!); and aid extended to the Synods of Canada, Michigan, Texas and New York. The action of the committee in obtaining missionaries from Germany was approved. The committee began the publication of *Siloah* in the interest of German Home Missions. The Swedish Committee furnished no separate report, but in their synodical report an account is given of mission work in Utah, California, Oregon, Idaho, Washington, and Colorado, and among the seamen in Philadelphia, and among the immigrants in Chicago, New York, St. Paul and Minneapolis, besides the work of the Conferences of the Synod.

The Emigrant Missionary reported that more than 12,000 immigrants passed through the Emigrant House during the year, to whom the missionary rendered services. An annual collection in all the churches was recommended for the benefit of the Emigrant House.

The committee appointed to devise and recommend a plan for conducting Home Missions reported a plan which, after a brief discussion and a few changes, was adopted as follows:

I. We recommend the appointment of three Committees on Home Missions, one for the English, one for the German, and one for the Swedish languages, each equally responsible to the General Council and having co-ordinate powers.

II. That all previous action upon the subject of Home Missions be made to conform to this arrangement.

III. That it be the duty of these several Committees to devise ways and means whereby to obtain the necessary funds to carry on the work of Missions, as well as to appropriate them and supervise the Missions.

IV. That it be recommended to the Synods and churches to

afford every possible facility to these different Committees for the procurement of funds and the vigorous prosecution of the work.

V. That where a Mission congregation is organized out of materials from existing churches in connection with the General Council, said Mission congregation, together with its Pastor, shall belong to the Synod to which the mother church belongs.

VI. That the Augustana Synod's Central Committee on Missions be the Swedish Committee of the General Council; and that the English and German Committees consist each of twelve persons, six clergymen and six laymen, ten of these to be elected by ballot at each regular convention of the General Council, and the two additional members in both instances to be chosen by those elected by the Council.

VII. That the indebtedness reported by "the Executive Committee on Home Missions" be referred to the English Committee.

Both the English and the German Committees were, by resolution, located in Philadelphia. By the adoption of the above report all previous legislation concerning the management of the Home Mission work was superseded, and a series of Laws and Regulations was adopted by which the several committees were instructed as to the methods of operation, and according to which their actions were to be governed.

The Foreign Mission Committee reported the death of the Rev. A. B. Carlson, the return of the Rev. I. K. Poulson to India, the presence in the Philadelphia Seminary of Frederick MacCready, a native of India and a member of the Rajahmundry congregation, in preparation for missionary work in India, the holding of a general conference of all mission agents at Rajahmundry, the completion of a new dwelling for Missionary Schmidt at Rajahmundry, and the erection of a new boarding house for boys, together with reports of the schools, Zenana work, and of individual missionaries.

The Church Book Committee reported the Orders for Ministerial Acts unfinished. An outline of the Form for Infant Baptism was presented and its parts in their order considered and determined. The committee was authorized to publish the Order of Morning Service in separate form; and was instructed to present to the Council at its next convention, in manuscript in the English language, the Matin and Vesper Services as found in the German Church Book. No change was permitted in the form of the German Church Book. The edition of the German Sunday-School Book without music had not been published. The committee of the

General Synod South on the Common Service Book expressed a desire to co-operate with the Council's Committee in the preparation of the Orders for Ministerial Acts. The Church Book Committee was instructed to publish a collection of Hymns for Infant Schools in separate form.

A committee was appointed to have charge of the publication of the books belonging to the Council; but this committee shall have no authority to make any agreement permanently binding on the Council without previous consent of the body.

The request of the Augustana Synod that all deliberations of the Council should be conducted in the English language could not be granted without a change in the Council's Constitution.

16. The Sixteenth convention was held in St. Peter's German Church, New York City, October 18-23, 1883. The Rev. A. Spaeth, D.D., preached the sermon. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	16	12
2. Ministerium of New York	7	7
3. Pittsburgh Synod	7	4
4. District Synod of Ohio	2	
5. Synod of Michigan	2	
6. Augustana Synod (Swedish)	6	4
7. Synod of Canada	2	2
8. Indiana Synod	1	
With Privilege of Debate.		
9. German Synod of Iowa	1	
	44	29=73

The Texas, Holston, and Norwegian Augustana Synods were not represented.

The doctrinal discussion was based on the "Ninety-Five Theses of Luther." The selection of this subject was exceptionally appropriate, as this year the four hundredth anniversary of the birth of Luther was celebrated.

The President, in his report, announced the sad fact of the death of the Rev. Charles Porterfield Krauth, D.D., LL.D., January 2, 1883; and an appropriate minute was entered on the records of the Council.

The Foreign Mission Committee reported the return of Missionary Schmidt, on furlough, the arrival of the Rev. F. S. Dietrich in India, January 2, 1883, the necessity of sending out one

or more female missionaries for zenana work; the formation of new mission centers in India, the erection of new buildings for school purposes and dwellings for native pastors and teachers, the number of missionaries, catechists and teachers (51), and the Minutes of the Missionary Conference, together with annual reports from the individual missionaries concerning their work and the schools in their respective districts. The committee was authorized to send out additional ordained missionaries and zenana workers.

The first reports of the three Home Mission Committees showed new life in the work and commendable progress in their immense fields of operation. The English Committee supported two missions in Chicago, one in Minneapolis, with a beginning made in St. Paul and Red Wing by the missionary, and one at Toledo. The German Committee reported missions in Canada, Michigan, and Texas; pastors were supplied for the New York and Pennsylvania Ministeriums and the Pittsburgh Synod. Nebraska asked for a missionary. Young men were preparing for mission work both in America and at Kropp, Germany. The Swedish Committee reported missions in California, Oregon, Washington, Idaho, Utah and Colorado, though most of the mission work of the Augustana Synod is carried on by the respective Conferences.

The Emigrant Missionary reported the work of the Emigrant House.

The Church Book Committee proposed changes in the liturgical part of the German and the English Sunday-School Books. Upon request two members of the committee were appointed to meet and confer with the committee of the General Synod South in reference to the Common Service. Orders for Ministerial Acts were not completed; and the committee was instructed to present at the next convention Orders for Baptism and Confirmation, and, if possible, for other Ministerial Acts, these forms to be printed and distributed before the next convention and to be made the subject for the doctrinal discussion at that ime. The Infant School Hymn Book was not yet completed, but the committee had decided on the contents of the book with regard to the order of service and arrangement of hymns, and submitted the manuscript so far as completed for examination. The plan as proposed was approved by the Council and the committee instructed to complete the book and submit it to the Church Book Committee for approval before publication.

The Committee on Publications reported concerning the sale of books belonging to the Council, and asked for instruction in

reference to the adjustment of contracts with the various publishers of the books. The Trustees of the Council were instructed to endeavor to secure a settlement of all questions in reference to the publications of the Council.

The announcement was made that a Lutheran Institution had been established at Rochester, N. Y., and it was heartily commended to the Church.

17. The Seventeenth convention was held in Zion German Church, Monroe, Michigan, October 16-21, 1884. The Rev. A. Spaeth, D.D., preached the opening sermon. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	14	9
2. Ministerium of New York	5	2
3. Pittsburgh Synod	6	2
4. District Synod of Ohio	3	
5. Synod of Michigan	2	1
6. Augustana Synod (Swedish)	10	3
7. Synod of Canada	1	2
8. Synod of Texas	1	
9. Synod of Indiana	1	
With Privilege of Debate.		
10. German Synod of Iowa	4	
	47	19=66

The Holston and Norwegian Augustana Synods were not represented. The Holston Synod asked the Council's consent to and approval of the withdrawal of the Synod in order to unite with other Lutheran Synods in the South to form a new united body of the entire Lutheran Church in the South, upon a strictly Lutheran basis, provided this could be accomplished. The President was authorized to grant this request at the proper time, upon the formal request of the Holston Synod for an honorable dismissal.

The subject for discussion was the Form of Baptism as presented by the Church Book Committee.

The Foreign Mission Committee reported the arrival of Missionary Schmidt in America to spend some time in visiting congregations, conferences, and synods; the death of the Rev. H. G. B. Artman September 18, 1883; the sending out of the Rev. F. J. MacCready; the report of the Missionary Conference held at Rajahmundry; together with detailed reports of the missionaries concerning missions and schools.

The English Home Mission Committee reported the same number of missions and mission points as at the previous convention; the appointment of a missionary at St. Paul, Minn.; and visits to points in Michigan and Wisconsin.

The German Committee reported work in the same extended field as the previous year, and students at various institutions preparing for mission work.

The Swedish Committee reported, in addition to the work of the previous year, work begun among the Finns in Washington, Oregon, Ohio, Michigan, and other states.

Reports of Immigrant Missions, German and Swedish, and of the Emigrant House, were presented, and received careful attention.

The Church Book Committee presented, in printed form, in German, Orders for Infant Baptism and Adult Baptism, Confirmation, and Confession and Absolution. English copies could not be furnished on account of the serious illness of the English secretary of the committee. The Form of Baptism in all its parts was fully discussed. The Form of Infant Baptism was considered in detail, amended, and adopted. Further discussion of Forms was postponed until the next convention, and the committee instructed to prepare and publish, as soon as possible, an English translation of all the Forms that had been presented in German.

The Committee on Publications reported new editions of the German Church Book in large and small sizes; the publication of the German Sunday-School Book without music; and the difficulties encountered in connection with the sale of books not controlled by the committee. The committee suggested the practicability of placing all the books of the Council into the hands of the committee, and the appointment of an agent to manage the sale of books. The committee on Infant School Hymn Book reported the manuscript nearly ready for the printer, the entire work approved by the Church Book Committee. The Publication Committee was authorized to publish the book under the Council's copyright. The Pittsburgh Synod requested the Council to establish a Publication House. The request was referred to the Publication Committee.

A committee was appointed to devise a plan for the publication of an official organ of the General Council, representing the German, English, and Swedish languages, to report next year.

A committee was appointed to prepare a form for statistical and parochial tables in order to secure uniformity in synodical reports.

The German Pro-Seminary at Rochester, N. Y., was approved and commended to the churches; and the German Home Mission Committee was instructed to report in future concerning its condition and work.

Resolutions were adopted urging pastors and congregations to support more heartily the work of Home Missions.

District Synods were requested to urge the adoption and use of the Constitution for Congregations in all their churches.

The General Synod South was granted permission to use the Hymnal of the Church Book according to the purposes and limitations agreed upon.

A protest was made against the action of several members of the Council preaching for congregations of another denomination in Monroe, as a violation of the Galesburg Rule.

A resolution was passed, "That the General Council reserves to itself the right to make all contracts, and will not be bound by the action of any person, or committee, unless instructed by the Council."

18. The Eighteenth convention was held in St. John's German Church, Philadelphia, Pennsylvania, October 15-21, 1885. The opening sermon was preached by the Rev. E. F. Moldehnke, Ph.D., on 2 Tim. 6: 12. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	17	17
2. Ministerium of New York	8	9
3. Pittsburgh Synod	8	4
4. District Synod of Ohio	3	1
5. Synod of Michigan	2	
6. Augustana Synod	8	4
7. Synod of Canada	1	1
8. Synod of Indiana	2	2
	50	38=88

The Texas, Holston, German Iowa, and Norwegian Augustana Synods were not represented. The Swedish Augustana Synod celebrated its 25th anniversary.

The discussion was on Orders for Ministerial Acts.

The Church Book Committee presented, in print, the three Orders for Ministerial Acts, not yet adopted, for consideration at this convention, namely, Adult Baptism, Confirmation, and Confession and Absolution. The committee reported: The proposal

to prepare a Common English Service in connection with the General Synods, North and South, has made marked and favorable progress since the last meeting of the Council. Sub-committees of the three bodies had agreed upon the outline, and at a joint meeting of the three committees an Order of Service for the use of English Lutheran Churches had been agreed upon. This Order, submitted in printed form for consideration, was prepared on the basis of the principle previously laid down by the Council. This principle was found to be a most salutary one, "and furnished the only basis on which it would have been possible for the committees to have come to a hearty agreement." The Order, as presented, differed in no important features from that already incorporated in the Church Books of the Council. Only the Common Service was to be used by the three bodies, each body having its own book, with its own collection of hymns, and with whatever else the volume may contain. In matters not affecting the Normal Service, each book might allow some concessions to the usages of those issuing it. The report was unanimously adopted, and the committee authorized and instructed to complete the work so auspiciously begun.

The Order for Infant Baptism having been adopted in its parts at the last convention, with some amendments and instructions to the committee, was now adopted with those amendments, alterations, and instructions, as a whole. The order for Adult Baptism was considered, the contents of the Order noted, and after a full discussion as to the teachings of the Word of God and the Confessions of the Church on the doctrine of Baptism, the Order was adopted as far as the "Exhortation to the Congregation."

Permission was given the Augustana Synod to publish as much of the Order of Service as they may deem desirable for use in their Sunday-schools.

The committee appointed to prepare a hymnal for little children reported the publication of the "Little Children's Book: For Schools and Families," with an order of service, prayers, and hymns.

The Publication Committee reported concerning the sale of books, and gave as its opinion that the proper time for the establishment of a Publication House had not yet arrived, but suggested the propriety of agitating the matter so as to prepare the way for that desirable end.

The Foreign Mission Committee presented an extended report, proposing some changes in the Rules and Regulations, which were considered, amended, and adopted, and were ordered to go into effect provisionally January 1, 1886. The committee reported the

return of Missionary Schmidt to India, the call of William Groenning to take charge of the schools, together with the annual reports of missionaries and schools. The whole number of Mission worker was 76. A printing press was presented to the Mission.

The German Home Mission Committee reported the arrival of the first seven graduates from Kropp; missions in Canada, Michigan, Texas, Nebraska, and in connection with district synods; the institution at Kropp and the Pro-Seminary at Rochester, New York. The candidates, called by one of the Home Mission Committees may be ordained *ad interim*.

The English Committee reported the same number of missions and mission points as last year, with the addition of the Dakota Mission.

The Swedish Committee reported concerning its extended mission field, extending from California to New England and Florida, and the expenditure of more than eleven thousand dollars for this work.

The report of the Immigrant Missionary concerning the mission and the Emigrant House was received and entered on the records of the Council.

A committee was appointed to devise plans for a more accurate and satisfactory method of arranging statistics.

The devotional book, published by the Rev. Dr. E. Greenwald, "Jesus our Table Guest, an Order for Family Worship," was commended to the families of the Church as an excellent manual of family worship.

Resolutions were adopted, again urging pastors and congregations to give a more hearty support to the Home Mission cause.

In answer to the protest of the Michigan Synod, presented at the last convention, attention was called to the declaration made at Pittsburgh in 1868, paragraph three, section two.

The President was authorized to have prepared for publication the Constitution, By-Laws, and all standing rules and official declarations of the Council, by the appointment of a committee to report at the next convention.

A resolution was adopted, That at the conventions of the Council, the arrangements for preaching, on the part of delegates, shall be made only with the approval of the President and the pastor *loci*.

A minute was placed on record in response to the request of the New York Ministerium, that the Council should define its position on the doctrine of Predestination, the text of which is

given in the seventh chapter of this volume, under the head of official declarations.

The committee on an official organ reported that they regarded the project unadvisable and impracticable, and recommended that the matter be dismissed.

The matter of the direct incorporation of the Council was entrusted to the Trustees.

The matter of Relief Associations was again called up and a committee appointed to report a plan at the next convention.

A notable feature of this convention was the Choral Service held in the Church of the Holy Communion, presenting the themes of the seasons of the church-year from Advent to the Last Things, in the last Sunday after Trinity, the selections used belonging to the music of the sixteenth century. Those who participated in the rendition of the Service were tendered a vote of thanks in a series of resolutions prepared by Dr. Mann.

19. The Nineteenth convention was held in Trinity Church, Chicago, Illinois, October 21-27, 1886. The opening sermon was preached by the Rev. A. Spaeth, D.D. The following synods were represented :

	Clerical	Lay
1. Ministerium of Pennsylvania	17	8
2. Ministerium of New York	7	4
3. Pittsburgh Synod	8	2
4. District Synod of Ohio	3	
5. Synod of Michigan	2	
6. Augustana Synod	16	13
7. Synod of Canada	1	
8. Synod of Texas	1	
9. Synod of Indiana	2	2
With Privilege of Debate.		
10. Norwegian Augustana Synod	2	2
11. German Synod of Iowa	3	
	62	31=93

The Holston Synod was not represented; and the Iowa delegation was not present in the capacity of regular delegates.

The discussion was based on Orders for Ministerial Acts.

In reference to the President's suggestion concerning the Motherhouse for Deaconesses to be erected in Philadelphia for the training of Lutheran deaconesses, the Vice-Presidents were instructed to call the attention of the pastors and congregations of

their respective synods to this subject, with the view of increasing an interest in this sphere of church activity.

The Church Book Committee presented for consideration and action Orders for Confirmation, Private and Public Confession. The first of these had been approved as far as the close of the direct act of Confirmation, with only two parts concerning which action had not yet been taken. At this convention the Order for Confirmation was adopted, as a whole. The Order for Private Confession was considered and adopted. The committee was authorized to insert also a briefer Form of "Confession." The Order for Public Confession was considered, amended, and adopted. The committee was authorized to publish for temporary use the Orders already adopted, "together with the Orders for the Visitation and Communion of the Sick, the Burial of the Dead, and the Celebration of Marriage," not yet adopted.

The committee reported that the outline of the Common Service Book for those who use the English language had been unanimously approved and adopted by the General Synod South. The three general bodies, whose joint committees had united in its preparation, unanimously adopted the Common Service. Having suggested the desirability of having a standard translation of Luther's Small Catechism and of the Augsburg Confession, the Council passed the following resolution, "That the suggestion of the committee be approved, and that the joint committee of the three general bodies, which has united in the preparation of the Common Service Book, be requested to prepare as perfect a translation as possible of the Small Catechism of Luther and of the Augsburg Confession; and that they be urged to invite the co-operation in this work of such other Lutheran Bodies in this country as use the English language." The committee of the Council was authorized to procure copies of early English translations of the Augsburg Confession. The Church Book Committee was also instructed to revise the Church Book, and to propose any such slight alterations and additions as they may deem desirable for the consideration of the Council.

The Trustees reported settlements effected with the publishers of the German Sunday School Books and the Catechism, and of the English Sunday-School Books and Catechisms; and that these contracts were to terminate in five years from July 1, 1886, meanwhile the publishers to pay premiums on these books to the Council. In reference to the English Church Book, which had been prepared and published at the expense of the Ministerium of Pennsylvania, it was decided, that the profits on hand and accruing from the sale

of the book should be reserved by the Ministerium to meet the expenses attendant upon the completion of the book as provided by the Council; but the Ministerium agreed to account to the Council for the entire income of the book, meanwhile retaining the right and title to the book and managing its publication and sale.

The Publication Committee was authorized to have the accepted forms for Constitution for Congregations stereotyped, both in English and in German, and to publish an edition of the Constitution of the General Council, including the Fundamental Principles, in English and in German.

On page 36 of the Minutes the statement is made that the Rev. Dr. B. M. Schmucker presented the annual report on Foreign Missions, and for the report the reader is referred to the Appendix; but the Minutes contain no Appendix, and no Foreign Mission Report.

The English Home Mission Committee reported two missions in Chicago, one in Minneapolis, one in St. Paul, and a mission point at Red Wing, Minn., one at Toledo, O., and work begun at Fargo and Bismarck, Dakota, and aid extended to the congregation at Decatur, Ill. In addition to these missions, numerous other places in Minnesota and Dakota have been visited by Missionaries Trabert and Ulery, who in various ways ministered to the spiritual needs of Lutherans.

The German Committee reported missions in Canada, Michigan, Texas, and Nebraska. In five years the committee had placed fifty men in the service of the church. The committee was requested to furnish a statement, in writing, defining the relation of the Council to the Institution at Kropp.

The Swedish Committee reported eighteen missions in California, Oregon, Washington, Idaho, Utah, and Maine, besides the missions sustained by the Conferences of the Augustana Synod.

The German and Swedish immigrant missionaries reported concerning their labors among the immigrants, and of the Emigrant House.

The committee on statistics reported that it deemed it unadvisable to make any further recommendations than such as would secure a uniform method of reckoning the number of members of congregations, and that synods should appoint statistical secretaries to collect all the material for the parochial reports and tabulate them for the Minutes.

In answer to the question raised by the Iowa Synod in reference to its relation to the Council, it was resolved, "That we see no reason

why the Iowa Synod should not for the present be allowed to continue in its former relation, being confident that in no distant future the Iowa Synod will come into full organic connection with this body without disturbing its own internal peace and harmony." The Rev. Dr. A. Spaeth was elected as visitor to the Iowa Synod, and instructed to present this action to the Synod.

The organization of Woman's Home and Foreign Missionary Societies was earnestly recommended to the congregations.

A financial plan for mission work was adopted, recommending a more systematic collection of funds by congregations, ladies' aid societies, and Sunday-schools; and the transfer of the entire Home Mission work to the Council's committee.

A committee on Sunday-School Work was added to the standing committees, charged with the duty of providing a constitution for schools, a graded course of instruction; and the preparation of suitable text books.

The complaint of the Michigan Synod, in reference to preaching in other than Lutheran pulpits, was answered by directing the attention of the synod to the action of the Council in a similar case, as recorded in the Minutes of the Philadelphia convention, in 1877.

The announcement was made that all the synods in the South had united in the formation of a general body, to be known as the "United Synod of the Evangelical Lutheran Church in the South."

The Seminary property at Chicago was authorized to be deeded to a Board of Directors to be appointed, said property to be held in trust for the Council, and the Directors were authorized to make arrangements for the opening of the Seminary, without, however, any pecuniary responsibility on the part of the Council.

The Council authorized the insertion into a limited number of the Sunday-School Books, in both sizes, the full Morning Service, including the Communion Service, together with five Communion hymns, for use in mission congregations, and thus prepare the way for the introduction of the Church Book.

Fraternal greetings were received from the Norwegian Augustana Synod.

A false report concerning private confession was corrected by a specific declaration of the Council concerninng the subject, setting forth the true Lutheran doctrine.

20. The Twentieth convention was held in Trinity Church, Greenville, Pennsylvania, September 8-13, 1887. The Rev. A. Spaeth, D.D., preached the opening sermon. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	15	7
2. Ministerium of New York	8	5
3. Pittsburgh Synod	8	8
4. District Synod of Ohio	3	2
5. Augustana Synod	3	2
6. Synod of Canada	1	1
7. Synod of Indiana	1	
With Privilege of Debate.		
8. German Synod of Iowa	1	
	40	25=65

The Michigan, Texas, Holston, and Norwegian Augustana Synods were not represented. The absence of the Texas delegate was excused.

The discussion was based on the Orders for Ministerial Acts, presented by the Church Book Committee.

The Church Book Committee reported an Order for Marriage, general rubrics for the Orders of Baptism, for the administration of Private Baptism in case of necessity and for the public confirmation of such baptisms; and for Adult Baptism; all of which were adopted. The Order for Marriage was discussed and adopted. The remaining Orders, which had been ordered printed for temporary use, were not ready. These were Orders for the Visitation and Communion of the Sick, the Burial of the Dead, and combined Orders for Adult Baptism and Confirmation in one service.

The text of the Common Service was reported completed, according to the Council's previous instruction. The three bodies united in the preparation of a revised translation of the Augsburg Confession and of Luther's Small Catechism. The United Synod of the South requested the other two bodies to unite in the preparation of Orders for Ministerial Acts, and a collection of hymns for joint and common use by all.

The Church Book Committee was authorized and instructed to publish, at as early a date as possible, the Common Service, including the Ministerial Acts, and such other parts as the committee may deem proper. The Order for Evening Service was to be retained in the book; Orders for Ministerial Acts were ordered to be published in German; the committee was to unite with other bodies in the preparation of Orders for Ministerial Acts, on the basis of the rule laid down for the Common Service; and to prepare a Mission Service Book.

The English Home Mission Committee reported two missions in Chicago, one each at Minneapolis, St. Paul, West St. Paul, and Red Wing, with a new point at Duluth, Minn., one at Toledo, O., one at Decatur, Ill., and two in Dakota—Bismark and Fargo.

The German Committee reported missions in Canada, Michigan, Texas, Nebraska, and Dakota. A committee was appointed to determine the relation of the Institution at Kropp to the General Council.

The Swedish Committee reported missions in California, Oregon, Washington, Idaho, Utah, and Maine, a seamen's mission in Philadelphia, in addition to the extended missionary operations of the Conferences of the Synod.

The Emigrant missionary reported that the Emigrant House had cared for 10,464 guests, and the Swedish missionary reported the care of many Swedish immigrants, and the Rev. L. H. Gerndt reported concerning his work on Ward's Island.

A committee was appointed to present a definite plan for the superintendence and administration of the Home Mission Work of the Synods connected with the Council. This committee presented a comprehensive report, urging united efforts of synods, ministers, and congregations to meet the great responsibilities of the Church, recommending the continuation of the three committees; the management of missions within the Synods to be left for the present to those synods; appeals for funds to be made to congregations, Sunday-schools, missionary societies, and individuals, in order to expand the work; the general committees to have authority to appoint traveling missionaries or superintendents of missions and assign them their fields of operation; the mission committees of synods to report to the general committees the conditions of their work; and the surplus funds arising from publications to be given to the cause of German and English Home Missions and Foreign Missions. This report was adopted.

The Foreign Mission Committee reported the same number of missionaries in the field as the previous year, an account of the Mission Conference, and reports from the respective missionaries concerning their labors and the schools, together with statistics of the Mission—total mission agents 80, scholars 673, and baptized Christians 1,912.

The committee on statistics was instructed to report a schedule for parochial reports for the use of synods.

The committee on Constitution, By-Laws, etc., reported the contents of a proposed publication; to wit: Call for the Preliminary

Convention; Fundamental Principles; Charter; Constitution; By-Laws; Standing Rules and Regulations; Instructions to Standing Committees; Official Declarations, and asked for instruction to the Publication Committee to publish the same. The report was adopted and the instruction given.

The Publication Committee reported concerning the sale of books, and the donation of copies of the German Church Book to the Ward's Island committee and for the German Mission in Dakota; and the publication, in English and in German, of the Constitution for Congregations. The donations were approved; and the committee was instructed to furnish the German Church Book to the Iowa Synod at cost of publication. The committee was authorized to publish the liturgical part of the German Church Book, to be sold only to pastors and officers of churches in connection with the Council.

The establishment of a Theological Seminary in Chicago was, by resolution, declared to be in no way intended to conflict with the work of the Augustana Synod among the Swedes, and the managers of the same to be permanently directed to avoid any occasion of offense in interfering with the work of the Augustana Synod among the Swedes.

The Rev. A. Spaeth, D.D., President of the Council, was appointed delegate to the Lutheran General Conference, at Hamburg, Germany.

The Committee on Sunday-School Work was instructed to prepare a plan for a uniform system of Lessons and co-operate, if practicable, with the General Synod in the preparation of lessons.

The Committee on Woman's Work reported an increased activity in some of the synods in the organization of women's societies. The resolutions of the previous convention were reaffirmed, and the committee was instructed to gather statistics as to the number of societies, contributions, etc., within the bounds of the Council and report at the next convention.

The editors and managers of the *Kirchenblatt* offered the paper to the Council as its official organ. The matter was referred to a committee, to consider the matter in conjunction with the Trustees of the Council.

A committee was appointed to consider and lay before the Council, at its next convention, the principles upon which apportionments for the general mission work of the Council may be made.

21. The Twenty-first convention was held in St. John's Church, Minneapolis, Minnesota, September 13-19, 1888. The opening ser-

mon was preached by the Rev. A. Spaeth, D.D. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	19	6
2. Ministerium of New York	3	2
3. Pittsburgh Synod	8	4
4. District Synod of Ohio	3	2
5. Augustana Synod	23	19
6. Synod of Canada	1	
7. Synod of Indiana	2	1
With Privilege of Debate.		
8. German Synod of Iowa	1	1
	60	35=95

The Texas and Norwegian Augustana Synods were not represented. The official announcement was made of the withdrawal of the Michigan Synod.

An invitation having been received and accepted to attend the Minneapolis Exposition in a body and to participate in the celebration of the 250th anniversary of the landing of the first Swedish settlers in America, the Council, on Friday afternoon, September 14, went in a body to the Exposition and participated in the services connected with the celebration, interesting historical addresses being delivered in Swedish and in English.

The Church Book Committee presented printed copies, in English and in German, of the Orders for the Visitation of the Sick, the Communion of the Sick, the Commendation of the Dying, and the Burial of the Dead.

The Common Service had already been published by the General Synod and the United Synod. The publication by the Council was deferred until the Orders for Ministerial Acts could be added. The Common Service as adopted and published by the United Synod corresponds entirely with the Council's; as published by the General Synod there are some minor variations.

The work of revising the translation of the Augsburg Confession and of Luther's Small Catechism had been begun. Of the former the Latin edition of 1539 and Taverner's English translation of 1536 were made the basis; of the latter the edition of 1542, the last revised by Luther, was made the standard. A beginning had been made in the preparation of a Mission Service Book.

The Orders for Ministerial Acts presented by the committee

were adopted. The committee was instructed to add a rubric to the Order for Burial, setting forth the fact that the service is intended to be used at the burial of those in the membership and communion of the Church; to revise the Orders and print them according to instruction; and publish the Church Book in its enlarged and revised form, as authorized by the Council, containing the Common Service, the Orders for Ministerial Acts, the Augsburg Confession, the Catechism, and the collection of hymns; the book to be issued in two sizes, and the several parts to be issued separately, and the plates to be made under the direction of the committee.

The English Home Mission Committee reported the two missions in Chicago self-sustaining; support given to missions in Toledo, O., Decatur, Ill., Minneapolis, Red Wing, Duluth, St. Paul, West St. Paul, North St. Paul, Minn., and Fargo, Dak.; a second traveling mission secretary to be appointed. In response to an appeal for English Mission work on the Pacific coast the committee was instructed to send, at the earliest practicable time, a competent missionary to the Pacific coast.

The German Committee reported having received eight men from Kropp during the year, and supported missions in Nebraska, Texas, and Dakota. In reference to the institution at Kropp, it was decided that it was undesirable for the General Council to continue any official connection with it. This action was not intended to prevent the committee from securing men from Germany, but no connection with any institution was to be made without the approval of the Council.

The Swedish Committee reported work carried on in California, Oregon, Washington, Idaho, and Utah; the formation of the Pacific Conference in order to prosecute more vigorously the mission work on its territory; and immigrant missions in New York and Boston. This report did not include the mission work of the Conferences, which covered nearly the whole of the United States.

A tabular statement of the Missions of the Council and of the Synods presents the following exhibit:—278 missions, 392 congregations, 246 missionaries, and $48,613.15 expended in the prosecution of the work during one year.

The reports of the Immigrant Mission, the Emigrant House, and of Ward's Island Mission received careful attention, and the reports were entered on the Minutes.

The Foreign Mission Committee reported the return to Europe of the Rev. I. K. Poulson, on account of ill-health; a number of

changes in India made necessary by his withdrawal; reports of individual missionaries of their work and the schools; and the meetings of the Mission Conference and of the Missionary Council.

The committee on the Divine Law of Marriage, appointed at the last convention, was not ready to report.

The Committee on Sunday-School Work reported a graded course of study for Sunday-schools, for Primary, Intermediate and advanced departments, and a pastor's Bible Class; the intermediate and advanced grades, each embracing a four years' course; the Primary course to be arranged according to the church-year and the lessons to be taught by means of pictures, together with the use of Children's Catechism and the Little Children's Book; for the Intermediate grade a four years' course in Biblical History, Old and New Testament, Catechism with proof texts, the General Council edition, and Elementary Lesson Leaves; for the Advanced grade, a four years' course in the study of Scripture Lessons on the basis of Lesson Leaves and Catechism with Explanations; the Pastor's Bible Class to use Lesson Leaf, study the Epistles, Prophetical Books, consecutive study of entire books of the Bible, Biblical Antiquities, Outline of Church History, Augsburg Confession, the Church Service. The schedule of texts and subjects for a seven years' course is given in the Minutes of this year. The committee was instructed to publish a series of lessons, based on the church-year, and to invite the co-operation of other Lutheran bodies in the work.

The Chicago Seminary report directed attention to a number of difficulties that had arisen, which had prevented the opening of the Seminary, as the Council had directed. The legal difficulties connected with the deeding of the property at Chicago to the General Council instead of to the Trustees of the Council would be corrected as soon as possible.

The committee on publication of Constitution, By-Laws, etc., had not yet completed the work assigned.

The committee appointed "to select from among existing explanations of Luther's Small Catechism such as are deemed most worthy of commendation and use," in English and in German, recommended a number of editions, among them the Mann & Krotel Catechism, and expressed the hope that a standard translation would soon be made and used in all English editions.

The committee on Minutes of District Synods recommended the holding of biennial instead of annual meetings of the Council.

The Sunday-School Work Committee was enlarged and directed

to devise and report a plan for the publication of Lesson Leaves, under the control of the Council.

The committee on Relief Associations was not prepared to report, the only member of the committee present declaring that the committee had never been called together by its chairman, that a Constitution had been prepared, approved by the Council, and ordered to be printed for distribution. The Constitution was ordered to be printed as an appendix to the Minutes of this convention.

A committee was appointed to formulate for discussion at the next convention the subject on "Preaching in other than Lutheran Pulpits."

Sunday after Ascension Day was set apart as Children's Day, for the special purpose of securing collections for Home Missions; and appropriate circulars, programs, and envelopes were to be prepared and distributed for this purpose.

The committee on Statistics recommended a uniform plan for the arrangement of statistics. The recommendation was referred to the synods.

22. The Twenty-second convention was held in the First English Church, Pittsburgh, Pennsylvania, October 10-15, 1889. The Rev. Joseph A. Seiss, D.D., LL.D., preached the opening sermon on Luke 5: 4-11. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	21	15
2. Ministerium of New York	10	3
3. Pittsburgh Synod	10	10
4. District Synod of Ohio	3	3
5. Augustana Synod	11	3
6. Synod of Canada	1	
7. Synod of Indiana	1	
	57	34=91

The absence of the delegate of the Texas Synod was excused.

The subject for discussion was on "Preaching in other than Lutheran Pulpits." In order "to bring this matter in proper form for discussion" before the convention, the President had previously appointed the Rev. Drs. Jacobs, Weidner and Belfour a committee to formulate the subject. This committee presented an extended report, which was fully discussed during several sessions, and

was then ordered to be printed and referred to the next convention for further discussion.

The Foreign Mission Committee reported concerning the work in India, giving the number of missionaries the same as the previous year, except that the Rev. F. S. Dietrich died June 11, 1889, which made a number of changes necessary; the Biblical History in Telugu had been printed; a church had been built at Tallapudi; the mission workers numbered 97; pupils in the schools, 1,073, and the baptized Christians, 2,319; the sending out of the Rev. E. Edman, M.D., together with reports of individual missionaries and schools, and of the meetings of the Mission Conference and Missionary Council.

The German Home Mission Committee reported the Synod of Texas declining to receive both men and help from the committee, the severance of connection with the missions in Dakota and Nebraska; aid rendered to work begun by the Canada Synod in Manitoba. Difficulties had arisen in reference to the Institution at Kropp, which the committee had endeavored to adjust. The Council declined to change the action, taken the preceding year, in reference to its relation to Kropp. The Council, in view of complaints made in reference to the managers of the *Kirchenblatt*, recalled its recommendation of the paper made at Monroe, in 1884, and declared "that it has no official connection whatever with the aforesaid publication."

The English Committee reported the appointment of the Rev. W. A. Passavant, Jr., as Missionary Superintendent; the support of 16 missions, in charge of 12 missionaries, with 648 members, in New Jersey, Ohio, Illinois, Wisconsin, Minnesota, Dakota, Washington, Oregon and Utah. Rules had been adopted by the committee regulating the organization of new missions and the support to be given them.

The Swedish Committee reported that the general mission work had been largely taken out of the hands of the committee and absorbed by the Conferences of the Synod, through which it was being conducted. This was not to be understood as meaning an abatement in mission work; for, in fact, the work had largely expanded in the various Conferences.

The German and Swedish Immigrant Mission reports were presented, the Emigrant House had had 12,439 guests, the Swedish missionary reported the arrival of many thousands of Scandinavian immigrants, and the chaplain on Ward's Island reported his work

of caring for the inmates. The three reports were entered on the Minutes.

The affairs of the Chicago Seminary were reported adjusted, so that portions of the property, not available for Seminary purposes, could be sold and some portions of it had been sold. Legal steps were about to be taken for the incorporation of a Board of Directors, as contemplated by the action of the Council in 1886, when the action of the Augustana Synod, in June, 1889, made it necessary to defer further proceedings in order to avoid new and embarrassing complications. This arose from the fact that the Augustana Synod had requested the Council to transfer to said synod the property for the purpose of there establishing a Theological Seminary. This could not be done, as that would involve the surrender of the property to the original donor. The matter was referred to a committee, which reported in a subsequent session that the Council could not legally comply with the request of the Augustana Synod, but that an offer of land had been made by which the Synod could establish a Theological Seminary at Chicago, in close proximity to and in harmony with the Council's contemplated Seminary. The Council reaffirmed its resolution of 1886.

The Church Book Committee reported the Orders for Ministerial Acts completed; but Orders for Ordination, Installation of Pastors and Church Officers, Laying of Cornerstones and Consecration of Churches, and Opening and Closing of Synods and Conferences, not yet prepared. Efforts had been made to adjust differences which existed in the Common Service, as adopted by the Council and the United Synod, on the one hand, and the General Synod, on the other; but with only partial success so far as the General Synod was concerned. The "Mission Hymn Book" had not been completed. The committee was instructed to publish, as soon as possible, the Orders for Ministerial Acts, as far as prepared.

The committees on the Divine Law of Marriage; on Woman's Work, and on Constitution, By-Laws, etc., had no reports ready.

The Sunday-School Work Committee reported the publication of the "Church Lesson Leaf" and "The Helper," edited by the committee aided in special departments by others, and both publications published by the Lutheran Book Store. The enlarged committee, appointed at the previous meeting, presented a report confirming and continuing the plan of the former committee, with a few slight additions.

The question of the New York Ministerium, calling for a clear

and positive statement of the Council's interpretation of the Galesburg Rule, was answered and the answer recorded in the Minutes of the convention. This reply is given in full in the seventh chapter of this volume, under the head of official declarations.

A minute in reference to the death of the Rev. B. M. Schmucker, D.D., was entered on the records of the convention. The Church Extension Society was again commended to the churches and they were urged to contribute liberally to this fund.

The committee on Statistics reported a plan for the collection and arrangement of uniform statistics, in regard to number of congregations and membership, number and membership of parochial and Sunday-schools, and money raised for congregational and benevolent purposes.

The officers of the Council were instructed to issue a Pastoral Letter, to be read from the pulpits of all our churches, appealing to Christian parents in the congregations to consecrate their sons to the holy office of the Gospel Ministry.

The action of the Council, setting apart the Sunday after Ascension as Children's Day, was reconsidered, and a resolution passed urging all the Synods of the Council to set apart a day to be known as Children's Day, to be observed in the interests of Home Missions.

The Publication Committee reported the publication of an edition of the liturgical portion of the German Church Book, bound separately; the Ministerial Acts not ready for final publication.

The General Council decided to hold its next convention during the year 1891.

CHAPTER IX.

CONVENTIONS OF THE GENERAL COUNCIL.

II. BIENNIAL CONVENTIONS.

Until the year 1889 all the conventions of the General Council, with one exception, were held annually; but at the convention in 1889 the Council decided to hold the next convention in 1891, and since then the conventions have been held biennially. The account given in this chapter is the record of these biennial conventions. A perusal of the Minutes of these later conventions cannot help but impress one with the rapid growth and wide expansion of all the varied interests and operations of this general body. It is impossible to present an extended account of these operations in this connection, and hence the reader must be referred to the later Minutes, which are still accessible, for the extended and interesting reports of the various boards and committees by which much of the work of the Council is carried on from year to year. We can scarcely do more than present outlines and summaries of reports and actions.

23. The Twenty-third convention was held in Trinity Church, Buffalo, New York, October 15-20, 1891. The Rev. Dr. J. A. Seiss preached the opening sermon on Matthew 5: 13. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	20	19
2. Ministerium of New York	12	12
3. Pittsburgh Synod	11	8
4. District Synod of Ohio	2	3
5. Augustana Synod	12	2
6. Synod of Canada	3	
7. Synod of Texas	1	
8. Synod of Indiana	1	1
With Privilege of Debate.		
9. English Synod of the Northwest	1	
	63	45=108

The English Evangelical Lutheran Synod of the Northwest, organized September 23, 1891, presented an application for admission. After some discussion, at the suggestion of the delegate of the synod, action on the application was postponed until the next convention, and the delegate was accorded the privilege of the floor.

The Church Book Committee reported the completion of the new Church Book, with Orders for Ministerial Acts, additional Psalms, Canticles, Antiphons and Responsories, and a limited number of additional hymns, together with a new translation of the Augsburg Confession, made by the joint committee of the General Council, the United Synod of the South, the General Synod, and the Joint Synod of Ohio. The translation of the Catechism could not be completed before the publication of the Church Book, and hence the earlier translation was reprinted in the book. The new Church Book, the most complete publication of the kind ever issued by the Lutheran Church, in this or other countries, was published by authority of the General Council and with its imprint, and as its property, the Pennsylvania Ministerium having transferred its property rights in the book to the Council. This book is the result of the best scholarship of the Lutheran Church since the sixteenth century, and embraces the work of a quarter of a century. The plates of the old Church Book were preserved for use as circumstances might demand. An English book, containing the necessary material for Matins and Vespers and the additional hymns, was ordered to be published for use in connection with the old book.

The English Home Mission Committee reported concerning the nine older missions, which had been supported for years. Two of these, Memorial, at St. Paul, and St. John's, Minneapolis, had become self-sustaining. As to new work begun, the report embraces a vast scope of work undertaken in Wisconsin, on the West Coast, and in Utah, a total of seventeen missions. The committee asked for the privilege of being incorporated, in order to facilitate its work, which was granted.

The German Committee reported three missions in Kentucky, one in Alabama, and the vast and important work in the Northwestern Territories of Canada, in Manitoba, Assiniboia, Alberta Provinces, with four missionaries. The work in the Northwest had been begun by the Synod of Canada, but its management was by that synod transferred to the German Committee of the Council, including the calling and appointment of missionaries, with the pro-

vision that missionaries and their congregations should be connected with the Canada Synod. The work was reported in a prosperous condition and rapidly expanding, four missionaries being stationed in this district, who were serving eight congregations and twenty-five mission stations. The committee had adopted and put into force rules and regulations for the management of the missions, the building of churches, and the collection and distribution of funds. The loans made to churches or congregations by the committee are to be secured by an obligation made to the Church Extension Society, in trust. This rule was made general, so as to apply to the Home Mission Boards of the Council.

The Swedish Committee reported the extensive missionary operations of the seven Conferences of the Augustana Synod. Complaint was made of some irregularities in English mission work within the bounds of the synod, and the synod asked for a solution in accordance with the principles and resolutions of the Council.

The Foreign Mission Committee reported the sending out of a new missionary, in the person of the Rev. E. Edman, M.D., and the appointment of the Rev. E. Pohl, of the Breklum Society, for one year. Zenana work was begun, and Misses Agnes I. Schade and Kate S. Sadtler were commissioned for this work in 1890. In 1891 the Rev. C. F. Kuder was sent to India. With the wives of the missionaries and the lady missionaries, the mission force, at the time, numbered thirteen. The report also contains accounts of the districts and of the schools. It was the sense of the Council that a general Superintendent of Missions should be appointed, who should visit synods, conferences, and congregations in the interest of foreign mission work.

The Publication Committee reported concerning the publication of the Church Book. The Council ordered the title page to remain as originally fixed and a depository and place for the sale of the book to be secured. Two standing editorial committees, English and German, were appointed to act for the Council in all editorial work; the title page of all the Council's books to have one uniform entry upon them, and the books to be issued and sold from one primary depository. The contracts for a number of books issued by the Council having expired, the German Sunday-School Book, with and without music, the plates of the English Sunday-School Book, with and without music, and the English Catechism, the plates and surplus funds of the English Church Book, were

transferred to the Publication Committee. A new Sunday-School Book was ordered to be prepared by the Church Book Committee.

The Sunday-School Work Committee reported the continuation of the *Church Lesson Leaf* and *The Helper;* and the failure of their efforts to secure the co-operation of other Lutheran bodies in selecting uniform lesson texts and subjects.

The committee on Constitution, By-Laws, etc., reported that both the English and German copies had been completed. The committee was instructed to publish as soon as possible.

The committee on Statistics was instructed to prepare a summary of statistics for insertion in the Minutes.

There were no reports from committees on Constitution for Synods, Relief Associations, Divine Law of Marriage, or from the Archivarius. The committee on Woman's Work presented a number of recommendations which were adopted, commending the deaconess cause, zenana work, mission societies in congregations, conference and synodical societies, and all specific work undertaken by them to be with the approval and under the direction of the proper committee or board of the Council.

Immigrant Mission, Emigrant Missionary, and chaplain on Ward's Island reported and their reports were considered and put on record.

The Directors of the Chicago Seminary reported the Seminary incorporated July 29, 1891; the legal transfer of the property to the Board of Directors; professors nominated to be confirmed by the Council, and the opening of the Seminary, October 1, 1891. The report was considered and was referred to a committee to report at the next convention of the Council.

The report of the Trustees was accepted. The cause of Church Extension was commended to the churches. The authorities of the Columbian Exposition were petitioned by resolution to have the Exposition closed on Sunday, assigning a number of reasons for this petition.

All the synods of the Council were, by resolution, urged to take into careful consideration the work of regularly providing for the spiritual care of all those in hospitals and prisons, and public institutions of reform and charity.

The Superintendent of English Home Missions was requested to apportion the sum of $13,000 to the synods, and send his statement of the same to the Secretaries of the Council for insertion in the Minutes.

The Committees on Home and Foreign Missions, and on Publication, are to be known hereafter as Boards and so designated.

24. The Twenty-fourth convention was held in Trinity Church, Fort Wayne, Indiana, October 5-10, 1893. The opening sermon was preached by the Rev. Dr. A. Spaeth on 2 Cor. 6: 9. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	16	8
2. Ministerium of New York	6	3
3. Pittsburgh Synod	11	6
4. District Synod of Ohio	3	1
5. Augustana Synod	15	8
6. Synod of Canada	1	
7. Synod of Indiana	2	2
8. English Synod of the Northwest	1	
	55	28=83

The Texas Synod was not represented.

The English Synod of the Northwest was admitted to full membership.

The committee appointed to confer with the Augsburg Synod with a view of admission to the Council reported that a conference was held with the representatives of the synod, in connection with which they were informed of the conditions on which the Augsburg Synod could be received.

The Church Book Committee reported the publication of an English book containing the necessary material for Matins and Vespers and additional hymns, and of the English Church Book in a reduced form. The President, in his report, announced the publication of a Pulpit Edition of the Church Book, to which a number of general prayers had been added. The preparation of a new Sunday-School Book was deferred. The committee had not taken action on the completed revision of the English translation of Luther's Small Catechism. The translation by the joint committee was submitted to the Council and was ordered to be printed under the direction of the English editorial committee for insertion as an appendix to the Minutes. It appears in the Minutes as appendix No. 2. The committee was instructed to issue a revised edition of the Sunday-School Book; to furnish the Church Book to missions at cost; the German Church Book Committee to prepare a revised edition of the German Sunday-School Book with music; the Board of Publication to issue a mission edition of the Church Book.

The Board of Foreign Missions reported the appointment of the Rev. J. Telleen as Superintendent, the sending out of three new missionaries, Revs. P. Baehnisch, H. E. Isaacson and R. Arps, and the permanent appointment of the Rev. E. Pohl, accounts of mission stations, of the schools, and of zenana work.

The Board of English Home Missions reported 22 missions aided during the last biennium; the extensive field in New England, Florida, the far West, the Middle West and Northwest in the great states grouped around Chicago and Minneapolis as centers, and in general the great extension of the Board's operations since the last report.

The Board of German Missions reported the maintenance of the same missions as two years previously, in the South, in Chicago, Manitoba, and the Northwest Territories of Canada, and Utah, a total of forty missions and mission stations. The incorporation of the Board according to the laws of the State of New York was reported.

The Board of Swedish Missions reported the work in Maine, Florida, Utah, and the Pacific Coast, and immigrant mission on Ellis Island. Reference was again made to misunderstandings in connection with the English Synod of the Northwest. Resolutions were adopted regulating the work of Home Missions.

The Emigrant Mission report was received, as also that of Ward's Island.

The report of the Church Extension Society was received and accepted.

The committee on Chicago Seminary reported, giving a history of the Seminary, on the basis of which the Council commended the institution to pastors and people, but declared that it could not own and manage a Theological Seminary, and hence that the Seminary should be managed by a Board of Directors independent of the Council's direction. The Board of Directors presented a report of the Seminary and its work, which was entered on the Minutes. No further reports from the Chicago Seminary were presented to the Council.

The Board of Publication reported the changes made in the plates of books, as previously ordered by the Council, the organization of the Board, the publication and sale of books and all debts paid. Difficulties between the Board and the editorial committee were adjusted. The Board was empowered to establish general headquarters for the Boards and Agencies of the Council located in Philadelphia.

The committee on Young People's Associations reported a Constitution, which was ordered to be printed as an appendix to the Minutes for future consideration.

The overture from the General Synod, looking to a closer co-operation of all Lutheran bodies in this country in practical work, was received, considered, and a committee appointed to meet similar committees from the General Synod and any other general Lutheran bodies for the purpose expressed in the Overture, with instruction to confer with said committees and report to the Council, on condition, however, to act in strict accord with the fundamental principles of the Council, to have only conferential authority, and in no respect to bind the Council to any action.

The Committee on Sunday-School Work reported the publication of Lessons and aids as heretofore, and asked to be authorized to continue in the same manner until other satisfactory arrangements could be made by the Publication Board; and asked for a definite outline of instruction to be determined by the body. The plan submitted in 1888 was agreed to be used as a basis for the discussion of the matter at the next convention.

The Trustees reported in reference to legacies received and invested, and the copyright of the English Church Book placed in the custody of Dr. Jacobs.

No reports were received from committees on Constitutions, or Divine Law of Marriage; the committee on publishing Constitution, By-Laws, etc., reported the work attended to; the committee on Relief Associations reported recommending a number of church insurance and mutual aid societies already in existence.

The committee on Statistics reported tabulated statistics of synods and institutions, and recommended a plan with a view of attaining uniformity in collecting and arranging the statistics of the Council.

The 25th Anniversary of the General Council was celebrated on Monday evening, October 9, when addresses were delivered by the Rev. Samual Laird, D.D., Prof. M. H. Richards, D.D., W. A. Passavant, D.D., President C. A. Swensson, Ph.D., and Prof. A. Spaeth, D.D.

25. The Twenty-fifth convention was held in St. John's Church, Easton, Pennsylvania, October 9-15, 1895. The opening sermon was preached by the Rev. Prof. H. E. Jacobs, D.D., on Rom. 1: 14-18. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	20	18
2. Ministerium of New York	15	10
3. Pittsburgh Synod	11	6
4. District Synod of Ohio	3	3
5. Augustana Synod	12	3
6. Synod of Canada	1	
7. Chicago Synod	2	1
8. English Synod of the Northwest	1	1
	65	42=107

The Texas Synod had withdrawn from the Council since the last convention.

The Icelandic Synod asked for information in regard to the necessary steps to be taken in order to obtain membership in the Council.

The Synod of Indiana adopted a new Constitution, and in so doing also changed its name to Chicago Synod, and is so entered on the record.

Official visitors were present from the General Synod, and the United Norwegian Church, to whom the privilege of the floor was accorded.

The Committee on Conference with the General Synod in reference to practical co-operation reported the agreement on a plan whereby all friction, interference, and opposition in the formation of congregations and missions might be avoided. The United Synod of the South also adopted the basis of co-operation. This basis is, in reference to Home Missions, that wherever one body occupies a field and is able to care for it, the other or others shall respect such occupation and abstain from attempting to plant an additional mission or congregation to operate in the same language. In case of any disagreement the Home Mission Boards concerned shall amicably adjust the differences. In the Foreign Mission work the promotion of unity is to be encouraged. All controversy in the church papers is to be avoided. Any agreement between two or more bodies shall be regarded as a sacred compact between the consenting parties. The report was adopted and the committee continued under the provision of their original appointment.

The Board of Foreign Missions reported ten missionaries in India, one home on furlough, and two native pastors in charge of districts. The report embraces an account of the work of the

mission in general, and of the districts and of the schools in particular.

The Board of English Home Missions reported 22 missions and mission stations, including five within the bounds of district synods; a steady growth in the missionary operations, on all sides, was noted. The expenses for two years were $30,000. The synods were asked to contribute $20,000 a year for the cause.

The Board of German Missions reported missions in the South, in Utah, and especially in the Northwestern Territories of Canada, where the work was rapidly expanding. The missionaries in this vast territory were advised by the Canada Synod and the Board to organize a Synod. Complaints against interference on the part of members of the Missouri Synod were considered, and instruction was given to the proper officers and the Board to make proper representation of the matter to the authorities of the Missouri Synod.

The Board of Swedish Missions reported missions in Utah, Florida, Montana, besides the vast work carried on by the synodical conferences. The expenditures for this work, for two years, amounted to $70,641.60.

The reports of Immigrant Mission and the Emigrant House were considered and entered on the records.

The report of the Church Extension Society was received and entered on the records; and its work was commended to the churches.

The committee on the reorganization of the Home Mission Work reported, after recounting existing defects and hindrances, a plan for the reorganization of the entire work, on the basis of transferring all the English and the German missionary work of the synods to the Council, to be conducted by an English and a German Board respectively,—the Swedish work of the Augustana Synod to be managed as heretofore, the general committee of that body to constitute the Board of Swedish Missions and report to the Council; one or more secretaries to be appointed by each Board to give general supervision to the work; an advisory Home Mission Committee to be appointed by each synod to co-operate with the Council's Boards. The sense of the Council was that all Home Mission work should be concentrated in the General Council. This report was referred to the synods for examination and action, to be reported at the next convention of the Council.

The Publication Board reported the Mission Edition of the Church Book published; a separate edition of the Common Service;

Constitution, By-Laws, etc., of the Council; additional hymns for the Sunday-School Books. In view of difficulties arising from the arrangement with the Iowa Synod in the sale of the Kirchenbuch, the previous action of the Council was reaffirmed. No definite action had been taken by the Board in the establishment of general headquarters for boards and agencies of the Council; but the Board was now instructed to set aside thirty per cent of the income of the Council's publications in order to create a fund for the purpose of securing a Publication House, and report the state of this fund at each convention of the Council, until the object for which it is created has been obtained. The Board was instructed to allow all Lutheran institutions of mercy and of education the privilege of securing the Mission Edition of the Church Book; to furnish the English Church Book and Sunday-School Book to the Publication House of the United Norwegian Church for use in their congregations, at the largest discount possible; and not to sell the Council's books to publication houses in sheets or unbound copies.

The Church Book Committee reported progress in the revision of the German Sunday-School Book with music, and the revision of the translation of Luther's Catechism. The committee was instructed to publish the German Sunday-School Book, with and without music, the latter in larger type than heretofore. The committee was relieved from further consideration of the translation of the Catechism until the question of a uniform Book of Worship could be determined; and was instructed to add at least fifty hymns to the German Sunday-School Book; to select a number of additional hymns to be added to the Kirchenbuch, and to prepare an Ordination Certificate in English. The editorial committee of the Church Book was discontinued; and for each new book to be issued, the Church Book Committee with the Board of Publication to elect an editor; the Board to prepare new plates for the small German Church Book, and the hymns to be set out in lines; the former Church Book Committee to be constituted the special committee on English Sunday-School Book.

The Council expressed its readiness to co-operate with the United Synod South, the General Synod, and any other bodies that may be willing, in the preparation of one Common Book of Worship for English Lutheran Congregations, on the same conditions on which the Common Service was prepared.

The Sunday-School Work Committee presented a report of its work and proposed a graded course of instruction on the basis of the graded course proposed at the 1888 convention of the Council.

The committee was instructed to prepare and the Publication Board to publish Sunday-School apparatus, to supply the various grades for scholars and teachers, in English, German, and Swedish, if possible; and to publish a series of pictures illustrating Old and New Testament History. The course as outlined embraces a two years' series of Biblical History Quarterlies for scholars and helps for teachers; Calendar of Scripture Lessons for scholars; a two years' course of Quarterly Scripture Lessons for scholars and helps for teachers; a cheap edition of Luther's Catechism; one year's calendar of continuous Scripture Readings for classes reading extended parts or books of the Bible; and in chart form the Ten Commandments, Apostles' Creed, and Lord's Prayer, for use in Sunday-schools.

The Council authorized the publication of an English weekly church paper, to present all the interests of the church, to combine existing papers,—Lutheran, Workman, Church Messenger,—and elected an Editor-in-Chief, Managing Editor, and Staff Correspondents; to proceed to issue the paper as soon as a financial guarantee of at least ten thousand dollars could be secured. In case of a vacancy in the position of Editor-in-Chief, the Staff Correspondents have authority to fill the vacancy; and in case of vacancies in the Editorial Staff, the ways and means committee, in conjunction with the Editor-in-Chief, shall fill all vacancies. The committee on ways and means, appointed at this time, was empowered to add to its number.

The committee on Deaconess Work reported the progress of the deaconess cause in this country, reporting six Motherhouses for Lutheran Deaconesses established and in operation, located, respectively, in Philadelphia, Omaha, Milwaukee, Minneapolis, Brooklyn, and Baltimore; classified according to language, as German, Swedish, German-English, Norwegian, and English. The first three are in connection with the Council, the next two with the Norwegian Synod, and the sixth belongs to the General Synod.

The committee on Constitution, By-Laws, etc., reported part of the work published, and was instructed to complete and publish the entire work.

The committee on Statistics reported tabulated statistics of synods and institutions, and the report was entered on the Minutes.

The committee on Arbitration, appointed at the previous convention, was not ready to report; the one on Constitution for Synods was discharged from the further consideration of the subject, and hence this work remains unfinished; the committee on

Divine Law of Marriage was not ready to report and was instructed to report at the next convention.

February 16, 1897, was fixed as the time for the celebration of the quarto-centenary of the birth of Philip Melanchthon in all colleges and theological seminaries of the Council.

It was resolved, That no original motion affecting the doctrinal position of the Council be entertained until the succeeding session after it was moved, nor until it be first printed and placed in the hands of the delegates.

26. The Twenty-sixth convention was held in St. John's Church, Erie, Pennsylvania, October 14-20, 1897. The opening sermon was preached by the Rev. F. A. Kaehler on Mark 9: 7. The following synods were represented:

	Clerical	Lay	
1. Ministerium of Pennsylvania	20	11	
2. Ministerium of New York	11	10	
3. Pittsburgh Synod	11	9	
4. District Synod of Ohio	3	1	
5. Augustana Synod	20	10	
6. Synod of Canada	2		
7. Chicago Synod	2	2	
8. English Synod of the Northwest	1	1	
9. Manitoba Synod	1		
	71	44	=115

The Synod of Texas, the withdrawal of which was reported at the last convention, was now, upon its own request, dismissed to unite with the German Synod of Iowa.

The German Evangelical Lutheran Synod of Manitoba and the Northwest Territories, organized July 22, 1897, was by unanimous vote admitted as a member of the body.

Official visitors were present from the General Synod, the United Norwegian Church, and the United Danish Church. The visitor appointed by the United Synod in the South sent a letter of fraternal greeting.

The doctrinal discussion was based on the Fundamental Principles of Faith.

The Board of Foreign Missions reported that the Rev. J. Telleen, the Superintendent of Missions, was devoting only part of his time to the work of the Board; the Rev. E. Edman, M.D., and the Rev. P. Baehnisch, for reasons satisfactory to the Board, had

terminated their connection with the mission; the loss of the Rev. E. Pohl, who was recalled by his society, was sorely felt; the death of the Rev. N. Paulus, May 25, 1897, one of the native pastors; the return to India of Miss Kate S. Sadtler, in 1896; the sending out of Revs. E. H. Mueller and P. Holler, in 1896, making the whole number of mission workers 160, who labored at seven principal stations, and 304 sub-stations, in 113 of which schools had been established. School buildings were reported as being greatly needed. The receipts amounted to $32,965.82, more than seven thousand dollars less than the expenses. The Board had adopted and put into force revised Rules and Regulations for the government of the Mission. The Foreign Mission work was heartily commended to the synods. The number of members of the Board was fixed at eight clergymen and eight laymen. The Council determined to raise $50,000 a year, in the next two years, for Foreign Missions, to urge the district synods to impress upon pastors the absolute necessity of such voluntary offerings as will make up this amount. The Board should require the entire time of one or more persons to be devoted to further the interests of this cause among the congregations.

The Committee on Sunday-School Work reported the publication of Biblical History Quarterlies for Scholars and Lesson Helps for Teachers; Scripture Lesson Quarterlies for Scholars and Teachers; a cheap edition of Luther's Catechism; Wall Charts of the Commandments, Creed, and Lord's Prayer; and the inability as yet to secure the publication of pictures illustrating Bible History, but asked for authority to continue the effort. The committee asked for authority to prepare and the Board to publish primary apparatus, including Wall Charts, "Sunbeams," and lessons for the teachers and children; intermediate apparatus, including "Bible Story;" the Scripture Lesson Quarterlies for Scholars and Teachers; and the cheap edition of Luther's Catechism; to prepare or purchase a series of large Chart Pictures illustrating Bible History, for the Primary department; a continuation of the graded series of text books, at the rate of one volume each year; and such other Sunday-school literature as will prove useful to the work. These requests were granted; the committee was authorized to use the monies as called for in the report; the appointment of German and Swedish committees; and conference with similar committees of other Lutheran bodies, desirous of substituting a series of Lutheran lessons for other systems. The work of the committee was heartily commended, and the graded system, with the text

books already provided, was endorsed and recommended to all congregations and schools.

The Board of English Home Missions supported 22 missions, of which three had become sulf-sustaining and one had been discontinued, leaving 18 under the care of the Board. The income for the biennium was $26,351.26. The Board asked the co-operation of synods, pastors, and congregations; emphasized the necessity of the unification of the mission work; the need of better financial support; asked for $20,000 per annum from the synods for the work; that the Sunday nearest Reformation Day be set apart for gathering offerings for this work, through Sunday-schools and congregations; and the synods to be urged, as speedily as possible, to put all the English missions under one general board. The missions under the care of the Council's Boards and the district synods numbered 354, not counting numerous mission and preaching stations not fully organized.

The Board of German Missions reported the support of 9 missionaries, serving 55 congregations and preaching stations; and the organization of the Manitoba Synod, July 22-24, 1897, on the basis of the Council's Principles and Constitution. The expenses of the Board were $6,659.52. The German congregations were requested to raise $10,000, for the next two years, for the German work, and give increased attention to this work, the above amount to be apportioned to German congregations. The Board was authorized, if deemed necessary, to secure the services of a secretary or agent for the more vigorous prosecution of the work.

The Board of Swedish Missions reported the support of from 150 to 200 missions by the various conferences of synod, the establishment and equipment of a separate Immigrant House in New York.

The three Mission Boards were requested to enter into arrangements looking toward the joint care of the mission field in Utah.

The Immigrant Mission Board and Emigrant missionary presented reports, which were considered and entered on the Minutes.

The Publication Board reported the establishment of headquarters in Philadelphia, the appointment of Mr. Chas. B. Opp as business manager, with three assistants; the publication of the German Sunday-School Book, with and without music; the German Agende; the English Sunday-School Book, with and without music; the Sunday-School Lesson Quarterlies for Scholars and Teachers; Infant School Lesson Paper "Sunbeams"; Wall Charts of Commandments, Creed, and Lord's Prayer; the amicable adjustment

of the matter at issue with the Iowa Synod; and the approval of the Council's resolution not to sell our books to publication houses in sheets or unbound copies; and the outlay of large sums of money in order to publish books authorized by the Council, and to inaugurate the graded series of Sunday-school lessons and books. The assets of the Board are $18,522.85. The Board was instructed to refer the publication of a Biblical History in German to the Sunday-School Committee with power to act; to publish Class and Record books for Sunday-schools; to consider the advisability of publishing a Year Book; to publish an Almanac for 1898; to furnish the German and English Sunday-School Books at the lowest price possible consistent with the manufacture and sale of the books without loss; authority was given to act in the matter of securing the "Church Book with Music"; to take out letters of incorporation; to publish the Church Book, in large print, as Pulpit Edition; to issue an edition of the Church Book in ordinary size with additional prayers; to issue Certificates of Baptism, Confirmation, and Marriage; to purchase such books and plates from the Lutheran Book Store as in the judgment of the Board may be of value to the Council, provided it can be done at a reasonable price; to make special arrangements with congregations and Sunday-schools for the introduction of Sunday-School and Church Books.

The committee on Ways and Means for the publication of a Lutheran Church Paper, as the Council's official organ, reported the election of Editor-in-Chief, the duties of editor and managing editor defined, the purchase of "The Lutheran" and "The Workman," and arrangements made for the publication of the "Lutheran Church Messenger," as the monthly edition of "The Lutheran," together with arrangements made with the Board of Publication for the business management of the paper. The report was adopted, the business management placed in the hands of the Publication Board, under special oversight of a standing sub-committee, and the committee on Ways and Means discharged with thanks for efficient service rendered. The following action was also taken: The Editorial Staff of "The Lutheran" to be elected by the General Council; vacancies in the Editorial Staff to be temporarily filled by the remaining members of the Staff, until the following convention of the Council, when an election shall be held. The Board of Foreign Missions was requested to furnish items of interest for the paper. The "Lutherische Herold," published by the New York Ministerium, was commended, and a committee appointed to inquire if the paper could be secured as the German organ of the Council.

The Church Book Committee reported the appointment of a sub-committee to report upon the proper order to be observed in the use of colors for the seasons of the church year; and asked for authority to make certain changes in some particulars in the Church Book. The special committee on English Sunday-School Book reported a careful revision of the Sunday-School Book with music, and the completion of their work. Upon its own request the committee was discharged. The Church Book Committee was instructed to resume the work on the revision of the translation of the Catechism in conjunction with the joint committee on that subject.

A committee was appointed to arrange for an annual convocation of church organists, choirmasters, and pastors of musical taste and ability, within the bounds of the Council, in order to present and discuss questions connected with the rendering of the Lutheran service and with church music in general, that the same may be raised to a higher and more uniform standard, and that the musical treasures of our Church may be made more widely known.

It was decided that the morning sessions of the Council shall be opened with the use of the Matin Service, and that this practice be commended also to the synods.

The English Corresponding Secretary was requested to correspond with the Danish Church authorities in the Danish West Indies to ascertain in what manner the Council should undertake the spiritual care of English Lutherans in those islands. In case a favorable reply should be received the matter was to be referred to the Board of English Home Missions with instruction to make provision for the spiritual care of those people.

Petitions were received requesting the Council to undertake missionary work among the Jews of New York City and to further the Jewish mission work in Chicago. The Council commended the work to the congregations, but declared its inability at this time to undertake the work. A committee was, however, appointed to correspond with other Lutheran bodies with a view of interesting them in the work and for the purpose of unifying all mission work among the Jews.

The committee on Statistics reported statistical tables of synods and institutions of the Council.

The Trustees reported the instruction of the Council in reference to furnishing books to the United Norwegian Church carried into effect; on securities held in trust for the Board of Foreign Missions; and copyrights taken out for the Council's publications.

The Committee on Deaconess Work reported the formation of a Conference of Lutheran Deaconess Motherhouses in the United States, and the holding of the first Annual Conference in Philadelphia, September 16-18, 1896, at which a number of important questions were discussed.

The complaint of the District Synod of Ohio against the Pittsburgh Synod was amicably adjusted, and the state line between Ohio and Pennsylvania was fixed as the boundary line between the two synods.

The Committee on Conference with the General Synod and other bodies reported a conference with representatives of the General Synod and the United Synod in the South, the adoption of principles of arbitration and of practical co-operation, and favorable action concerning the preparation of a Common Book of Worship, including the Common Service, Ministerial Acts, and Hymns. The Church Book Committee was instructed to confer and co-operate with committees from any other Lutheran bodies in the preparation of a Common Book of Worship, including the features above enumerated.

The Committee on General Conference with other Lutheran Bodies reported difficulties encountered in arranging a program "with any prospect of providing for attendance and discussion commensurate with the results that could be justly anticipated from such a gathering." The project had been delayed for various reasons. The committee suggested the advisability of appointing a committee of laymen to gather a fund to defray the necessary expenses of the proposed Conference. The report was adopted and the committee called for was appointed.

The Church Extension Society reported and the report was entered on the Minutes. The synods were requested to bring the work of this Society before their bodies at the public services.

The committee on Divine Law of Marriage was re-appointed as a committee on Divorce and Remarriage, and instructed to present a paper for discussion, at the next convention, "on the reasons given in God's Word for which marriage may be dissolved and another marriage contracted."

27. The Twenty-seventh convention was held in Wicker Park Church, Chicago, Illinois, September 28 till October 4, 1899. The opening sermon, by appointment of the President, was preached by the Rev. George C. F. Haas, on Isaiah 54:2-4. The following synods were represented:

	Clerical	Lay	
1. Ministerium of Pennsylvania	24	13	
2. Ministerium of New York	10	6	
3. Pittsburgh Synod	12	5	
4. District Synod of Ohio	3	3	
5. Augustana Synod	34	17	
6. Synods of Canada	2		
7. Chicago Synod	3	3	
8. English Synod of the Northwest	2	2	
9. Synod of Manitoba	1		
	91	49	=140

Official visitors were present from the Icelandic Synod and from the General Synod.

The Synod of Oregon and Washington applied for admission to the Council, but in view of the fact that the Synod had not yet adopted a Constitution of its own "from which the character of their organization can be learned," action on the application was deferred until the next convention of the Council.

The Church Book Committee delayed its work on revision of portions of Orders for Ministerial Acts, in view of the proposed Common Service and Hymn Book to be prepared for all English-speaking Lutherans; progress had been made in the matter of Common Orders for Ministerial Acts and Hymnal; the completion of the translation of Luther's Small Catechism into a standard English version, in September, 1898, a copy of which was presented at this convention and published in the Minutes; the adoption of an order for the use of colors and drapery for the altar during the seasons of the church year, together with directions for their use, as follows:

Pulpit and Altar Colors.

1. From the beginning of Advent to Christmas.—Violet.

2. From Christmas Eve to the first Sunday after Epiphany.—White.

3. From the second Sunday after Epiphany to Quinquagesima Sunday, inclusive.—Green.

4. Ash Wednesday, and from Ash Wednesday, during the Lenten season, to Palm Sunday, inclusive.—Violet.

5. From Palm Sunday during the whole of Holy Week.—Black.

6. Easter Sunday and from Easter to Pentecost.—White.

7. Pentecost, or Whitsunday, and Trinity Sunday, inclusive.—Red.

8. For the Sundays after Trinity.—Green.

9. For the Minor Church Festivals.—Red.

10. For Harvest Festival, Reformation Day, Thanksgiving and festivals of particular individual congregations.—Red.

Directions for their Use.

The manner of displaying these several colors should follow a consistent order. Hence the committee also recommends the following as an approved way of arranging the decorations of the altar:

1. The top of the altar always to have upon it a white cover, the exact size of the top of the altar, which may be of woolen or any other material.

2. Over this, and hanging as a pendant over the middle of the front of the altar, the color which marks the particular festival season of the church year.

3. Over this, a few inches wider than the depth of the altar, and about three feet longer than the length of the altar, so as to hang down over the ends of the altar about a foot and a half, a large white linen cover, the pendant ends of which may be embroidered or fringed; this white linen cover to be kept perpetually in its place at all times.

4. When there is a communion, a square linen cover, the exact depth of the altar, but not overhanging it, is to be laid on the center, on which the communion vessels are to stand. A cross may be embroidered on the center of it, and its edges may be fringed.

5. A delicate veil of fine material and richly ornamented is to be spread over the communion vessels when not being used in the service. It may be white, or daintily colored according to the season of the church year.

The Board of Foreign Missions reported the appointment of the Rev. J. Telleen as Superintendent, to devote all his time to the work; the ordination of J. William to the office of the ministry; the death of the Rev. T. Joseph, one of the native pastors; the resignation of Revs. C. F. Kuder, F. J. MacCready, and E. H. Mueller; together with reports of missionaries and schools. Differences in the matter of administration had arisen in India, which the Board had endeavored to adjust, but without reaching satisfactory results. The Rev. C. F. Kuder offered a protest against certain

statements, touching himself, in the report of the Board, which was referred to the committee previously appointed to examine and report on the difficulties in India. The committee, after a careful consideration of all the matters in dispute, recommended the sending of a man to India to investigate matters and report; the approval of the action of the Board in accepting the resignations of Missionaries MacCready, Mueller, and Kuder; expressed regret that the Board had unduly hastened the ordination of J. William; recommended a change in the General Rules, in order to avoid future misunderstandings; and called upon synods and congregations to support the cause. The Council approved the action of the Board in taking steps toward opening a field for mission work in Porto Rico.

The Board of English Home Missions reported that St. Paul's at Red Wing, Minn., had become self-sustaining; two new missions, St. Luke's of Goodhue, Minn., and Trinity of La Crosse, Wis., had been received on the funds. On September 20, 1898, the Rev. J. E. Whitteker, who had been Superintendent of Missions since 1895, resigned his position, but agreed to render partial service temporarily. On January 20, 1899, the Board elected the Rev. J. C. Kunzman to the office, and on Easter Monday he assumed the duties of the same, and also became the agent of the Church Extension Society. The first efforts of the superintendent were directed to the liquidation of a large debt and the arousing of new interest in the work. The report calls attention to the unification of the English Mission work of the Council, which had previously been approved by the Council and all the synods, with one exception, but had not been carried into effect. The Board sustained 20 missions and asked for $25,000 annually for this work. A series of resolutions, offered by Dr. Seiss, were fully discussed and finally adopted, looking towards the concentration of the entire Home Mission Work of the Council, including that of its Synods. The subject of the unification of the Home Mission Work was to be considered at a Missionary Conference, composed of the Home Mission Boards of the Council and the mission committees of the district synods. The synods were instructed to make complete and detailed reports to the Council of all the Home Mission work done within their respective bodies, and the English Recording Secretary was requested to prepare blank forms for the statistical reports of the synods. Needy congregations and missions, wishing to make collections for the purchase of lots or the erection of church buildings, were directed to make application to the

Church Extension Society, in order that the collection and use of funds might be properly regulated. The appointment of a Sunday-School Field Secretary was referred to the Board of English Home Missions, with power to act; and the Board was instructed to act in co-operation with the mission committee of the Minnesota Conference of the Augustana Synod.

The Board of German Missions reported the reorganization of the Board; missions supported in Kentucky, Utah, and Western Canada, numbering 55, at an expenditure of a little more than seven thousand dollars for two years.

The Board of Swedish Missions reported work carried on in Utah, Idaho, and Montana, in addition to the Conference missionary operations, the latter numbering 304 missions.

The Board of Immigrant Missions reported the death of the indefatigable and noble founder of the Emigrant House, the Rev. Wm. Berkemeier, who had labored most faithfully and successfully for more than a quarter of a century in this work, and the election of one of his sons as his successor, the Rev. H. J. Berkemeier; the sale of the property of the Mission for $98,520 and the purchase of a new property by the Board, on State street, New York, for $80,000. The work of the Board was meeting with success.

The Committee on Sunday-School Work reported the expansion of its work and the success of its efforts to introduce the graded series of lessons and text books. In addition to the Scripture Lesson Quarterlies, the committee published Teachers' Bound Commentary; Bible Story, Bible History, in bound and quarterly form, teachers' and scholars' editions; "Sunbeams," for the Primary department; and Bible Geography, the total issue exceeding 100,000 copies annually. The committee recommended a complete Sunday-school system, with a scheme of grades and text books and lessons for each grade; the appointment of an educational committee to co-operate with the Sunday-School Committee in parish education; and a sub-committee for German Sunday-School work to co-operate with the same committee,—all of these to carry into effect the extended plan outlined by the Sunday-School Work Committee. The committee was instructed to continue the preparation and the Publication Board the publication of the Sunday-school apparatus proposed by the committee. With a view to the introduction and use of the Council's Sunday-school literature, the Board of Publication was authorized to grant a discount on the same to Publication Boards of Lutheran bodies not organically connected with the Council.

The Board of Publication reported the incorporation of the Board, January 26, 1897, and its reorganization under the same; the publication of the Church Book with "Additional Prayers"; Certificates of Baptism, Confirmation, and Marriage; special rates granted for introduction of the Council's books; publication of the Lutheran Church Almanac, in English and in German editions; the continuation of the Teachers' and Scholars' Lesson Quarterlies, "Sunbeams," "Bible Story: First Text Book in Lutheran Lesson Series New and Old Testament," in English and in German. "Bible History: Second Grade Text Book in Lutheran Lesson Series for Intermediate Sunday-Schools." The report shows a large increase in the business of the Board, with assets amounting to $30,000. As directed by the Council, the Board had assumed the publication of "The Lutheran." The total income of the Board was $79,771.25. The Board purchased a property at 1522 Arch street, for use as Publication House, for $21,000. The Council approved the purchase of the Publication House; the policy of "The Lutheran;" granted the request of the Iowa Synod in reference to the use of parts of the Kirchenbuch; the publication of an intermediate size of the latter book; the insertion of a geographical list of ministers in the Almanac was referred to the Board; as also the furnishing of the Mission edition of the Church Book to all missions at cost.

The Committee on Deaconess Work reported the second Conference of Lutheran Deaconess Motherhouses, held in Milwaukee, Wis., October 20-22, 1897, the connection of the Philadelphia and Baltimore Motherhouses with the General Conference of Motherhouses, which meets every third year at Kaiserswerth; and statistics of the six institutions in this country.

The matter of a German official organ was considered and arrangements were made to purchase the "Lutherische Herold," published by the New York Ministerium.

Theses on "Divorce and Remarriage" were presented, and ordered to be printed in the Minutes for discussion at the next convention.

Hereafter, until the Council orders otherwise, the conventions of the General Council shall be held biennially, beginning on the second Thursday in October.

The Committee on Correspondence concerning Jewish Mission work reported work done by various synods and general bodies in this country, chiefly in Baltimore, Chicago, and New York.

The Committee on General Conference reported the holding of

such a Conference in Philadelphia, December 27-29, 1898, participated in by members of the General Synod, United Synod, and General Council, at which papers were read and discussed. The Council commended the success of the Conference and recommended the holding of another Conference, if possible, in 1900.

The Committee on Convocation of Organists, etc., reported the holding of two convocations, the one in Philadelphia, in 1898, and the other in Pittsburgh, in 1899, the discussion of important papers at each convocation and the publication of the papers read. The committee was continued, enlarged, and authorized to select and recommend standard music for choirs, and the Publication Board to publish the same.

The Committee on Constitution, etc., reported the publication of the Charter, Constitution, and By-Laws of the Council; the order of the other parts of the proposed book arranged and much of the material gathered, all of which is to be published under the title "Digest of the Laws and Regulations of the General Council."

Theses on the Relation of the General Council to the Luther League were presented, and were referred to the synods for action and report at the next convention of the Council.

The Evangelical Movement in Austria was endorsed and commended to the support of the members of the Council.

The Managing Editor of "The Lutheran" reported the success of the paper and the success of the sub-committee in placing the paper on a solid financial basis.

The report of the Lutheran Mission and Church Extension Society was received and entered on the Minutes.

The Executive Committee of the Council was instructed to meet the day before the next convention of the Council and arrange the business program of the body.

28. The Twenty-eighth convention was held in St. Paul's Church, Lima, Ohio, October 10-15, 1901. The Rev. M. C. Ranseen, D.D., preached the opening sermon, on I Cor. 12:4-15. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	27	20
2. Ministerium of New York	15	4
3. Pittsburgh Synod	12	11
4. District Synod of Ohio	4	4
5. Augustana Synod	21	7
6. Synod of Canada	2	
7. Chicago Synod	3	3

	Clerical	Lay
8. English Synod of the Northwest	2	
9. Synod of Manitoba	1	
10. Pacific Synod	1	
	88	49=137

The Rt. Rev. Bishop Knute Henning Gazelius von Scheele, Ph.D., D.D., LLD., Bishop of Visby, Sweden, was the honored guest of the convention. His presence added to the interest of the convention.

The General Synod was represented by an official visitor.

Suitable notice was taken of the death of Revs. F. W. Weiskotten, Prof. Olaf Olson, Ph.D., D.D., S. L. Harkey, D.D., and W. A. Passavant, Jr.

The Pacific Synod of the Evangelical Lutheran Church, organized in 1901, was admitted to membership in the Council, having adopted the Constitution and Fundamental Principles of the General Council.

The Theses on "Marriage in its Relation to Divorce" were discussed. The discussion of the Luther League theses was deferred.

The Church Book Committee reported the preparation of new plates of the chief form of the Church Book, necessitated by the Lippincott fire; progress in the work of the joint committee in the preparation of a Common Book of Worship; and the preparation of a new edition of the Kirchenbuch, in "intermediate size," as ordered by the Council, with new arrangement of lines of hymns and new orthography.

The Board of Foreign Missions reported that the Rev. J. Telleen, D.D., continued his work as superintendent; treasurer Wm. H. Staake, Esq., completed 25 years of service; the mission papers were continued with increased circulation; the inspection of the field in India by the Rev. F. W. Weiskotten, from whose report many good results had been expected, but whose death on his return voyage prevented the realization of any results from his visit; the sending out of two new missionaries, Revs. Gomer B. Matthews and Ernst Neudoerffer, and as Zenana sisters Misses Martha Strempher and Emilie Louise Weiskotten; and the ordination of C. James to the office of the ministry; the return of Miss Lottie Swenson, on account of ill health, and Miss Agnes I. Schade on furlough, and of Rev. R. Arps, to Germany, also on furlough. The latter came to America to confer with the Board in regard to the

mission, its condition, needs, and methods of prosecuting the work. June 1, 1901, the Rev. Mr. Matthews left India and returned to America, after spending a little more than a year in the service of the mission. His return was necessitated by failing health. The number of mission workers was 155, children in the schools 3,500, and number of Christians 6,159. The report of the Board includes reports from individual missionaries concerning their work, the schools, hospitals, and zenana work in the various districts. The titles of all mission properties in India were transferred to the Trustees of the General Council.

Mission work had been begun in Porto Rico, with two missionaries in charge at Catano and San Juan, assisted by a lady teacher and visitor. The Rev. F. Richards, D.D., of Zanesville, Ohio, made an official visit to Porto Rico and reported the results of his observation. The report also contains a history of the mission by the Rev. H. F. Richards, missionary in charge.

The report of the Board was referred to two committees, one on the India Mission, and the other on the Porto Rican Mission. The report of the first committee expressed a deep sense of sorrow at the state of affairs in India, and submitted a series of recommendations that called for decisive measures in order to re-establish order and insure success in the work, approving the course of the Board in providing for the security of the titles of mission property and in consulting the missionaries in reference to change of Rules; recommending the appointment of a man of experience and standing in the Church to have oversight of the work in India, and the recall of Missionary Schmidt; the election of new men as members of the Board; the sending out of more missionaries; and the commendation of the work to the prayerful co-operation of the churches. The second committee recommended the appointment of a special Board for the work in Porto Rico, and the sending of an additional ordained minister to labor in that field. The mission calls for work in Spanish and in English.

The Sunday-School Work Committee called the earnest attention of schools and pastors to the danger of using the International Lessons as a basis of Sunday-school instruction, on account of their rationalistic tendencies. The report showed commendable progress in providing a sound Sunday-school literature and lesson helps, on the basis of the graded system, and offered the following apparatus: Primary Teachers' Quarterly, illustrated; Kindergarten "Sunbeams," illustrated; Children's Division "Sunshine," illustrated; Junior Division "Sunrays," illustrated; Bible Story, bound, for

teachers and scholars,—the same in quarterly form for teachers and scholars; Bible History, bound and in quarterly form, and separately bound book for teachers; Bible Geography, quarterly and bound forms; Bible Biography, quarterly and bound forms; Teachers' and Scholars' Scripture Lesson Quarterly; Lesson Commentary, bound; Scripture Lesson Quarterly in German; Bible Story in German; Home Department Supplies; and List of Daily Scripture Lessons for Bible readers and students. The graded series of lessons, books, and charts has proved a great success and is widely used. A new book, "Bible Readings," was recommended to be added to the system. The committee was authorized to prepare and issue a constitution for a graded Sunday-school; to prepare and issue graded series of lessons and books for German Sunday-schools, and publish a German primary paper. The English graded system was commended to the schools of the Augustana Synod. The committee's work was heartily approved and the committee instructed to continue its work along the lines proposed and adopted, and the Publication Board was instructed to give the Sunday-school literature the widest possible advertisement and circulation. The committee was also requested to prepare a list of desirable books suitable for Sunday-school libraries.

The Board of English Home Missions reported the payment of the debt of $12,000; a systematic visitation of all the missions by the superintendent; the support of 22 missions; and the need of an increased Church Extension fund to reduce the financial burdens of the missions; called attention to the need of the unification of Home Mission work, and for the apportionment of $25,000 per year among the synods of the Council.

The report of the Church Extension Society was presented and the cause of the Society commended to the churches.

The Board of German Missions reported its work in Kentucky, Utah, Oregon, and especially in the Northwest Territories of Canada, supporting 74 missions, at a cost of $8,000. The work of the Board was heartily commended and the congregations urged to give it their hearty support.

The Board of Swedish Missions reported work in Montana, Idaho, Utah, and Alaska, besides the conference operations, in all 302 missions.

The report of Immigrant Mission and Emigrant House was received and entered on the records.

The Board of Publication reported its work in connection with the publication and sale of Church Books and Sunday-School

Books, and English and German Sunday-school literature; and the remarkable growth and expansion of its work; the extension of the work by handling the works of authors not published by the Board; the continued publication of the weekly and monthly Lutheran; and of the Lutheran Church Almanac. The receipts of the Board amounted to $94,221.20. The Council passed a series of resolutions commending the careful management of the Board and approving its action in a number of items embraced in the report.

The Committee on Education presented a carefully prepared report in which the aim and scope of the work from the first rudiments up through collegiate education to the theological courses was outlined, and urged the need of common standards and methods in connection with all our educational operations. At the request of the committee additional members were appointed.

Reports were received from Committees on Arbitration in Mission Work; on General Conference with other Lutheran bodies; and on Conference with the General Synod, all of which contain information on the progress of inter-synodical relations, and were entered on the Minutes.

The Committee on Deaconess Work reported a third Conference of Lutheran Deaconess Motherhouses in America, held at Omaha, Neb., in 1899, at which the Philadelphia, Baltimore, Milwaukee, Minneapolis, and Omaha institutions were represented.

The Committee on Convocation of Church Musicians reported (1) Fundamental principles of pure church music on which a sound conception of pure church music is based, and which must be duly appreciated and put into practice wherever existing abuses are to be stopped and a true reformation of our church music is to be inaugurated. These principles are: Church Music is Service Music, not Concert Music; Church Music is Congregational Music, not Choir Music, to the exclusion or deprivation of the congregation; Church Music is essentially Vocal Music, not instrumental. The three chief elements of Church Music are: The Recitative in the Gregorian, the Melodic in the Choral, the Harmonic in the Mottette, the figured settings of the masters. These three elements ought to be carefully studied by all lovers of true church music, especially our leaders and organists. For the Mother Church of the Reformation the Choral is to be considered as the very heart and center of her church music, and every reform ought to begin with the restoration of the rich treasures of our Chorals, if possible, in their original, animated, rhythmical form. (2) The third convocation held in New York City in 1900 and the fourth in Buffalo

in 1901, at which important subjects were discussed, and a meeting of Lutherans in the Temple of Music at the Pan-American Exposition, October 8, 1901, where addresses were delivered and Lutheran hymns sung, among them "Ein Feste Burg." The committee suggested the propriety of holding a summer school for the study of church music. This suggestion was approved by the Council and the literature of the committee commended to our people.

The committee on Correspondence concerning Jewish Missions reported a conference held in Chicago, in May, 1901, and called for active co-operation in this important work.

The report on Statistics was ordered to be entered on the Minutes.

29. The Twenty-ninth convention was held in Trinity Church, Norristown, Pennsylvania, October 8-13, 1903. The opening sermon was preached by the Rev. M. C. Ranseen, D. D., on Deut. 1: 21. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	28	24
2. Ministerium of New York	9	4
3. Pittsburgh Synod	11	9
4. District Synod of Ohio	3	3
5. Augustana Synod	25	10
6. Synod of Canada	4	
7. Chicago Synod	3	3
8. English Synod of the Northwest	2	1
9. Pacific Synod	1	
10. Synod of New York and New England	4	4
11. Synod of Nova Scotia	1	
	91	58=149

Official visitors were present from the German Iowa Synod, United Synod of the South, and General Synod.

The Synod of Manitoba was not represented.

The two new Synods, that of New York and New England, and the Synod of Nova Scotia, were admitted to membership in the Council, the former organized in 1902, the latter in 1903.

In place of the discussion of theses on "Marriage and its Relation to Divorce," the Rev. Dr. H. E. Jacobs presented a series of resolutions on "The Nature of the Marriage Covenant," which were made the basis for discussion at this convention.

The Board of Foreign Missions reported that it had been reorganized; had adopted By-Laws and Revised Rules; discontinued the office of Superintendent to curtail expenses; had employed Revs. J. H. Harpster, D.D., and H. E. Isaacson to visit synods, conferences and congregations in the interest of the Mission; the Rev. Dr. H. C. Schmidt had been recalled, in compliance with the action of the Council, in connection with which contracts and agreements are given in full; the Rev. Dr. J. H. Harpster, of the General Synod and a missionary in India for years, had been sent to reorganize the Mission in India and to remain in the service of our Mission for a term of years, as "temporary director" of the work; Revs. A. S. Fichthorn, F. W. Wackernagel and E. H. Trafford had been sent to India; the Rev. R. Arps had returned to India; Misses Hedwig Wahlberg and Susan E. Monroe had been commissioned as zenana workers. The report recounts the readjustment of affairs in India after the arrival of these reinforcements to the mission both in actual mission work and the affairs of the schools. The number of mission workers was 268; members, 9,283; pupils in schools, 4,472. The report, the By-Laws, and Revised Rules were adopted; the Board and Trustees were authorized to execute the papers in settlement with Dr. Schmidt; the call of Dr. Harpster was approved; the urgent need of more laborers was commended to the attention of the churches; pastors and congregations were requested to send all their contributions for missions through the treasurers of their respective synods, and the Board was commended for its fidelity in the discharge of duty.

A supplementary statement of the Board was presented by the Chairman, giving an account of unjust attacks upon the work of the Board on the part of the "Kirchenblatt." The action of the paper was condemned by the Council.

The Board of the Porto Rico Mission reported one missionary and his wife, and one woman helper employed; the erection of a mission church at Catano; and called for more workers and larger support.

The Board of English Home Missions reported the past biennium one of the most prosperous in our history, an increase in the number of missions and a wider recognition of the work. The number of missions was thirty-four, several of which had become self-sustaining. A Sunday-School Field Secretary had been employed, whose labors in the organization of Sunday-schools and congregations had been most successful. The Board presented a plan for the unification of English Home Mission work, which

was considered and finally led to the appointment of a committee to act with representatives of the Board in formulating a plan for the unification of the mission work of the Council. The Board asked for $25,000 per year for its work.

The Board of German Missions reported work in the Northwest Territories of Canada, North Dakota, Kentucky, Oregon, Washington, and California, a total of sixty-nine missions.

The Board of Swedish Missions reported thirty-five missions under its immediate care, and with the Conferences 334 missions carried on at an expense of $67,936.02 for two years. The work of these Boards was heartily commended.

The Church Extension Society reported, and asked for $90,000 to prosecute its work.

The Committee on Education presented an important report on the subject of Christian Education, proposing to take up each phase of it step by step, and gradually make such definite recommendations on each stage as will prove to be practical, and as the synods and congregations will feel it their duty to inaugurate. Beginning with elementary education, the committee recommended the establishment of "a week-day Christian Kindergarten" in each congregation, in addition to the usual Sunday-school, to be in charge of specially trained deaconesses. The other steps in the plan are Intermediate, Academic, Collegiate, and Seminary Education.

The Board of Publication reported alterations made in the Publication House; the Kirchenbuch, intermediate size, published; the Church Almanac, English and German, published; the Sunday-School series of Lesson Helps and Text Books, English and German, published as heretofore; three new books of the series published—"Biblical Criticism," "Bible Teachings," and "Bible Literature;" books published for authors, and "The Lutheran," weekly and monthly editions. Receipts for all publications amounted to more than $100,000. Gratification at the success of the Board was expressed, and the management of the business commended.

The Church Book Committee reported progress in the work on the Common Service Book. Permission was given the United Synod to print the proposed hymnal of the Church Book. The petition of the Nova Scotia Synod for an edition of the Church Book, suitable for use in the British possessions, was referred to the committee.

The committee on Deaconess Work reported the holding of the fourth Conference of Motherhouses, at Baltimore, Md., Jan-

uary 6-7, 1903, with the following statistics: 7 Motherhouses, 214 deaconesses and probationers.

The committee on General Conference reported the holding of a Conference in Philadelphia, in 1902, with representatives of the General Synod, United Synod, and General Council. The Rev. Dr. Jacobs presented "Twenty Propositions" for discussion at future Conferences, which were ordered to be printed.

The Sunday-School Work Committee reported the success of the graded system; special attention had been given to apparatus for the Primary Department; co-operation with other bodies in providing a uniform system, with some measure of success. The committee was instructed to continue its work in the preparation of lesson helps, constitution for graded schools, a common system of lessons for the Primary Department, the issue of a joint Sunday-school paper with other Lutheran bodies.

The committee on Lutheran General Conference in Europe presented a history of said Conference and of the Council's relation to it; and proposed to hold a meeting of the Conference in America at some future time.

In connection with the report of the Commission on Practical Co-operation, it was proposed to hold joint meetings of the Boards of Foreign and Home Missions, Publication, Faculties of Theological Seminaries and Colleges, respectively; these to be held annually for the consideration of important questions bearing on the work of these boards and activities.

The committee on Statistics reported tabulated statistics for the two preceding years, giving summaries of churches, parochial and Sunday-schools and of the institutions of the Council.

The Committee on Digest of Laws, etc., reported progress in its work.

It was ordered that all official publications of the Council, except those of the Augustana Synod, shall hereafter be issued by the Publication Board of the General Council.

The recommendation was adopted that Women's Home and Foreign Missionary Societies should be organized in all our congregations, conferences and synods.

30. The Thirtieth convention was held in the Church of the Redeemer, Milwaukee, Wisconsin, October 12-17, 1905. The opening sermon was preached by the Rev. Theodore E. Schmauk, D.D., on John 16: 7-13. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	29	18
2. Ministerium of New York	8	3
3. Pittsburgh Synod	12	4
4. District Synod of Ohio	4	4
5. Augustana Synod	45	15
6. Synod of Canada	1	
7. Chicago Synod	5	4
8. English Synod of the Northwest	2	2
9. Pacific Synod	1	
10. Synod of New York and New England	4	3
	111	53=164

The Synods of Manitoba and of Nova Scotia were not represented.

Official visitors were present from the German Synod of Iowa, the General Synod, and the Icelandic Synod.

The theses on "Marriage and its Relation to Divorce" were discussed, and the action taken is to be regarded as the Council's final deliverance on the subject. See official declarations in chapter seven of this volume.

Theses on "The Faith that Saves" were discussed; also Theses on "Inner Mission."

The Board of Foreign Missions presented a detailed account of its organization and work at home; reported the appointment of the Rev. George Drach as General Secretary of the Board, with specifically assigned duties; the retention of Dr. Harpster as director of the work in India, by special arrangement with the General Synod Board; the return of the Rev. A. S. Fichthorn; the sending out of the Rev. Karl L. Wolters; the return to India of the Rev. H. E. Isaacson; the calling of Revs. O. O. Eckhardt and Oscar L. Larson to the India Mission, and of Dr. Julia Van der Veer, as medical missionary; extensive building operations in India, in repairing old properties and erecting new buildings for the use of missionaries and the schools; the transfer of the property by Dr. Schmidt, in April, 1903, to the Council, followed by reports of individual missionaries of their work in the districts and reports of the schools. The protests of Drs. Schmidt and Edman were carefully considered and the matters properly adjudicated.

The Porto Rico Mission Board reported the sending of an additional helper in the person of Miss Clara E. Hazelgreen, the

resignation and return to the States of the Rev. H. F. Richards, the call of the Rev. Alfred Ostrom to fill the vacancy and his success in the work. The mission consists of one Spanish and two English congregations, numbering 117 members, at Catano and San Juan, together with several schools. The prospects are favorable, but more missionaries are needed, as well as money. The work was commended to the churches.

The Board of English Home Missions reported the calling of two additional Field Secretaries, one for work in the East—the New England States and Canada—and the other in the West; the removal of the Superintendent to Philadelphia; progress was made in the matter of unification of mission work; the support of forty-four missions at the cost of $32,861.42 for the year 1905; asked $25,000 per year for the support of the work.

The report of the Church Extension Society was presented and entered on the Minutes. The assets of the Society aggregate $106,278.05.

The Board of German Missions reported twenty missionaries employed on the territory reported at the previous convention, serving fifty missions.

The Board of Swedish Missions reported work carried on in thirty-five states and territories and in six of the provinces of Canada, a total of 409 missions, at an expense of $99,075.82 for two years.

The Board of Immigrant Mission reported and the report was recorded.

A committee was appointed to arrange for the proper celebration of the fortieth anniversary of the organization of the General Council in 1907.

The action of the Council in reference to the establishment of Christian Kindergartens in our congregations was reaffirmed, and attention was called to the fact that teachers for this purpose are being trained in the Motherhouses for Deaconesses in Philadelphia and Milwaukee.

The Chairmen of all standing committees, Boards, and the manager of the Board of Publication shall have the right to the floor, whenever matters pertaining to their committees or boards are before the Council.

The Council commended all efforts to settle international disputes by arbitration as being conducive to the peace of the world and the extension of Christianity. A copy of this action was ordered to be transmitted to the President of the United States.

The Church Book Committee reported that provision had been made for an edition of the English Church Book "with such changes in the prayers as will render them suitable for use in the British possessions," as directed by the Council. Forms for transfer and dismission can be secured from the Board of Publication. The matter of "form of call of congregation to a pastor" was reported under consideration by a committee. Instead of publishing a Mission Book with service, psalms and hymns, the committee regarded it more desirable to bring the cost of the Church Book for mission purposes to a minimum. This matter was referred to the Church Book Committee and the Board of Publication with power to act. The final revision of the "Hymnal" of the Common Service Book had not been made. The Church Book Committee was requested to compare the rubrics of the Church Book and the Kirchenbuch, and harmonize them if possible.

The Sunday-School Work Committee reported that during the past two years the graded system had been widely introduced. The course had been simplified and the grades adapted to the needs of all schools. Special attention had been devoted to the Primary apparatus. A Lutheran series of Biblical Picture Charts, composed of 104 large lithographs, printed in colors, had been provided, in English and in German, as a part of the General Council graded course, and are being extensively used. "Young Folks," a joint Sunday-School paper, has met with success. It is published by the Boards of the General Synod and the General Council. The German Sunday-school series of lessons and papers has been greatly developed. In Swedish Sunday-schools great progress has been made in the introduction of Lutheran grade apparatus. Similar arrangements are being made to supply Norwegian schools. A summer school for Lutheran Sunday-school teachers and workers, in which the Council's graded system is to be taught has been planned. The committee was instructed to continue the preparation and publication of all the Sunday-school apparatus now in use; to publish such other literature as may prove useful, to make such changes as may be deemed advisable, to issue a common system of Lutheran lessons for the Primary department, to unite with other Lutheran bodies in this work as far as practicable, to continue the joint Sunday-School paper, to complete the form of Constitution for graded Sunday-schools.

The Board of Publication reported that the volume of business had steadily increased, various editions of the books of the Council had been issued in accordance with the instruction given,

periodicals, the Lutheran Church Review, Almanac, Minutes of the Pennsylvania Ministerium, the Sunday-School apparatus have been regularly issued by the Board, involving business transactions to the amount of $143,602.16.

The Commission on Practical Co-operation reported that a meeting of representatives of the General Synod and the General Council had been held at Harrisburg, Pa., June 7, 1905, at which it was learned that there has been harmonious co-operation in the matters of Deaconess Work, Foreign Mission Work, and in Publication matters. Nothing had been done in the matter of Home Missions, or co-operation in educational operations. In reference to Home Missions and Education the meeting of representatives was strongly urged. The matter of Inner Mission was strongly emphasized.

The Committee on Deaconess work reported the holding of two conferences of Deaconess Motherhouses, the discussion of important topics, and the statistics of nine Motherhouses, having 243 deaconesses and probationers, with fifty-three candidates in training.

The report of the delegate to the Rostock Conference was presented, in which mention is made of the interest shown by Lutherans of all lands in the work of the Lutheran Church in America.

The committee on relation of the Council to the Lutheran General Conference in Europe reported concerning the proposed International Conference to be held in America and the supply of pastors for Slavonic congregations; but in reference to both no practical results had been attained.

The committee on Conference with General Bodies and the General Council representative on the committee on General Conference reported, giving an account of their labors. The latter reported a General Conference held at Pittsburgh, in 1904, at which numerous questions were discussed.

The Church Book Society, which has for its aim the distribution of Church Books and the dissemination of other Lutheran literature, reported concerning its work, and the report was ordered to be printed in the Minutes.

The committee on the Unification of English Mission Work reported, giving an account of the development of the plan and submitting a Plan, with accompanying recommendations. This plan is published in the Minutes of 1905, pages 217-220. The report was adopted as a whole and the committee continued with

the instruction to report at the next convention the completion of the plan and its acceptance by the synods.

The committee on Slovak work recommended the appointment of a Board of nine members, centrally located, to supervise the Slovak and Transylvania work within the Council.

Reports were received from official visitors to the General Synod, the United Synod, Iowa Synod, Icelandic Synod and United Danish Church.

The committee on statistics presented a summary of statistics for the past two years.

The committee on Church Music reported a number of choir pieces selected and arranged with English text to be published by the Board of Publication.

The Archivarius reported the reception of manuscript minutes of 1886-1897, and other manuscripts; a file of Pittsburgh Synod Minutes from 1845. The secretaries of synods were requested to furnish complete files of the Minutes of their respective synods for the Council.

A committee was appointed to prepare for publication a Digest of the Official Actions of the General Council, as contained in the Minutes of the Body.

The committee on publishing Constitution, Official Declarations, etc., of the Council did not report.

31. The Thirty-first convention—the Fortieth Anniversary of the Council—was held in Trinity Church, Buffalo, New York, September 12-17, 1907. The opening sermon was preached by the Rev. Theodore E. Schmauk, D.D., on Col. 3: 11. The following synods were represented:

	Clerical	Lay
1. Ministerium of Pennsylvania	32	29
2. Ministerium of New York	15	13
3. Pittsburgh Synod	13	8
4. District Synod of Ohio	5	4
5. Augustana Synod	32	13
6. Synod of Canada	4	2
7. Chicago Synod	4	3
8. English Synod of the Northwest	3	2
9. Pacific Synod	1	
10. Synod of New York and New England	5	5
11. Synod of Nova Scotia	1	
	115	79=194

The Synod of Manitoba was not represented.

Official visitors were present from the Synod of Iowa, General Synod, United Synod, and United Danish Church.

The discussions were based on theses "On the Holy Scriptures," and "On the Relation of the General Council to the General Synod."

The Fortieth Anniversary of the organization of the General Council was observed with suitable services on the evenings of Thursday and Friday, with addresses recounting the history of the past, and addresses referring to the present and future of the Council. By vote of the Council the "Fundamental Principles of Faith and Church Polity" were reprinted in the Minutes of this convention.

The Board of Foreign Missions reported on matters pertaining to the work of the Board at home; the work of the general secretary; the publication of missionary papers and other literature; the work of the Woman's Missionary Societies; and the collection of funds for the work abroad; the return on furlough of Misses Weiskotten and Woerner; the sending out of Dr. Amy B. Rohrer as medical missionary, and the need of more zenana sisters for India; the progress made in the work in India, including extensive building operations in making provision for the congregations and growing schools of the Mission, the plan for the establishment of a Telugu Lutheran Theological Seminary for the joint use of the four Telugu Lutheran Missions, the statistics of the Mission—workers, 330; pupils in schools, 5,736; members, 13,513—and detailed reports of missions and schools in the various districts, together with rules for the regulation of missionaries and their work. The Board was instructed to revise its rules so as to allow better facilities of communication between itself and the missionaries. Two practical, well-qualified men, one of whom a layman, are to be sent to India as a commission of inspection, to visit the field and report to the Board and to the General Council. The Council declared its inability to co-operate in a Joint Telugu Theological Seminary, unless it is founded unequivocally on the Council's own Confessional Basis. The medical work in India is to be continued under the existing Rules until the Revised Rules can be prepared and adopted.

The Board of Porto Rico Mission reported the return of Miss Hazelgreen, on account of ill-health; and the appointment of Miss C. Mellander in her place; the call of the Rev. A. P. G. Anderson as second missionary; the appointment of Miss Gabriela Cueros and Mr. Manuel Hidalgo as native helpers, three organized congregations

with a membership of 143; the opening of a parochial school at Catano; a new mission started at Monacella; and called attention to the need of enlarging the work by occupying more territory. The work was commended to the churches, and Sexagesima Sunday fixed as the day when offerings shall be asked for the Porto Rican work. The Rev. Mr. Ostrom, the missionary in charge, explained the character of his work.

The Board of English Home Missions reported the results of the work of the past two years; the support of 49 missions; the holding of mission conferences; the election of a western representative of the Church Extension Society; the superintendent's tour among the western missions; a tour of all the field missionaries among the principal Lutheran centers to present the cause of Home Missions; the active presentation of the work in the British possessions and the New England States; and the need of the entire unification of the English work; and recommended the apportionment of $25,000 per year for English Missions. The recommendations of the Board were adopted.

The Board of German Missions reported its work in Oregon, Kentucky, North Dakota, and the Northwestern Territories of Canada,—23 missionaries, serving 58 missions. The Board called for more men and better financial support. The Council recommended the holding of a German Conference for the purpose of devising means by which the work of the Board can be expanded.

A very interesting report was presented by the Rev. Wm. Thun, of New York City, on the seamen's mission in the Port of New York. The Council pledged its hearty sympathy and support to this important work.

The Board of Swedish Missions reported 450 missions, supported at an expense of $122,428.48 for two years; and immigrant missions in New York and Boston, in both of which places immigrant homes had been purchased during the past two years.

The Board of Immigrant Missions reported, and the report was entered on the Minutes.

The Committee on the Unification of English Home Missions reported the Plan, with recommendations to carry it into effect. According to this plan all the English Missions of the district synods are to be transferred to the Board and placed under its management, with carefully arranged details as to the management of missions on synodical territory. The report and recommendations were adopted, after having been amended.

The Board of Slav Missions reported the call of the Rev. A. L.

Ramer, Ph.D., as the superintendent of the work; his going to Hungary to study the language of the people; and the support of several young men in preparation for the ministry among their own people. The Board called for an appropriation of $4,000 for the work.

The Board of Publication reported the death of the Rev. Dr. Wm. Ashmead Schaeffer, President of the Board; the steady increase of the volume of business; the effort to secure a revision of the Mann-Krotel Catechism; publication of the Almanac; continuation of the Sunday-School apparatus as prepared by the committee; a large number of other publications in the interest of a sound Lutheran literature; the election of the Rev. W. L. Hunton, Ph.D., as literature secretary; the receipts of the Board from publications amounting to $168,015.05. The Board was instructed to consider with other boards of the Council a plan for securing a Church House in Philadelphia for the joint use of the various boards and committees of the Council; the Iowa Synod was granted the same privileges in reference to the Church Book as obtained in reference to the Kirchenbuch. The Board was requested to purchase the "Jugendfreund," if possible, and make it a part of the German graded system of Sunday-school apparatus.

The Church Book Committee reported the Hymnal published by the United Synod of the South, bound with the Common Service of that body; the Mann-Krotel Catechism not completed on account of the death of Dr. Krotel; a Mission Book of parts of the Church Book proposed and plan submitted; liturgical lessons for the Sunday-School not prepared; a form of Call of a Congregation to a Pastor completed; a plan proposed to harmonize the contents of the Church Book, given in detail. The subject of the Catechism was referred to the Church Book Committee. Instead of a Mission Book the Church Book Committee is to adapt the present Sunday-School Book for the purpose desired. The form of Pastoral Call was adopted. The consideration of the carefully prepared outline of changes, in connection with the variations in the Common Service and rubrics in the Kirchenbuch, was postponed until the next convention of the Council. The report is printed in the Minutes of the convention.

The Sunday-School Work Committee reported the success which attended the Summer School for Sunday-school workers, held at Muhlenberg College in 1907; the publication of new apparatus for the Primary department; provision of lessons and books for German Sunday-schools; and the continuation of the graded system. Following is the apparatus as prepared by the committee and in use in

numerous Sunday-schools, either wholly or in parts:—At Holy Baptism, "In Mother's Arms;" at two years old, "At Mother's Knee," in preparation; Kindergarten Division, three to five years old, "Wonderland" and "Sunbeams;" Children's Division, six and seven years old, "Workland" and "Sunshine;" Junior Division, eight and nine years old, "Pictureland" and "Sunrays," and "Biblical Picture Charts;" Ten years old, "Bible Story;" Eleven years old, "Bible Readings;" Twelve years old, "Bible History;" Thirteen years old, "Bible Facts and Scenes;" Fourteen years old, "Bible Biography;" Fifteen years old, "Bible Teachings;" Sixteen years old, "Bible Literature;" Seventeen and following years, "Scripture Lesson Commentary;" besides "Young Folks" and other periodic literature. The system for German Sunday-schools, though not as complete as the English, runs in parallel lines with the above system.

The Church Extension Society reported the continued advancement of its work, giving in its report a statement of the object of the Society. The assets of the Society are $134,708.87.

The Committee on Education reported the successful inauguration of daily Christian Kindergartens in some congregations; and requested the Council to ask how far the plan has been put into operation in the district synods of the body.

The Committee on Inner Mission made its first report, gave an account of its organization and the plans proposed for its effective operations in the territory of the Council, and made recommendations for presenting the cause; provision in Theological Seminaries for instruction on the subject; and the appointment of a general secretary. These recommendations were adopted.

The Committee on Relation to the Lutheran General Conference in Europe reported; also visitors to the General Synod, United Synod, United Danish Church, Icelandic Synod, and Iowa Synod.

Reports of Boards and of Standing Committees were ordered to be presented hereafter in printed form.

The Church Book Society reported in reference to the circulation of church literature.

A committee was appointed to confer with Independent Synods, with a view of promoting a closer union between them and the Council.

The Committee on Deaconess cause reported; also the Committee on Church Music.

The Committee on Statistics reported summary of statistics for the past two years, and a comparative table showing the growth of the Council during the past forty years.

The Committee on Digest, or "The General Council Book," reported progress in its work; a meeting of the committee had been held, material selected; but the work could not be completed before the convention of the Council, owing to the death of the Chairman, the Rev. Dr. Krotel, shortly after the meeting of the committee. The committee was continued.

CHAPTER X.

IMPORTANT DISCUSSIONS.

The conventions of the General Council have had an interest beyond that of the mere business transactions, by reason of the discussions of numerous doctrinal, liturgical, constitutional, and practical questions of great importance in the development of a thorough Lutheran consciousness in this country. Some of the subjects discussed were forcibly thrust upon the Council before the body had been able to put into practice any of the fundamental principles on which it was founded, and hence, especially in the first decade of its existence, the Council had to contend with conflicting views on a number of questions, which threatened at times the very existence of the body; but strict fidelity to the Word of God and the Confessions of the Church, repeated discussions of the various subjects presented, and patient forbearance with the agitators resulted, first, in the withdrawal of the unsatisfied, and, secondly, in the harmonious co-operation of those who remained, and of those who came in subsequently, in all those matters, both doctrinal and practical, which have made the General Council one of the great general bodies of Lutherans in this country. The Minutes of the Council contain much valuable material pertaining to the faith and cultus, the history and polity, and the practical work of the Church, in all of which there is manifested a remarkable growth and advancement. The devotion of large portions of the time of the conventions of the Council—sometimes almost entire conventions—to the discussion of doctrinal and practical questions, and the consideration of many important problems of church government and church work has not been without important and far-reaching results. We may deplore the defections of individuals and synods caused by the position taken by the Council from time to time; but the results attained have proved to be of incalculable benefit to the entire Lutheran Church in America.

The first discussion, at the Reading convention, was on the "Fundamental Principles of Faith and Church Polity," which form the basis of the Constitution of the Council, and which con-

stitute the most important principles of Lutheran faith and polity ever formulated and considered by any body of Lutherans on this Continent.

The Constitution of the General Council was carefully considered and adopted at the first regular convention, Fort Wayne, 1867. At the same convention the Executive Committee, consisting of the officers of the Council, was "instructed to report, at the next regular meeting, Constitutions for both Congregations and Synods, to be recommended to such bodies as may yet be formed in harmony with the General Council." In 1870 the committee submitted printed copies of a Constitution for Congregations, and asked the Council to designate a time for its consideration; but instead of considering the document at that time, the Council sent it to the synods for examinations. The first draft did not prove satisfactory; hence at the Akron convention, in 1872, a new committee was appointed "to whom the form presented by the committee of the Council, together with the suggestions made by the various synods, and any others that may be received, shall be referred, who shall with these Constitutions before them, frame another, to be printed in the German and English languages, distributed for examination, and reported to the next convention of the General Council." At the same convention a "Confessional basis for the Constitution for Congregations" was formulated, discussed at length, and adopted. In 1873 the committee was still further instructed "to prepare a Constitution in accordance with the teachings of the New Testament and with the doctrines of the Church founded on the same." At the Galesburg convention, in 1875, the consideration of this document was begun, and continued at all the conventions until 1880, all the sections and particular phrases being thoroughly discussed, when at the Greensburg convention it was finally adopted and recommended to congregations for adoption, or as a model on the basis of which congregational constitutions should be formulated.

The Constitution for Synods, for which arrangements were also made at the Fort Wayne convention, has never been completed, and therefore belongs to the unfinished work of the Council. It is to be deplored that this important subject has not yet been thoroughly discussed, because a clear understanding of synodical organization and therefore a harmonious form of organization among all our synods should be regarded as a matter of such vital importance as to cause the subject to be revived, placed into competent hands and carefully worked out. The foundations of such an instrument have been laid in the Fundamental Principles, in the

Constitution of the Council, and in the Constitution for Congregations. The Constitution for district synods is the missing link in this chain of organization and should be supplied. On the foundation already laid a truly Lutheran Constitution for Synods could be formulated, and in this manner the unification of the Council, in all its members, completed.[1]

THE FOUR POINTS.

We begin our presentation of the discussions with the paper on what has come to be known among us as the "Four Points." At the risk of a few repetitions we present, in this connection, the documents that were presented and discussed at the first and subsequent conventions, which kept the Council in constant agitation for a number of years, and which led to the withdrawal of a number of synods, but which finally led to the enunciation of the great principles of true church unity on a truly evangelical basis.

At the first regular convention of the Council, held at Fort Wayne, in 1867, and before the Council had had time to put its Fundamental Principles and Constitution into practice, the Joint Synod of Ohio, which had participated in the adoption of the Principles, introduced the subject, which was afterwards designated as the "Four Points," in the following paper:—[1]

The undersigned, Delegates of the Evangelical Lutheran Joint Synod of Ohio and adjacent States, present the following to the General Council of the Evangelical Lutheran Church of North America, in order that the Synod which they represent, as may be seen from the minutes of its last session, held in Hamilton, O., A. D. 1867, heartily desires a union of Lutheran Synods on the doctrinal basis as recommended by the General Council, and therefore sends its delegates to this convention, in order to offer it the hand toward a true union.

But Synod saw practical difficulties in the way, on account of which, as well as for the want of a copy of the Constitution of the General Council, it could not yet instruct its delegates to consummate its connection with this body at its present session, nevertheless, in the meantime cherishes the hope that the Lord will enable it, in the future, perhaps, to unite with other synods to carry on this glorious work.

Under the above-mentioned difficulties, the Evangelical Lutheran Joint Synod of Ohio and adjacent States understands "un-

[1] Minutes, Fort Wayne. 1867, pp. 11, 12.

Lutheran doctrine and practice, which, as experience teaches, despite the reception of the Confession, or 'Doctrinal basis,' nevertheless is found to exist in some Synods."

The Delegates of the Evangelical Lutheran Joint Synod of Ohio would therefore respectfully request the venerable General Council of the Evangelical Lutheran Church in North America to favor us with information on the following points:

1. What relation will this venerable body in future sustain to Chiliasm?

2. Mixed Communion?

3. The exchanging of pulpits with Sectarians?

4. Secret, or unchurchly Societies?

Especially would we earnestly desire a decided answer with regard to the last item, inasmuch as the Joint Synod, for years already, in view of certain relations in one of its District Synods, has had its difficulties in consequence of four pastors belonging to Secret Societies, and would not, therefore, again burden its conscience.

This paper is here reproduced, because of its important bearing on the subject now under consideration. At the same convention the German Synod of Iowa was requested to present a paper on the same subject. Whereupon the delegates presented the following paper:—[2]

In order to effect a union of the Church, and that we may all truly agree in the principles of practice as well as of faith, without conditions, the delegates of the Synod of Iowa propose, in accordance with the instructions of their Synod, that the General Council shall expressly acknowledge what is according to the understanding of the delegates of said Synod virtually acknowledged in the "Fundamental Principles of Faith and Church Polity" adopted by this body, viz.:

I. That according to the Confession of the Evangelical Lutheran Church there must be, and is, condemned all church fellowship with such as are not Lutheran; for example, ministers serving congregations such as are mixed and not purely Lutheran, receiving such congregations and their pastors into synodical connection, the admittance of those of a different faith to the privilege of communion, the permission of those not Lutheran to occupy our pulpits, etc.

II. According to the Word of God, church discipline be ex-

[2] Minutes, Fort Wayne, 1867, pp. 17, 18.

ercised, especially at the celebration of the Holy Communion, and be likewise exercised towards those who are members of secret societies.

III. That resolutions of church government by synods in general and the General Council in particular shall not be regarded as legislative, but only as advisory in their power over congregations represented in such Synods or General Council, inasmuch as these bodies can only have so much power as is delegated to them by the congregations.

To the first of these papers the General Council replied:—[3]

The committee appointed to take action upon certain documents received, one from the Joint Synod of Ohio, and one from the four District Synods of the Missouri Synod, respectfully report that we have been impressed with the fraternal sentiments so freely conveyed in the said documents, and after careful consideration of them propose the following action:

1. That the General Council rejoices that the Joint Synod of Ohio regards union with this body as an object of cherished hope; and regrets that the failure to receive our Constitution, with other difficulties, has prevented their union with us at this time.

2. That this Council is aware of nothing in its "Fundamental Principles of Faith and Church Polity" and Constitution, nor in the relation it sustains to the four questions raised, which justifies a doubt whether its decisions on them all, when they are brought up in the manner prescribed in the Constitution, will be in harmony with Holy Scripture and the Confessions of the Church.

3. That so soon as official evidence shall be presented to this body, in the manner prescribed by the Constitution, that un-Lutheran doctrines or practices are authorized by the action of any of its Synods, or by their refusal to act, it will weigh that evidence, and, if it finds they exist, use all its constitutional power to convince the minds of men in regard to them, and as speedily as possible to remove them.

4. That inasmuch as the Synod of Iowa has offered a constitutional amendment involving most of these same questions, we refer our beloved brethren of the Joint Synod of Ohio to the action which the Council has taken in their case, as their present answer in regard to these points.

The paper offered by the Iowa Synod was referred to a committee of twelve, each synod selecting a representative, including

---

[3] Minutes, Fort Wayne, 1867, pp. 16, 17.

a representative of the Iowa Synod, to be answered by them. They returned the following answer, which was adopted by the Council:

That the General Council is not prepared to endorse the declaration of the Synod of Iowa as the correct logical deduction and application of the negative part of our Confessional Books, and that we refer the matter to the District Synods, until such time as by the blessing of God's Holy Spirit, and the leadings of His Providence, we shall be enabled, throughout the whole General Council and all its churches, to see eye to eye in all the details of practice and usage, towards the consummation of which we will direct our unceasing prayers.

The delegates of the Synod of Iowa were not satisfied with this reply, even though one of their own number had helped to formulate it, and were permitted to present a statement in reply to the Council's action, which they did in the following paper:—[5]

In reply to the decision of the General Council upon the application of the Synod of Iowa for the explicit avowal of certain principles of ecclesiastical practice, the undersigned delegation of the said Synod beg leave, respectfully, to present to the reverend Council the following explanation:

In accordance with our deep and sincere conviction, which is at the same time that of the Synod we represent, we must declare it to be a necessary precedent condition of an official ecclesiastical connection between synodical bodies, that there should be a complete and hearty agreement, not only in the principles of faith and confession, but also in an ecclesiastical practice accordant with such faith and confession, as set forth especially in the first of the propositions presented by us. Our Synod has therefore affirmed, in an official declaration presented to the reverend Council, that it enters into connection with the General Council only upon the presupposition that this principle, to the recognition of which it is bound by a sacred obligation of conscience, is officially acknowledged by all the synods represented therein. It believes itself warranted in this presupposition by the Fundamental Principles of Faith and Church Polity at Reading, because, in its understanding of the same, they really embrace the principle in question. But the declaration of the General Council, that it is not prepared at once to accept this principle, shows this presupposition to have been incorrect, and at the same time renders incomplete the contemplated connection of the Synod of Iowa. In this position of affairs, the Delegates of the

[4] Minutes, Fort Wayne, 1867, p. 19.
[5] Minutes, Fort Wayne, 1867, p. 33.

Synod of Iowa are constrained to forego the privilege of a vote in the General Council, and to withdraw to the position provided for in Article 1, Section 2, of the Constitution. We do this with painful regret that it is not yet permitted to our Synod to labor together in the work of the General Council, in the union of a membership in the same, but at the same time with a joyful determination, within the prescribed limits, to walk and labor together with our esteemed and beloved brethren, as God may give grace, power and opportunity. And we entertain the confident assurance that the day is not far distant when, by the grace and mercy of our God, the last hindrance to a complete union will have been removed. The principle maintained by us has not been rejected by the General Council, but acknowledged and confessed by many members, and even by some entire delegations. He who hath begun to bring us together in the unity of the truth will perform it. To Him and His good Spirit we commend the General Council, and the great work which lies before it. His blessing and His peace be with us all.

These papers, together with the answers given by the General Council, led to protracted discussions at this and the Pittsburgh convention, in 1868, when, after a full and thorough discussion of all the questions involved, the following was unanimously adopted as the sentiment of the Council in reference to the four points raised by the Joint Synod of Ohio, and those raised by the Synod of Iowa, at the previous convention:—[6]

I. AS REGARDS "CHILIASM."

1. This Council holds firmly the doctrine of our Lord's coming, and the associated Articles, touching the Last Things, as they are set forth in the General Creeds and in the Augsburg Confession, in that sense of them which has been undisputed among all who have made a credible profession of unreserved acceptance of the Lutheran faith.

2. The General Council has neither had, nor would consent to have, fellowship with any Synod which tolerates the "Jewish opinions" or "Chiliastic opinions" condemned in the XVII Article of the Augsburg Confession.

3. The points on which our Confession has not been explicit, or on which its testimony is not at present interpreted in precisely the same way by persons equally intelligent and honest, and equally unreserved and worthy of belief in their professions of adherence

[6] Minutes, Pittsburgh, 1868, pp. 22-25.

to the Confession, should continue to be the subject of calm, thorough, Scriptural and prayerful investigation, until we shall see perfectly eye to eye both as regards the teaching of God's Word and the testimony of our Church.

II. AS REGARDS "SECRET SOCIETIES."

We would propose this declaration:

1. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and in its abuse may work, as it has often worked, great mischief in Family, Church, and State, we earnestly beseech all good men to ponder the question whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

2. Any and all societies for moral and religious ends which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments, which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man, which teach doctrines or have usages or forms of worship condemned in God's Word and in the Confessions of His Church, which assume to themselves what God has given to His Church and its Ministers, which require undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our members and ministers against all fellowship with, or connivance at, associations which have this character.

3. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient monition and teaching from God's Word, the cutting off the persistent and obstinate offender from the communion of the Church until he abandons them and shows a true repentance.

4. We would earnestly direct the attention of our congregations to the great importance not only of pure and large benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by Church members for the time of sickness and want, and for widows and orphans.

III. AS REGARDS "EXCHANGE OF PULPITS."

We hold:

1. That the purity of the Pulpit should be guarded with the most conscientious care, and that no man shall be admitted to our

pulpits, whether of the Lutheran name or of any other, of whom there is just reason to doubt whether he will preach the pure truth of God's Word as taught in the Confessions of our Church.

2. Lutheran Ministers may properly preach wherever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error or schism, or a restriction on the unreserved expression of the whole counsel of God.

IV. AS REGARDS "COMMUNION WITH THOSE NOT OF OUR CHURCH."

We hold:

1. That the principle of a discriminating as over against an indiscriminate Communion is to be firmly maintained. Heretics and fundamental errorists are to be excluded from the Lord's Table. The responsibility of an unworthy approach to the Lord's Table does not rest alone upon him who makes that approach, but also upon him who invites it.

2. It is the right and duty of every Pastor to make such examination as is necessary to determine the Scriptural fitness, in doctrine and life, of persons applying for admission to the Communion. This should be done invariably when they are admitted for the first time, and whenever afterward it may be necessary. So that it may be affirmed of our Church now, as at the beginning, "None are admitted except they be first proved."—*Augs. Conf., Art.* (*Abuses*) iii: 6.

3. The restoration of more frequent communion, and of private conference, monition, and instruction on the part of the Pastor, especially for the young and for the unstable, would, by God's blessing, do much for the maintenance of a higher faith and of a purer practice in the Church.

4. In the confession of her faith, the rejection of errors in conflict with it, and the condemnation of heretics, our Church, now as aforetime, testifies, to use her own words, "that it is by no means her counsel and purpose to condemn those who err from simplicity, and who do not speak reproachfully of the truth of the Divine Word, and still less to condemn entire churches."—*Preface to Book of Concord, p.* 16. (*Mueller's Edition.*)

5. It is the judgment of our Church, now as aforetime, that it is "beyond all doubt whatever that there are many pious and holy people in those churches which have not accorded, and do not yet accord in all respects with us, who walk in the simplicity of their heart, not thoroughly understanding the points involved, but in no

respect approving the blasphemies which are uttered against the Holy Supper, as it is dispensed and taught in our churches according to the Institution and Testament of Christ."—*Id.* 17.

6. It is the hope of our Church, now as aforetime, that "if such persons were rightly instructed concerning all these points, they would, by the guidance of the Holy Spirit, be led to consent with us and our churches in the immutable truths of God's Word." —*Id.* 17.

7. Hence it is a duty which our Church now, as aforetime, enjoins upon her theologians and all her Pastors, that "fittingly and with moderation they instruct, admonish, and warn, out of God's Word, all who, from simplicity or ignorance, have wandered from the truth."—*Id.* 17.

8. Our Church confesses now, as aforetime, that the Holy Church Universal is pre-eminently a fellowship whose internal bond is faith and the Holy Ghost in the heart, and whose outward token is "the pure Word and the incorrupt Sacraments. The Church is a communion of saints, to wit, the assembly of saints who are in the fellowship of the same Gospel or doctrine, and of the same Holy Spirit, who renews, sanctifies and governs their hearts;" and that "the Catholic (Christian) Church consists of men scattered throughout the whole world, from the rising of the sun to the going down thereof."—*Apology, Art.* 4.

9. Our Church now, as aforetime, amid the clamors of rationalism and sectarianism, confesses that the unchanging marks of the Church are "the pure doctrine of the Gospel, and the Sacraments, that this Church alone is properly the pillar of truth, because it retains the pure Gospel, and, as St. Paul saith, the foundation, that is, the true knowledge of Christ and true faith in Him." Yet we also, as aforetime, confess "that among those who are upon the true foundation, there are many weak ones who have built upon the foundation perishing stubble, that is, empty human notions and opinions, and yet, because they do not overthrow the foundation, are still Christians, and their faults may be forgiven them or even be amended."—*Id.* 14.

At the same time there was also presented a Minority Report. After the adoption of the above declaration, the minority report was also to be considered, "but its signers, declaring that many points of difference had been removed by the above action, received permission to withdraw it, and at a subsequent session" made the following declaration,[1] to wit: "Whereas, in the expressions of

[1] Minutes, Pittsburgh, 1868, p. 25.

the General Council on the 'Four Points' many truths are confessed which are contained in the minority report, presented by the undersigned, we are ready to withdraw said report, but can do it only with the declaration that in the decisions of the General Council on these points we do not find everywhere the full, unmistakable truth expressed which we confessed and defended; wherefore we feel ourselves conscientiously constrained, in order to make our position of Faith and Confession clear, to record the following:

"In regard to the *first* point, we reject each and every form of Chiliasm as contrary to the Scriptures and the Confessions. In regard to the *second* point, we declare that we consider secret societies, such as Free Masons, Odd Fellows, etc., as anti-Christian and soul-endangering associations, and earnestly warn against them. In regard to the *third* and *fourth* points, respecting Mixed Communion and Interchange of Pulpits, we designate such fellowship with those not Lutheran as a unionistic practice, dangerous for our Lutheran Church, and which we most decidedly reject.—*J. Bading, R. Adelberg, S. Klingman.*"

The answer of the General Council, though not quite satisfactory to all, is a clear testimony to the truth. It gives the principles by which pastors and congregations are to be guided in discriminating between truth and error, and enables all to see clearly the correct position of the Lutheran Church, at least that part represented in the Council, over against the indifference of the denominations, in reference to the points under discussion. After this action had been taken, the Council, "believing that the presence and power of the Holy Spirit had guided the protracted discussion to so happy a result, after a few earnest words of gratitude from President Schaeffer, which met with hearty response in every heart," united in singing "Nun danket alle Gott," and engaged in silent prayer.

Although this action was favorably received by most of the district synods, the Wisconsin Synod was not satisfied and manifested its dissatisfaction by withdrawing from the Council. The synod addressed an official letter to the President of the Council, which was laid before the body at the Chicago convention, in 1869, and reads as follows:—[8]

"Whereas, the General Council, in the resolutions passed at Pittsburgh, did not come up to the request of the Synod of Wisconsin, of an adequate declaration concerning the position of the General Council respecting Mixed Communion, Exchange of Pul-

[8] Minutes, Chicago, 1839, pp. 32, 33.

pits, Secret Societies and Chiliasm; be it resolved, that the resolution of last year, laying down the condition of the continued connection of the Synod of Wisconsin with the General Council, to wit, a declaration which would reach the position of our Synod in regard to these questions, be carried into effect.

"In communicating to you, with sincere regret that the declaration of the General Council, which was not sufficient for the Wisconsin Synod, has compelled the same to this resolution, we cannot but say that it is our most hearty wish and prayer that the Lord would very soon likewise bring the Synods embraced in the General Council to the true thoroughness in practice, the same as in doctrine, which, unhindered by any secular external regard, gives the honor to the truth alone, in order that His Kingdom, which is the Kingdom of the Truth, may further and further triumph and reign among us and by us. May He help to it also at your pending assembly of this year by His Holy Spirit. Amen.—*John Bading, President; G. Thiele, Secretary.*"

The unreasonableness of this hasty withdrawal is noted in the action of the General Council, at this convention, which is only another declaration of the principles of correct and sound union among synods:—[9]

This means to say that the Wisconsin Synod has dissolved its connection with the General Council. The withdrawal of that Synod in this manner evidently does violence to the Fundamental Principles of Church Polity, set forth by this Council, and accepted by the Wisconsin Synod, particularly Article VIII, which was meant not to facilitate hasty withdrawal, but to discourage it.

1. It is not even alleged by the Synod of Wisconsin that the decision of the Council of last year on the Four Points is in "conflict with the faith," but only that it is not "adequate." It is granted that the decision is the truth, and nothing but the truth; but it is alleged that it is not the whole truth. It is not the "decision" to which they object, but their objection is to what was not decided.

2. It is not alleged that the decision involves "violation of the rights of conscience." On the contrary, that decision leaves the conscience and acts of brethren free, even when they feel constrained to adopt throughout the views and practice of the Synod of Wisconsin.

3. The decision of this Council is not "final" in such sense as to preclude now, or in the future, what the Synod of Wisconsin

[9] Minutes Chicago, 1869, pp. 33, 34.

would allow to be "adequate" action, if the Council should be led to see, by new facts, or new arguments, the propriety of such further action.

4. If this Council grants, as in Christian charity it is willing to do, that the Synod of Wisconsin has taken this step on "grounds of conscience," it cannot concede that those grounds are "well founded," but on the contrary are, at least, obscure and dubious.

5. The Synod of Wisconsin has not made efforts of any kind, still less "prayerful, earnest, and repeated efforts," to correct the wrong it believes to exist; and has consequently not waited till it was apparent that "no remedy remains but withdrawal." It has found its first recourse in what it solemnly pledged itself should be the last.

6. Hence the Council must regard with profound regret the withdrawal of the Synod of Wisconsin, believing that it conflicts with the solemn compact made by that body in unity with the General Council, and cannot be justified except on principles which would forever prevent any permanent union of our Church in this country.

7. The Synod of Wisconsin, not satisfied with hasty withdrawal, seems to insinuate, as a solution of the action of this Council, undue "secular, external regard," and a reluctance to "give honor to the truth alone." This Council deeply regrets that the Wisconsin Synod could give as a solution of the conflict of their action with ours that which involves such assumption on the part of that body, and such an uncharitable assault upon the motives of this.

In the same year the Minnesota Synod also addressed a "Memorial" to the Council in reference to the subject now under consideration; but as some difficulties arose with regard to the meaning of the questions submitted, the whole matter was, after some discussion, postponed until the next convention. At the Lancaster convention, in 1870, the committee, to whom this matter was referred, presented the revised "Memorial," together with answers to the questions asked by the Minnesota Synod. Following is the Memorial:[10]

"Whereas, the testimony of the General Council concerning the Four Points has been differently interpreted in different quarters within the General Council; unity in such important questions must, however, be regarded as necessary to mutual co-operation; the Evangelical Lutheran Minnesota Synod begs leave to ask

[10] Minutes, Lancaster, 1870, pp. 34, 35.

whether the right interpretation of the testimony in question is this, to wit:—

"1. Whether heretics and fundamental errorists cannot be admitted to our altars as communicants, nor into our pulpits as teachers of our congregations?

"2. Since the so-called distinctive doctrines by which doctrinal opposition between the Lutheran Church and other denominations is expressed, *are fundamental,* whether the General Council (in No. III, 1, and No. IV, 1, 2, of the declarations made at Pittsburgh) understood by "fundamental errorists" those who, with regard to these distinctive doctrines, are not in harmony with the pure doctrine of the Word of God as it is confessed and taught in our Church?"

After an entire session devoted to the discussion of this paper, the Council responded as follows:—[31]

These questions have been presented under instruction of the Minnesota Synod to its delegate, to "labor in the General Council, that the relations of the Council to the Confessions may become ever more and more clear and unmistakable." Two things are therefore embraced: I. The relation of the Council to the Confession; and II, The meaning of certain declarations made at Pittsburgh in 1868.

I. On the first of these particulars the committee submits that—

1. There can be no reasonable question with regard to the unreserved official adherence of the General Council to the entire faith of the Evangelical Lutheran Church, as confessed in the Unaltered Augsburg Confession, and further defined and defended in the other recognized symbols of our Church. The Confessions never have been, and never can be, more explicitly and heartily acknowledged, as statements of pure doctrine, than the General Council has acknowledged and does acknowledge them.

2. What is given in the acknowledged Confessions of our Church *as doctrine,* whether positively or negatively, *that* the General Council holds and confesses to be fundamental to the complete integrity of our holy Christianity.

3. The General Council, with the Confessions and theologians of our Church, distinguishes between doctrines which are fundamental to the *existence* of Christianity, *i. e.,* "essential to true knowledge of Christ and faith in Him," without which the hope of salvation is precluded; and doctrines which are fundamental to the complete integrity of Christianity, *i. e.,* to the full and absolute

[31] Minutes, Lancaster, 1870, pp. 34-36.

perfection of Christian doctrine, without which, in the judgment of charity, it may still be possible for persons to be saved.

II. On the second of these particulars the committee submits the answer *Yes* to the first inquiry propounded.

In regard to the second question, the commitee submits the following:

1. Although the General Council holds the distinctive doctrines of our Evangelical Lutheran Church as in such sense fundamental, that those who err in them err in fundamental doctrines; nevertheless, in employing the terms "fundamental errorists," in the declarations made at Pittsburgh, it understands, not those who are the victims of involuntary mistake, but those who wilfully, wickedly, and persistently desert, in whole or in part, the Christian faith, especially as embodied in the Confessions of the Church Catholic, in the purest form in which it now exists on earth, to wit: the Evangelical Lutheran Church, and thus overturn or destroy the *Foundation* in them confessed; and who hold, defend, and extend these errors in the face of the admonitions of the Church, and to the leading away of men from the path of life.

2. The particular application of these principles and distinctions, in the narrow sphere in which alone conflict of opinion on this subject is still possible, as already measurably decided by the declarations made at Pittsburgh, the Council leaves, where it must needs be left, to the conscience and judgment of our faithful pastors and congregations, as the cases arise.

In the year 1871 both the Illinois and Minnesota Synods withdrew from the General Council, because the utterances of the Council on the "Four Points" were not satisfactory to them, though the utterances of the Council were very clear. In the following year most of the synods then in connection with the Council reported favorably in reference to the declarations made and the action taken in reference to this much debated question. From this time the subject was confined principally to the two questions concerning pulpit and altar fellowship, which became the burning question and formed the basis of the discussions at the conventions for a number of years, beginning with the Akron convention in 1872.

PULPIT AND ALTAR FELLOWSHIP.

No action of the General Council has been so glaringly misunderstood and so grossly misinterpreted and misrepresented as that which has come to be known as the "Galesburg Rule," or the

question of "Pulpit and Altar Fellowship." This subject, as has been stated, grew out of the questions involved in the "Four Points" presented by the Joint Synod of Ohio, at the first regular convention of the Council. At the Akron convention the discussion centered on the subjects of the exchange of pulpits and mixed communion, brought before the Council by the Synod of Iowa, in a paper, in which that Synod stated—

"We cannot as yet rest satisfied with the declaration of the General Council given at the Convention held at Lancaster, Ohio, concerning the questions of communion and pulpit fellowship from the fact that the thing desired is not the mere pastoral advice how to act in certain difficult cases, but the establishment of the confessional principle. We have indeed perceived with pleasure that in the verbal declarations of the Reverend President of the General Council this confessional principle was clearly and unequivocally expressed. But as this declaration was only given verbally, and not incorporated in the official declaration of the General Council, there is still lacking for us the sure guarantee that this declaration can really be considered as that of the General Council. We therefore instruct our delegate to the General Council to urge that this confessional principle, hitherto only expressed verbally, be also made an official expression of the General Council." [12]

At the request of the Council the delegate of the Synod of Iowa presented the views of the Synod he represented, after which President Krauth was requested to reduce to writing the verbal statements made by him as the sense of the declarations delivered at Lancaster, Ohio, in 1870, and present the paper to the convention. The President accordingly submitted the following statement:—[13]

I. The Rule is: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only.

II. *The Exceptions* to the rule belong to the sphere of *privilege*, not of *right*.

III. *The Determination* of the *exceptions* is to be made in consonance with these principles, by the conscientious judgment of pastors, as the cases arise.

The statement made by the President was accepted by the Council as the sense of the declarations previously made, and was ordered to be "transmitted to the Iowa Synod as the answer re-

[12] Minutes, Akron, 1872, p. 46.
[13] Minutes, Akron, 1872, p. 47.

turned to the question asked by them through their delegate." But this simple, clear, explicit declaration by no means settled the matter, though it had been fully discussed and carefully considered, and had been accepted by the Council as satisfactory. True, no mention was made in reference to it at a few subsequent conventions; but this silence was no sign that all were fully satisfied with the statement made by the President. In 1875, at the Galesburg convention, the Rev. Dr. J. Ruperti, of the New York Ministerium, again brought the subject before the Council for discussion, in some propositions on the subjects of Pulpit and Altar Fellowship, and the Relation of Synods and Congregations. The consideration of the propositions on "Pulpit and Altar Fellowship" occupied several sessions of the Council. After a protracted discussion, the following was adopted as the action of the Council:—[14]

That the General Council expresses its sincere gratification at the progress of a true Lutheran practice in different Synods, since its action on communion and exchange of pulpits with those not of our Church, as well as the clear testimony in reference to these subjects, officially expressed by the Augustana Synod, at its convention in 1875;[15] nevertheless we hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice may be conformed to our united and deliberate testimony on this subject, viz.: the rule, which accords with the Word of God and with the confessions of our Church, is: "Lutheran pulpits for Lutheran ministers only—Lutheran altars for Lutheran communicants only."

---

[14] Minutes, Galesburg, 1875, p. 17.

[15] The official action of the Augustans Synod, to which reference is here made, consists of the following:

THESES ON MIXED COMMUNION

"1. The Lord's Supper is a means of grace which can be of full benefit to none others than believers, who also believe what God's Word teaches concerning the Lord's Supper.

"2. God's Word requires self-examination in order to a worthy reception of the Holy Supper, and to self-examination a knowledge of God's Word is necessary.

"3. It is the duty of the pastor and congregation to see that those whom they admit to the Holy Supper have such a knowledge of God's Holy Word that they can examine themselves.

"4. The Lord's Supper, as communion, is a means to the most intimate fellowship, not only with the Lord Jesus, but also between the communicants themselves.

"5. Fellowship in the Supper with those who have and hold a doctrine differing from our Confession, especially relative to the Lord's Supper, is in a greater or less degree a denial of our own faith and confession, and is making little account of the Supper itself.

"6. No others, therefore, ought to be allowed to partake of the Lord's Supper within the Church, than those who belong to the Church, or have the same faith and confession with our Church."—*Quoted from Minutes of the General Council, Galesburg Convention*, 1875, *p.* 38.

The Akron-Galesburg Rule, therefore, is as follows:

I. The Rule, which accords with the Word of God and with the Confessions of our Church, is: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only.

II. The *Exceptions* to the rule belong to the sphere of *privilege*, not of *right*.

III. The *Determination* of the *exceptions* is to be made in consonance with these principles, by the conscientious judgment of pastors, as the cases arise.

This action of the General Council, at Galesburg, which was the result of protracted discussion, brought the subject very prominently before the Church, and from it received the name "The Galesburg Rule." The action was greatly misunderstood by many, and hence was liable to produce great injury unless the misunderstanding could be removed. President Krauth referred to this in his report at the Bethlehem convention, in 1876, in these words:—"The action of the Council at Galesburg in regard to Pulpit and Altar Fellowship was so much misunderstood as to make it desirable in the judgment of many of the brethren that the president should make an official statement of his impressions as to the true character of that action. After the appearance of this statement the President wrote to the chairman of every delegation which appeared at Galesburg, and received from them the uniform reply that the official statement coincided with their own impression as to the character and meaning of that action."[16] The Bethlehem convention devoted considerable time to the discussion of this subject. Monday morning was set apart for the consideration of all documents relating to the Galesburg action, and the committee on the Minutes of District Synods was requested to present so much of the report as had any bearing on this matter. Following is the report on the Minutes of District Synods, which was received, considered, adopted by items and as a whole, and was then ordered to be entered on the Minutes of the Council as follows:—[17]

Ministerium of Pennsylvania.—With reference to the action of the General Council at Galesburg on this subject, no little uncertainty and misapprehension has been manifested. Your delegates desire to state that action correctly, for the information of this Ministerium and of the congregations connected with it. It was proposed to amend the rule, stated at Lancaster in 1870, and

[16] Minutes, Bethlehem, 1876, p. 6.
[17] Minutes, Bethlehem, 1876, pp. 25-29.

reduced to writing and approved at Akron in 1872, by inserting the words, "which accords with the Word of God and with the Confessions of our Church." The question was distinctly raised whether the adoption of such amendment would annul the other parts of the action at Akron, and the official decision of the President was given, that it would have no such effect, but that the second and third declarations of the Akron rule would remain intact, and would continue to be, afterward as much as before, the declaration of the General Council. This proposed amendment of the Akron rule was, after it had been discussed at length, incorporated with a resolution which had been offered with reference to the action of the Augustana Synod on this subject, and the final resolution of the General Council, without abrogating any part of the Akron testimony, renewedly calls the attention of our pastors and churches to the principles involved in that testimony. And after the action was finally taken, the President made the official declaration, that "the sole change made in this action is, it declares whence we get the rule, to wit: out of the Word of God and the Confessions of our Church. It only makes explicit what was implied before." And the President stated that if the correctness of his decision was doubted, an appeal from it could be taken. No appeal was taken. The support given by your delegates to the action on this subject was given with a full knowledge of the effect of the action as above stated. And in addition to the above statement of facts we would declare our belief, that the manifest intention which moved to this action was not to coerce the practice of our congregations, but to set forth the true principle on this subject, and earnestly to direct their attention to it. Its action was meant to be not governmental, but educational. That all would be at once prepared to acknowledge the propriety of this rule was scarcely expected, nor was the enforcement of a legal obedience thought of, but the Council desired to set forth its convictions of that which is true and right on this subject, in the full persuasion that sooner or later it would be accepted by our churches.

Ministerium of New York.—That the resolution adopted by the General Council at its last annual convention in Galesburg, by which the rules previously declared . . . . are declared to accord with the Word of God and the Confessions of our Church, be accepted by our Synod as correct, and that the Synod express its approval of the same. To this proposition the following amendment was offered and adopted: "That we express our approval of the resolution adopted by the General Council at its last con-

vention in Galesburg, in the sense in which it was explained at the time by the President of that convention and adopted by the Council." This amendment was afterwards repealed, and the original proposition of the committee was adopted by a vote of 66 to 2, with the following addition: "And exhorts its pastors to strive, with wisdom and fidelity, that this rule may ever come more and more fully into practice." To this the following resolution was subsequently added: "That our delegates to the next convention of the General Council shall vote in accordance with the sense of the resolution adopted by this Synod in reference to the Galesburg Rule."

Pittsburgh Synod.—A resolution was adopted in reference to Pulpit and Altar Fellowship, which has given rise to considerable discussion in the Church, inasmuch as it was thought that a radical change was made thereby in the previous utterances of the General Council on these questions, notably in that delivered at Akron. It was the understanding of your delegates on the floor of that convention, and is now, that no such change was made. The declaration at Akron remains intact. . . . . The first part of the resolution passed at Galesburg simply expresses sincere gratification at the progress of a Lutheran practice in the different synods in reference to these questions, and at the action which the Augustana Synod had taken. It then renewedly calls the attention of our pastors and churches to the testimony which the Council had theretofore given, in the hope that their practice might be conformed to it; and concludes by making the explicit statement, that the rule accords with the Word of God and with the Confessions of our Church. The clear statement of the President of the Council at Galesburg was, that this resolution simply made explicit what was implied before, and declared whence we get the rule, to wit, out of the Word of God and the Confessions of our Church; and that no change was made by it in the action in regard to exceptions. This statement of the President was accepted by the convention without a dissenting voice. Upon which the Synod resolved, that the action of the delegates at Galesburg be approved, and that this report be entered on the minutes.

District Synod of Ohio.—Your delegates, with the exception of the laymen, attended the late meeting of the General Council in Galesburg. Considerable misapprehension has existed in some parts of the Church in regard to the action of the General Council on the subject of Pulpit and Altar Fellowship. This has, in a great degree, grown out of the incorrect statements of the Galesburg resolutions

in one or two German papers. In order to prevent any misunderstanding upon this point among the brethren of this Synod, I will here state the action of the Council as it now stands. The rule, as presented in Lancaster, Ohio, and approved in Akron, was amended by inserting the words, "which accords with the Word of God and with the Confessions of our Church," and reads in full.[18] . . . It will thus be seen, as the President also officially stated at Galesburg, that the sole change made in the Akron declaration was simply to insert the words "which accords with the Word of God and with the Confessions of our Church." The record of this Synod is throughout so clear and consistent in regard to these questions, that it does not seem to me that any additional action is necessary at this time. In reference to this, after a full discussion, the following was passed upon:

"1. That Synod hereby expresses its understanding of that action to be the same as expressed by the President in his report, and that now, as in the past, we are in full accord with it as the true and proper position of the Lutheran Church to assume on these points—true according to the demands of God's Word and the Confessions of the Church, viz.: (Then follows the rule.)

"2. That our delegates to the General Council be, and they are hereby instructed to have regard in the future to the above declaration, in representing us upon the floor of that body."

Synod of Michigan.—The Minutes have not yet appeared, but the President stated that the synod approved the addition made at Galesburg to the first part of the Akron declaration, but desired the omission of the second and third parts with reference to exceptions.

Augustana Synod.—In the absence of the Minutes and of the officers of the synod, its representative on the committee states, that the substance of its action was to reaffirm the Theses on Mixed Communion contained in the Minutes of last year.

Canada Synod took no action.

Texas Synod.—Of the action of this synod we have no official information.

Indiana Synod.—No part of the action of the General Council has so deeply engaged the attention of the Church at large as that touching Pulpit and Altar Fellowship with Christians not of Lutheran faith and ecclesiastical connections. Inasmuch as your delegates gave unanimous voice against the resolution upon this point, as it now stands upon the Minutes of the General Council, they

[18] See the Akron-Galesburg Rule, on a previous page of this volume.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

feel that some explanation of their course is in place."[19] It will be observed that no mention is made in this resolution of "the exceptions" and "the determination of the exceptions" set forth in the Akron declaration, and that the general tenor of the resolution makes against them. To the question whether the "exceptions" of the Akron declaration were set aside by this resolution, the President of the Council replied that they were not, but at the same time so explained the import of the exceptions as to make them accord with the theses of the Augustana Synod given above and endorsed in the resolution. A demand was then made that the Akron declaration touching exceptions be added to the resolution, and published along with it in the minutes. The Council declined to do this. Your delegates gave their voice against the resolution, under the persuasion that to vote for it would have been equivalent to declaring any exceptions to the rule a departure from the Word of God and the Confessions of the Church. After the passage of the resolution, the President stated that "the sole change made in the Akron declaration is, that we declare whence we get the rule, to wit, out of the Word of God and the Confessions of the Church; it only makes explicit what was implied before." Notwithstanding this statement of the President, your delegates saw no reason for changing their votes, knowing that verbal interpretations, which none save the members of the Council might ever hear, were no substitute for incorporating the exceptions along with the resolution in the official report, which would have cost no pains and spared much controversy. In regard to which the following resolution was unanimously adopted, "That this Synod fully indorse the action of its delegates to the General Council touching 'Altar and Pulpit Fellowship,' as representing the views of this body."

Holston Synod.—The delegate of this synod states that at its recent session the synod adopted the Galesburg Rule, interpreted according to the letter and spirit of the Akron resolutions.

To these statements, largely taken from the Minutes of the district synods, the Council's Committee added: "It appears from the above that some uncertainty has existed with regard to the action of the General Council at Galesburg, in its relation to the declaration made at Akron. The concurrent testimony given by a large proportion of the delegates, and by the President of the General Council,

[19] Here follows the Rule together with the exceptions; the Galesburg amendment; two of the Theses of the Augustana Synod.—Theses 5 and 6; and the resolution of the Council (Minutes of 1875, p. 17) expressing its gratification of the truly Lutheran practice in various synods. As these matters have already been given in this chapter, they are omitted here.

establishes that the true purport and effect of the action at Galesburg was to add to the declaration at Akron a statement of the source of the Rule, and that in all other respects that declaration in all its parts was left unchanged."

The report of this committee, giving the views of the majority of the synods, furnishes a good commentary on the subject, but its adoption did by no means cause the discussion to cease. Papers were offered, received, considered and withdrawn. Motions were made, amended, substituted, and laid on the table. It was felt to be impossible to come to any harmonious conclusion at this time. After a prolonged general discussion, all the previous propositions having been successively laid on the table, the following resolutions were passed:[20]

1. "That the further discussion of the subject of Pulpit and Altar Fellowship be postponed.

2. "That the President be requested to prepare a series of theses on the Galesburg declaration on Pulpit and Altar Fellowship, and present the same to this body at its next convention.

3. "That these theses be published in the languages used in the Council, not less than three months before the time of the next convention."

In compliance with this action the Rev. Charles Porterfield Krauth, D.D., LL.D., prepared one hundred and five "Theses on the Galesburg Declaration on Pulpit and Altar Fellowship." The next convention of the Council was held in Philadelphia, in 1877. Many of the delegates went to this convention with apprehensions of undesirable results. The greater portions of Thursday to Monday were devoted to the discussion of Dr. Krauth's Theses. On Thursday the New York delegates presented an appeal against the practice in regard to the Galesburg Rule in synods connected with the Council, to which the Council replied that "the Council cannot pass its judgment upon any particular case that may be brought before it, unless such case is specifically defined in the appeal and clearly comes within the compass of the Council's Constitution." The discussion of the Theses continued. Counter theses were offered and discussed. After prolonged discussion, it was resolved to postpone further consideration until the next convention. The following year there was no convention of the Council. Meanwhile the subject was vigorously discussed in the church papers, and at synods and conferences. At the Zanesville convention, in 1879, Theses three to six were discussed, and then the discussion was de-

[20] Minutes, Bethlehem, 1876, p. 30.

ferred until the next convention. At the Greensburg convention, in 1880, the discussion of this subject gave way to that of the Constitution for Congregations, but at the Rochester convention, in 1881, the subject was again taken up, when Theses ninety-seven to ninety-nine were discussed. Since then there has been no formal discussion of the Theses or of the specific subject set forth by the Galesburg Rule. As one of the most important official documents issued by the Council and discussed at its conventions, Dr. Krauth's Theses are here given in full:

THESES ON THE GALESBURG DECLARATION ON PULPIT AND ALTAR FELLOWSHIP.

1. In the Galesburg Declaration, the word "Rule" is not used in the sense of "prescriptive regulation," but in the sense of "general principle," a principle of intrinsic validity and right. The Rule is meant to assert, not legislatively, what shall be done, but morally what ought to be held as true. It appeals to conscience, not to disciplinary authority. The whole affirmation, in common with all that preceded it on the same themes, was meant to be educational, not coercive, to prepare the mind of the Church for right action by the nurture of right convictions.

2. In saying that the Rule *"accords with* the Word of God, and with the Confessions of our Church," it was not simply meant that there is nothing in the Word and Confessions to contradict the Rule; nothing in them to prevent our adoption of it; in which sense it might be equally said the Rule accords with the Declaration of Independence, and with the Constitution of the United States, but the Council meant that the Rule is *derived* from the Word and Confessions. It is an affirmation which is the result of their teachings, and is necessitated by them, and reaches the accord of a common testimony. The Word of God determines this Rule, and the Confessions accept and set it forth. It is a valid inference from the spirit and letter of both.

3. The fundamental principle on which rests the accord of the Rule, with the Word and Confessions, is that the pulpits of a pure Christian communion are for those only who have been officially approved by it as preachers, and its altars for those only who have been officially approved by it as communicants, by the tests in each case provided or accepted by this communion, and who are subject to its discipline if they prove unworthy of its privileges. This is the New Testament Rule, and if it be granted that the Evangelical Lutheran Church is a pure Christian communion, the

"Galesburg Rule" is identical in principle with it. It is a divine Rule in a historical shape, a generic divine principle reduced to a concrete form and application.

4. The declaration that the Rule accords with the Word of God *and* the Confessions of our Church, implies that the Confessions are in harmony with the Word, and that a Rule which accords with either accords with both.

5. By *"Lutheran pulpits"* are meant any places for the public teaching of the Word, whether they be such permanently, or for the time being only, for the use of which the Lutheran Church is responsible. The preaching for which the Lutheran Church makes herself responsible should be that of *Lutheran preachers* only, preachers who have been previously tested in a Lutheran vocation, and are subject to Lutheran discipline. The pulpits of Union Churches are Lutheran pulpits only at such times as by the mutual understanding ministers authorized by the Lutheran Church are to occupy them.

6. By *"Lutheran altars"* are meant places, whether public or private, for the administration of the Holy Supper, for the use of which the Lutheran Church is responsible. The admission to the Communion, for which the Lutheran Church makes herself responsible, should be that of Lutheran communicants, prepared, tested, and approved as such, in accordance with Lutheran principles and usages, and subject to Lutheran discipline.

7. The word *"only," in the sphere of the Rule,* is to be taken absolutely, and means that *in that sphere* there is to be no exception whatever; *no* minister not Lutheran is to occupy a Lutheran pulpit, *no* communicant not Lutheran is to be admitted to a Lutheran altar.

8. The principle of *"exceptions"* accepted at Akron, stood at Galesburg, the principle that there may be "exceptions." Extraordinary cases may arise in which those who are not "Lutheran preachers" (as defined in Thesis 5) may be admitted to Lutheran pulpits, and those who are not "Lutheran communicants" (as defined in Thesis 6), may be admitted to Lutheran altars.

9. The principle of exceptions is carefully *guarded.*

First. These exceptions of the Rule belong to the sphere of *"privilege,"* not of *"right."* This means that even in these cases of exception there can be no demand of admission to our pulpits and altars as of a right; but that our Church is to be her own judge of the propriety of extending the privilege at all, and of the safeguards and limitations with which it is to be invested, if she extend it at all.

It is her own question, for the answer to which she is responsible to her Master alone, and in which she will endure no prescription, either of current popular sentiment or of sectarian, unionistic suggestion.

10. *Second.* The cases of exception are cases which *"arise,"* not of normal and constant conditions, which are absolutely and without exception, determined by the Rule (Thesis 7).

11. *Third.* The determination of what are "exceptions" is to be made in *consonance with the principles.* No exception can be made which implies that the Rule is *not* in accord with the Word and Confessions, or is only a human rule of order, or that a claim of right to our pulpits and altars can be made in any case whatever by those not Lutherans.

12. At *Galesburg,* as at *Akron,* there was *no explicit official statement* as to what are exceptions, and what makes them such. At *Akron,* however, it is certain that some, and probably that a majority, thought that the occasional admission to our pulpits and altars of such ministers and people of "the Evangelical denominations" as "preach and hold the pure truth of God's Word as taught in the Confessions of our Church," comes within the sphere of exceptions. At *Galesburg,* the debate made it clear that the majority of those who argued for the Rule had reached the conviction that the exceptions are *not of this class,* but are such only as are conceded, in the standard authorities of our Church, in its great classic Dogmaticians and Casuists; the *"interdenominational"* exchange of pulpits, and "interdenominational" invitations to altars, whether regular or occasional, were regarded not only as not cases of exception, but as pre-eminently the cases which need to be guarded against by the Declaration, inasmuch as the more obvious cases were beyond dispute.

13. At *Galesburg* the third part of the Declaration was left as before; the determination of the cases of exception was left to the conscientious judgment of the pastors, under the simple proviso that the *principles* involved in the Declaration were to be held sacred. But in coming to a *clearer conception* of the character of the Rule, and of the inferences both as to principle and practice it necessitated, in reaching as explicit what had been but implicit, was involved a clearer judgment of the nature of the *exceptions.* The principle stood fast, but the application of it moved, and the defenders of the Rule in its explicit shape believed that a higher consistency with it involved the *rejection* of a total class of exceptions (Thesis 12) which some of them had once thought might be conceded.

14. Such *exceptions, as regards the pulpit,* may be defined *negatively.* They are *not* cases of "interdenominational exchange of pulpit," or invitations for the sake of social or personal courtesy, or as a temporary convenience to a church unsupplied with a minister, or of a general opening of pulpits during the session of ecclesiastical bodies.

15. They may also be defined *positively* as cases of urgent and exceptional necessity, *"which arise,"* as when witnesses for the truth confessed by our Church are raised up of God in another communion, and are silenced and proscribed because of their fidelity to conviction.

16. *Exceptions, as regards the Altar,* may also be defined *negatively.* They are *not* cases reached by "general invitation" to the Altar, as of "all who love the Lord Jesus in sincerity;" or, "all who are in good standing in Evangelical Denominations," or "in sister churches," or on the ground that "we are all one." Such invitations, whether given publicly or privately, are not covered by a just application of the principle of exceptions.

17. Such exceptions may be defined *positively,* as cases of peculiar and exceptional necessity *"which arise,"* such as are produced by times of pestilence, by imminent death, by close imprisonment, by extreme peril from persecution, from sanguinary and oppressive laws, or tyrannical governments, from real inability to make public confession, or from degrees of mental feebleness, or of invincible ignorance, which preclude a comprehension of more than the elements of doctrine. In most of such cases there is tacit consent to our faith, in none is there conscious opposition to it. What may be imperatively the Rule in normal cases, becomes impossible in exceptional ones. What the living, the strong, the able must do, the dying, the feeble, the incapable cannot do, and what is demanded of the one class cannot be demanded of the other.

18. In such cases there may be *seeming*—though only seeming—exceptions to the *principle* of the Rule, but they are real exceptions to the *strict letter* of the Rule, interpreted as meaning by Lutheran preachers those who have received the ordinary vocation in the Lutheran Church, and by Lutheran communicants those who, after careful instruction and examination, the recognition of duties made in their confirmation vows, or in some other form of public profession, have been publicly and officially recognized by our Church.

19. Even *members of Lutheran churches* should not, in a place in which they are sojourning, come to the Lord's Table without a previous interview with the pastor, who should be well assured that

they are in good standing as church members, and that their desire to commune is in no respect inconsistent with the duties and discipline of the congregation to which they belong. Lutherans who are suspended from communion in their own congregation, or who are neglecting it, should not be admitted to the communion in another.

20. The Galesburg Declaration *thus interpreted,* is the natural and proper *outcome* of all the previous tendency and acts of the General Council, beginning with its fundamental principles of Faith and Polity. It was not by inconsistency, but by a riper consistency, the Galesburg Declaration was reached.

21. The general *principle* involved in pulpit and altar fellowship has been *acknowledged* throughout, from the earliest to the latest action of the General Council, by the unanimous decision of the whole body. It was agreed on the part of all what is the true principle, and when at Akron the Iowa Synod declared that, "concerning the question of communion and altar fellowship, the thing desired is not the mere pastoral advice how to act in certain difficult cases, but the establishment of the CONFESSIONAL PRINCIPLE," and urged "that this CONFESSIONAL PRINCIPLE, hitherto only expressed verbally, be also made an official expression of the General Council," the Council without a dissenting voice affirmed as the "CONFESSIONAL PRINCIPLE" asked for: "The RULE is, Lutheran pulpits are for Lutheran ministers only, Lutheran altars are for Lutheran communicants only." It affirmed with equal unanimity that "the exceptions to the rule belong to the sphere of privilege, not of right," and that "the determination of the exceptions is to be made in consonance with these principles by the conscientious judgment of the pastors as the cases arise," [21] and this it declared to be "the sense of the declaration of the Council delivered at Lancaster," and the declaration at Lancaster was but a reaffirmation of some of the points at Pittsburgh.

22. The PRINCIPLE was *agreed* on *unanimously* at Pittsburgh that "the purity of the pulpit should be guarded with the most conscientious care, and that no man shall be admitted to our pulpits, whether of the Lutheran name or of any other, of whom there is just reason to doubt whether he will preach the pure truth of God's Word as taught in the Confessions of our Church."

23. In the *application* of this principle at Pittsburgh, *one part* of the body thought that there are ministers in permanent and unprotesting relations to communions of other names and confessions,

[21] Minutes of Sixth Convention, 1872, pp. 46, 47.

of whom there is "no just reason to doubt that they will preach the pure truth of God's Word as taught in the Confession of our Church," no reason to doubt that they know what it is, no reason to doubt that they hold it, no reason to doubt that they will teach it. The *other part* thought that the permanent and unprotesting bearing of another name, and public adhesion to another Confession, implied in honor the holding of another faith, and that the persons of the hypothesis inspire, in the nature of the case, just reason for doubt whether they fully know, or heartily receive, and will faithfully preach, the doctrine which they officially reject, over against the doctrine they officially confess. If this second view be the correct one, the Pittsburgh Declaration is coincident in purport with the Galesburg Declaration as defined (Theses 1-18).

24. The PRINCIPLE was *agreed* on unanimously at Pittsburgh of a "*discriminating* over against an indiscriminate Communion, that is, the *right* and *duty* of every pastor to make such examination as is necessary to determine the Scriptural fitness, in doctrine and life, of persons applying for admission to the Communion. So that it may be affirmed of our Church now, as at the beginning, '*None* are admitted except they be *first proved*.'" This principle totally precludes, and was *understood by all to preclude*, the "general invitations" which are common in many of the sects, and were sometimes given in Lutheran churches.

25. In spite of this clear and unanimous judgment of the General Council, *some* ministers within its bounds have treated the declaration as a dead letter, and continued the old and unguarded invitation (Thesis 16); *others* have thought that with the proper precaution of a previous interview, it allows of the occasional communion with us of persons in permanent connection with other churches. *A third class* holds that a consistent application of it precludes the admission of members in permanent connection with communions whose doctrine is in conflict with ours, whose existence is due to a rejection of our faith, and is in itself a tacit charge that the Lutheran Church is not entirely a pure Church, and whose complete triumph would involve her passing out of being. This class maintained that it would be a part of the duty of a Lutheran pastor to show to such persons so applying the inconsistency of *being* Lutherans, and *calling* themselves by another name. The second class take a position which would be *practically* as offensive as that of the Galesburg Declaration; the third class make the Pittsburgh and Galesburg Declarations virtually coincident in principle.

26. There was a *unanimous agreement* at Pittsburgh that "in the confession of her faith, the rejection of errors in conflict with it, and the condemnation of heretics, it is by no means the counsel and purpose of our Church to condemn those who *err from simplicity,* and who do not speak reproachfully of the truth of the divine Word." [22]

27. In the application of this principle the *one part* thought that if our Church does not condemn those who err from simplicity, it may be safely assumed that on the theory that particular persons are of this class, it is safe to admit them to our pulpits and altars, without showing them their errors or requiring them to renounce them and dissolve their connection with the sects which hold these errors, that without official testing, instruction, or warning, persons presumed to "err from simplicity" may be admitted to our pulpits and altars.

28. The *other part* held that we can only know, or indeed have an intelligent hope, as to such persons individually, when they come to us, and after the examination which the Church enjoins, that the possibility of their erring from simplicity passes away if they are willing to avail themselves of complete instruction, that those who err from simplicity will cease to err when they are more perfectly taught, that their desire to enter our pulpits or approach our altars makes the providential opening for teaching them the pure truth, and showing to them the duty of confessing it, and the incompatibility with this of their remaining in communions which in any degree ignore or deny it. If this be the true view, the Pittsburgh and Galesburg Declarations involve the same principle.

29. The principle was unanimously *agreed* on that the Lutheran Church does not "condemn *entire churches,*" [23] that she allows of the existence of other churches beside herself, and of other Christians beside her own children. *Some* thought that in this there is involved such a recognition of other churches, as justifies our admission of their ministers to our pulpits, their members to our altars; while *others* held that as communions may be thoroughly corrupt yet have the name of *churches* conceded to them, the concession of the name involves nothing. However corrupt these churches may be in confession and practice, and however severely our Church may condemn the errors and those who persistently teach them, the corruptions and those who persistently practice them, or the churches

[22] Preface to Book of Concord, p. 16. (The references throughout are to Mueller's Edition.)

[23] Præfat. Lib. Concord, 16.

themselves, as holding, teaching, and practicing the wrong, yet this condemnation always expressly or implicitly *excepts* such members of these very churches as are by God's grace kept in saving truth. Our Church believes that such members may be, and actually are, in corrupt churches, and hence cannot allow indiscriminate condemnation, the condemnation of *"entire* churches." God's true children, portions of the Church invisible, and hence integral members of the true Church visible may be born to Him in churches more or less corrupt or defective. The bearing of this on the pulpit and altar is determined by Thesis 28.

30. It was *unanimously agreed* at Pittsburgh that "the catholic (Christian) Church consists of men scattered throughout the whole world," and that it is therefore not confined to the Lutheran Church, or any one particular Church whatsoever, but may be found even in churches which may be very corrupt both in doctrine and morals.

31. *One part* argued that men of communions adverse in doctrine to our own may be admitted to our pulpits and altars on a credible presumption that they belong to this catholic (Christian) Church, while the *other part* held that this invisible relation is known to God only, and that the visible pulpits and visible altars of the Church as visible must have tests and safeguards which man can apply, and that both require credible confession of the true faith, permanent fellowship in the Church of pure doctrine, and subjection to its discipline, and this view is coincident with the basis of the Galesburg Declaration.

32. It was *unanimously* agreed at *Pittsburgh* "that among those who are upon the true foundation, there are many weak ones who have built upon the foundation, perishing stubble, that is, empty human notions and opinions, and yet because they do not overthrow the foundation, are still Christians, and their faults may be forgiven them, or even be amended."

33. *One part* held that this involves the opening of pulpit and altar to those individuals of adverse denominations who are supposed to be weak Christians on the true foundation. The *other part* held that the reference is primarily and mainly to weak Christians in the Communion of the Church, not to weak Christians who are in organized bodies which, in whole or part, are separated from the Church, and, for the sake of the perishing stubble, the empty human notions and opinions, building themselves up in antagonism to it; and that such weak Christians can only be officially known within the communion which has them, and that weak Christians fixed in other communions are not subject to the judgment or discipline of

our Church, which they have never sought, and to which they would never submit, and that our Church can assume no responsibility touching such persons till they seek her care and nurture in the methods she has seen fit to adopt for all her children. This view is in harmony with the Galesburg Declaration.

34. It will be seen then, in *summing up,* that the point of *divergence* has been mainly on the question: Do the principles acknowledged by us all, preclude the *occasional* introduction into our pulpits of the ministers of the "Evangelical denominations" who purpose to remain ministers in those communions, and the *occasional* admission to our altars of members of those "denominations" who purpose to remain in them, *provided* that such ministers and members hold, not the confessed faith of their own denominations, but hold the faith of the Evangelical Lutheran Church?

35. It is probable that it was a *minority* up to the meeting at Galesburg, which held that the acknowledged principle does involve the exclusion even of such persons from our pulpits and altars, and that the *principle of exceptions does not cover such cases.* The *majority* were not prepared to affirm this as a rule for their own action. As between the *inferences* of majority and minority, the General Council never made an official decision, but laid down the principles by which it was believed that, sooner or later, a harmony of inference and action would be produced.

36. No action of the General Council at any time was meant to *deny* the correctness of the stricter view, or the desirableness of the stricter practice. It left the question of inference untouched. Both views and practices existed before the General Council came into being. Neither claimed any original basis in the General Council's authorization. Both were facts. The Council was officially committed neither for nor against one or the other. The Council early pronounced unanimously against indiscriminate invitations to the pulpit and altar; it was unanimous against many of the common forms of both invitations; beyond this the difference remained simply as a fact, neither created, promoted, nor authorized by any action on its part. But the general spirit of the body tended to a growth in the stricter construction of inference, and in the parts of the General Council which had once been under influences most adverse to Lutheran practice, a solicitous care in regard to pulpit and altar became increasingly manifest.

37. At *Galesburg* the *inference* which had hitherto been in *minority,* showed itself in the *majority* of the active supporters of the enlarged affirmation. By the vote of this majority the General

Council expressed "its sincere gratification at the progress of a truer Lutheran practice in the different Synods since its action on communion and exchange of pulpits with those not of our Church, as well as at the clear testimony in reference to these subjects, officially expressed by the Augustana Synod, at its convention in 1875." [24] The Augustana Synod in the action referred to had said: "Fellowship in the Supper with those who have and hold a doctrine differing from our Confession, especially relative to the Lord's Supper, is in a greater or less degree a denial of our own faith and confession, and is making little account of the Supper itself. No others, therefore, ought to be allowed to partake of the Lord's Supper within the Church than those who belong to the Church, or have the same faith and confession with our Church." [25] This part of the action of the Augustana Synod, no less than the rest, was marked by the approval of the General Council, and repeatedly came up in the debate and helped to shape its character.

38. The action of the General Council on these facts is carefully worded, so as to show that it simply aimed at continuing in the very spirit and method of the Gospel, to reach toward the higher aim; not by *disciplinary coercion,* but by gently calling *"renewed attention"* to the principles of previous testimony, and expressing an "earnest hope" "that our practice may be conformed" to it. This is its own total statement of its mind and intent as to the method proposed to bring these principles before the conscience of its members. To enlighten conviction, not to prescribe to it, to bear with misapprehension and patiently correct it, to allow truth to win its way by its own divine power to the hearts of our pastors and people, this was its aim and plan, and with this its words at Galesburg perfectly accord. They acknowledge the sacredness of conscience, even though it is in imperfect light, and "the convictions of the pastors and congregations stand now where they stood before," above all arbitrary attempt at repression, coercion, or legislative anticipation.

39. *Resolutions* do not, in themselves, make convictions. They, at best, only embody them. *Constitutions* are embodiments of principles of permanent agreement, and must therefore, until amended by the modes determined by themselves, be strictly conformed to by all who accept them, but *resolutions* involving conscientious conviction can have no moral force for those who do not share the conviction. No man, congregation, nor council can say,

[24] Minutes Ninth Convention of General Council, 1875, p. 17.
[25] Do., p. 38

"I believe," for another man, congregation, or council. If the *resolutions* at Galesburg do not seem to any future convention of the General Council, able to endure the light of truth, and the test of a more thorough examination, it is in the power of such a convention to declare its own adverse conviction, and this again will be subject to the judgment of the Church of God. No question is really settled till it is settled right, and in questions of conscience, coercion and arrogant assumption do not aid, but obstruct the perception of truth.

40. *Synods,* therefore, should not attempt prematurely to foreclose free discussion among themselves or in the General Council. The processes may be of as great value as the results.

41. Fraternal conference should *precede* decisions, not follow them. *Delegates* to the General Council should not be mere mechanical agencies for carrying into effect foregone conclusions, either of congregations or of Synods, but should be *morally representative,* conscientious men, who, in the fear of God, shall impartially weigh facts and arguments for those who have sent them, and then only vote and act for them, nor can any *representative* vote or act be considered of force for those represented, in the face of their well-considered solemn and final protest. No Synod or individual can rightly become inimical to the General Council for any resolutions, of particular conventions of it, not final in their nature.

42. The true *spirit* of our *General Council* is one of earnest search, of forbearance, openness, and gentleness. Alien in its whole life from the spirit of partisanship, it will of necessity be assailed by the lax and by the rigoristic, but "speaking the truth," to which the lax are indifferent, "in love," to which the rigorist is often a stranger, it will with every year of its life grow more dear to the true children of God, and attain a more perfect likeness to Him whose providence gave it being.

43. *The question* of pulpit and altar is a purely Biblical and Confessional question. It should be considered apart from all influences of person, locality, nationality, or language, and the question, What is the *true principle?* should not be embarrassed by the question, What is *immediately practicable?*

44. The Lutheran Church *owes her being* to the conviction that her Confessions depart in no respect from the faith taught in God's Word; that she teaches the Gospel in its complete purity; that all her doctrines are divine; that she is the most perfectly homogeneous portion of that Church visible, of which the church Catholic is the

soul; that in a supreme and unique degree she has the marks of the true Church, to wit, the pure Word of God and the right Sacraments. Any communion which does not claim so much for itself, is on its own admission, in some measure, a sect.

45. In maintaining this claim, the Lutheran Church of necessity implies that to the degree, and in the respects in which *other parts* of Christendom depart from the faith and truth confessed by the Lutheran Church, they depart from the faith and truth of God's Word; that in any case they are less homogeneous portions of the Church whose soul is the Church catholic, and that the distinctive testimony of the Lutheran Church, that which distinguishes her in various degrees from all particular churches, involves not mere points of opinion, but subjects of divine truth, and hence of transcendent importance, which dare not in any measure be imperilled; and this holds true over against Rome, against heresy, against schisms, and against the divergent forms of belief which have assumed the common name of *Protestant*.

46. The *Augsburg Confession* lays down the fundamental postulates of that faith which is essential to a complete unity of a church as over against all heresies, perversions, mutilations, and ignoring of divine truth.

47. That *Confession* means by its very existence, and the Church means by her very existence under it, that the pulpit, which is the organ of a pure Word, and the altar, which represents the true Sacraments, are to be sacredly guarded as at once the witnesses and conservators, of her true unity and of her genuine catholicity.

48. There are *three* general *ways* in which the sense of unity in the Church can be *officially expressed*. *One* is by profession of the same creed, the *second* by admission to public teaching, the *third* is by reception at the altar.

49. In every case in which the *first*—the confession of the common faith—is neither given nor purposed, but is, on the contrary, either in terms or virtually, rejected, there can be no ground for the form of the second or third. No church should admit to her pulpits or altars those who publicly deny, either officially or personally, the truth of God's Word as that church officially confesses it.

50. If the present *divisions of Christendom* can be justified, if the so-called *denominationalism* is to stand before the judgment bar of God, it must be able to show a ground of supreme necessity for its existence. Unless a denomination has a divine warrant for its separate existence, it is simply a sect. If it claims no divine war-

rant, but alleges mere human convenience or preference for its existence, it is a self-convicted sect. If its supporters are to be absolved even of the crime of conscious, deliberate wrongdoing, they must be able to show, at least, that they sincerely believe that the necessity for its existence is real and urgent, not a thing of human convenience or preference, but a divinely directed need. Nothing but the proof of necessity can justify it, nothing short of the conviction, at the very least, a mistaken but sincere conviction, of the divinely imposed necessity of its existence, can absolve the men who form it from the charge of criminal trifling with the most sacred principles of Christianity, the most solemn commands of our Lord. The denominationalism of convenience is simply what the New Testament styles schism.

51. When a Church holds and confesses the very truth of God in all its parts, and has the pure sacraments, *no man has a right to leave it,* because of any human defects which may exist in its actual state. He must labor and pray to correct them; must apply the Church's own principles to remove her own evils; must reform within the Church. A man who remains within a particular Church is thereby pledged to its officially confessed faith, and what that faith really involves, but not to anything beyond. If a Church has the pure Word and Sacraments it has the essential means of correcting its actual practical defects; and the forming of a new denomination, simply as an easier mode of securing any human ends, however important, is schismatic.

52. On whatever else thoughtful Christians may differ they should agree on this, that the awful *levity with which sects are originated* in Protestantism, is a crime against God and His Church, and that a rule shown to be necessary to purify the judgments of men in regard to the sacredness of truth, and of unity in the truth, so that they shall refuse every possible compromise of these great principles, is a rule which accords with God's Word and with every pure confession of God's Church.

53. That Rule of the Pulpit alone accords with the divine Word, which does not simply demand *freedom* for the pulpit, permission to teach the truth, if a man happens to know it, or sees fit to preach it, but which insists on an absolute aiming at the whole truth, and nothing but the truth, and this truth a confessing Church maintains to be in whole and in each part the truth to which she witnesses. The teaching she admits to her pulpits must be guaranteed as truth, not by an untested presumption, but by her own careful testing, in the fixed modes involved by a fixed principle.

54. As the Word of God and the Confessions of the Church teach the inviolable sacredness and supremacy of *truth,* and the obligation of the utmost simplicity and directness in asserting and defending it, that RULE FOR THE ALTAR alone accords with both, which withholds from coming to our altars those who deny any part of the divine truth, those who are voluntarily ignorant of it, and who neither desire nor would permit us to teach it to them, who have never examined and do not mean to examine the grounds on which we rest our confession of it, who either know nothing and care nothing about it, or regard it as false, or look upon it as too unimportant even for contempt—those who are in, and intend to remain in, communions which owe their existence to a denial of the very truths which gave our Church her full distinctive being, and to the assertion of which our fathers witnessed by their Confession, their toils, their sacrifices, and, when need was, by their blood,—those who, mistaking or abusing the name of Charity, and converting what they call Love into a foe to the truth, no longer a love by which faith works, but a love which works without faith against faith, those who sink the communion of our Lord's broken body and shed blood to the sphere of mere social courtesy.

55. *We are Lutherans* because we believe "that the doctrine of our Confession is drawn from Holy Scripture and the pure Word of God." [26] and is "in conformity with the pure Word of God and Christian truth," and "clearly grounded in Holy Scripture." [27] We are Lutherans because we believe that in "the summary of doctrine which is in our churches, there is *nothing* which conflicts with the Scriptures," [28] that "touching the *Articles of Faith, nothing* is taught in our churches in conflict with Holy Scripture," [29] *"Nothing* is received among us contrary to Scripture," [30] that *"no* new and ungodly doctrine has crept into our Churches," [31] and that because of all this, "our Confession is of God, and Christian," [32] and that it is our duty, as Augustine teaches, and as the Confession quotes him with approval for teaching, "not to be in accord," even with the ministers of the Word, "when they teach *anything* in conflict with Holy Scripture," [33] and that the themes of the doctrinal parts of the Confession are "Articles of *faith* and *doctrine," "Chief* Articles of faith," which are *"necessary"* [34] to show the accord of our doctrine with the Word.

---

[26] Aug. Confess. Pref. 35, 8.
[27] Aug. Conf., 47, 1.
[28] Aug. Conf., 49, 1.
[29] Aug. Conf., Art. Abus., 48, 1.
[30] Aug. Conf., 69, 5.
[31] Aug. Conf., 69, 5.
[32] Aug. Conf., 47, 5.
[33] Aug. Conf., 64, 28.
[34] Aug. Conf., Title V, 69, 5.

56. But in asserting this we have already asserted that the *doctrine of other Confessions,* so far as it conflicts with ours, is *not* drawn from Holy Scripture, is *not* in conformity with the pure Word of God, and with Christian truth, and is *not* grounded in the Word. We have, beyond all possibility of denial, already implied that in the summary of doctrine among them, if it be at war with ours, there is *something* which conflicts with the Scriptures, a something which touches the articles of *faith;* and that hence, whatever virtues may be claimed for them in other respects, SO FAR they are *not* of God, and *not* Christian; their doctrine is *new* and not godly. The inference is already involved that we may not be in any such accord with them as weakens our testimony that they do teach something in conflict with Holy Scripture. To make these solemn expressions of the Confession a dead letter by lack of practical conformity with them, is to do dishonor to the Confession and the Word, and to be inconsistent with ourselves, who accept the Word itself as an absolute rule of faith and life, and the Confession as a true exponent of the sense of the Word. In giving effect, therefore, to these our solemn convictions, we must stand fast by the rule, that those who by their vows as ministers are bound to systems which in whole or in part conflict with God's Word, cannot be admitted to our pulpits. We must not even seem to accord with them, for their churches owe their separate being in part to a forsaking of portions of God's Word. Nor can we without a snare to conscience, both to the inviters and the invited, open our altars to those who are members, and mean to remain members, of churches which rest in whole or in part on unscriptural foundations.

57. It is a *wrong to the truth,* to Him who has intrusted it to our keeping, to ourselves with our solemn endowments of privilege and responsibility; a wrong to those whom we help to lull in their ignorance of the truth or indifference to it, when we give them our solemn attestation that we recognize them as in full unity with us in the reception of God's Word—that attestation which is involved in inviting them to our Communion. There is no more facile, no more fatal way of telling men that their errors are venial, of bringing faith to the level of opinion and notion, than to throw open to them the most hallowed place in which truth is taught, the most sacred shrine at which truth is confessed, without even asking, Do you know the truth? Are you willing to learn it? nay, rather, knowing perfectly that they would resent such questions, as

a gross violation of that "courtesy" on which the whole loose practice so largely rests.

58. It is a principle of the New Testament universally recognized in the Church, that the reception of the Lord's Supper in a particular congregation or particular communion, has, as one of its objects, the confession of the pure faith as against the false or mingled, the complete as against the imperfect, the sound doctrine as against the corrupt or dubious, the true Church as against the spurious or doubtful. It is the most solemn mode of marking church conjunction, and of witnessing for a particular communion as over against all communions in any way arrayed against it, or officially separate from its fellowship. It is "that we may testify that we approve the doctrine which sounds forth in that Church in which, together with others, we eat the same Eucharistic bread, and drink from one cup." "The Lord's Supper not only separates *believers,* or the *Christian* people from *unbelievers,* but also distinguishes between *Christians themselves* who have wandered from the purity of the faith, and those of a *purer church* sincerely professing and defending the sound faith." [35]

59. Hence it is in the highest degree inconsistent and self-stultifying to have a common communion with sects or denominations which have arisen by divergence from the faith or fellowship of a pure church.

60. The Augsburg Confession declares that the people of our churches are admitted to the Sacrament "if they are *fit* for it," and that this fitness is to be officially tested, "for *none* are admitted unless they have been before examined and absolved," and "with the greatest diligence frequently instructed in regard to the Holy Sacrament, whereunto it is instituted, and how it is to be used; and instruction is further given against *other* doctrines concerning the Sacrament, doctrines which are false." [36] "In this examination the less mature were questioned, and were repeatedly instructed in regard to the *entire* Christian *doctrine.*" [37] This usage involves a fundamental principle incapable of harmony with interdenominational communion.

61. If a principle be seen to be *evil,* the evil should be openly confessed, and openly renounced and abandoned, not glossed over and palliated. The power of a false principle is perpetuated by all

---

[35] Melanchthon, Repetitio August. Conf., De Cœna Domini; Loci (Corpus Lipsiæ, 1563), pp. 547-568. Gerhard (Cotta), ch. x, p. 371. Carpzov. in Libr. Symb., p. 405.

[36] Aug. Con. Of Abuses, Art. iii, Latin and German.

[37] Repetitio, Aug. Conf.

attempts to hide its real nature, or to soften its practical mischiefs. Nothing so certainly and speedily awakens aversion to a bad law or bad principle as to insist that those who are committed to it shall strictly carry it out. If the denominational principle be evil, its character will soonest be seen if men are held responsible for strict fidelity to it, till they formally and unequivocally renounce it.

62. No man remaining in a denomination whose confessed faith is wrong, has any moral right to the benefit of a mere *private* disclaimer that *for his own part* he rejects its errors. Denominations are properly responsible for the faith of their confessions, and the official relation of our Church to them is to be determined by that faith, and not by the unauthorized statements of the personal views of particular ministers or members.

63. It is a principle of the New Testament, and of all pure churches, that the *privileges* of the Church are not to be separated from its *tests,* its *duties,* and subjection to its *discipline.* No man has a right to enter the pulpit, or approach the altar of the Church, who has not conformed to the Church's solemnly appointed mode of previous testing, and who is not subject to her divine law of duty, and to her discipline in case of a neglect of duty, or of manifest sin.

64. One *communion* has no right to *decide* who shall occupy the pulpits or come to the altars of another.

65. *One communion* cannot consistently *allow* another to decide for it, who are the proper persons to occupy its pulpits and come to its altars. It is itself responsible before God for the proper guarding of both, and has no right to exist if it does not accept and act on this responsibility.

66. That which is wrong *in principle,* if *constant,* is wrong *in principle* if occasional. Expediency in its proper sphere, may allow of the *occasional* as over against the *constant,* but *principle* does not.

67. The terms of *occasional* admission to pulpit or altar must be the same *in principle* as those of *constant* admission; the terms of admission to either *once,* must be the same *in principle* as those of admission to either always.

68. Because the Gospel must bring Christ to us, in the divine meaning of His life, sufferings, office, and work, the Word of God attaches importance of the highest kind to *doctrine.* The substitution of man's notions for the divine doctrine nullifies every act, however beautiful, or proper, or acceptable it would otherwise be.

69. "God's name is hallowed when both our *doctrine* and our life are divine and Christian. God's name is profaned when men

preach, teach, and speak under the name of God what is false and misleading, so that His name is made to cover and give currency to what is false. This is the very highest of all profanations and dishonorings of the divine name." [38] The smooth plausibilities of a loose popular sermon may, according to this, do more real dishonor to God's name than the open profanities of the wicked; the profanities horrify men, the smooth perversions seduce them. There are no profanities like the profanities of a perverted pulpit. Nor are these always smooth. They are coarse enough at times. People will run to hear, and newspapers will hasten to report a sort of preaching with which is mingled such burlesquing of sacred names and things as once would have been visited by the penalties of the law against blasphemy.

70. It is one of the greatest sins and calamities of the *Church of our day* that there is widespread an utter carelessness in regard to doctrine, or a fixed aversion to it; in some a contempt for it, in many an ignorance or an ignoring of it. Men sometimes array the Gospel against itself by urging that they "want the Gospel," they "don't want doctrine;" as if there could be any real Gospel which is not doctrine, or any Gospel in its totality, which does not embrace all the doctrine of the Gospel. It is as if they said: "We want nourishment; we don't want food;" "We want warmth; but none of your fuel and clothes for us."

71. Whether the laxity of the time helps men toward the extreme of pseudo-ecclesiasticism or the extreme of unionistic sectarianism, the beginning of the healing must be a Bible estimate of the *indispensable nature of Bible doctrine*. Our Church, once chosen of God to lead His people back to the pure faith, must realize that none can take her vocation from her. The front of the host is still her place, if she is faithful to the Captain of her salvation, and she can do now no work more characteristic of her, and more worthy of her great name and responsibility, than to help in awakening the mind of Christendom to a consciousness of the disastrous tendency of the time.

72. There is no sufficient bulwark against Rome but the doctrine of JUSTIFICATION BY FAITH, with all it involves. The struggle for the possession of the future is between Romanism, Protestantism, and Atheism; and Protestantism, robbed of its great material principle, will be absorbed into Romanism or Atheism. A Bible unbelieved will not save us. A Rule of Faith which we will not allow

[38] Luther Larger Catechism, 469, 41.

to *make* our faith, will not help us. The decline of the power of the great doctrine of justification by faith is the result of the decline of faith itself. Men have less and less confidence and interest in justification by faith, because they have less and less of the faith which justifies. As faith is regarded after the Romish fashion as an intellectual assent, and intellectual assent to divine truth dwindles more and more in the sectarian construction into individual notions and opinions, all of equal validity, the great New Testament doctrine of faith and of justification by faith, is fading more and more out of sight.

73. That *faith* which is a divinely wrought and transforming conviction, involving absolute trust, and distinct from mere opinion, however strong or plausible, *involves pure doctrine* and is inseparable from it. It spreads its roots in the whole soil, and draws its life from every part. The faith subjective, *our* faith, must derive its life from the faith objective, *the* faith, the great system of Christian doctrine.

74. When we come to the positive definition of *Unity* given in the Confession, we find that it concentrates itself in what seems to be a very narrow space; right faith and the right things to begin and continue faith. Over against the fifteen marks asserted by the Roman Catholic divines, it asserts but two, pure Word, pure Sacraments. All the things mentioned (Ephes. 4: 5, 6) are necessary to unity and necessary to each other, and yet they at last reduce themselves in a generic statement to two things: the faith, and the means of faith. Such is their internal coherence that we cannot have one of them perfectly unless we have all. We cannot say, We have not one faith, but we do have one Lord; for none but the pure faith resting on the pure Word can make Him fully ours. If we really have one Lord in the fullest sense, how can we have *different* faiths, when He has taught but *one faith?* How can we have *different* baptisms, when He has taught and appointed but one? *Either* the one Lord has not taught the one faith, which no one will say, *or* He has not taught it with sufficient clearness, which is virtually in its practical result as if He had not taught it at all, *or* men are bringing in their figments in place of His teachings.

75. There is not a distinctive *truth* of God's Word, over against which there is not a *lie,* which claims to be the truth, and to rest on the Word. Who is responsible for torturing this unity of testimony into this chaos of discord? They who depart from its one own and only meaning. The communions which differ are responsible for their differences. The communions which are wrong as to

the "one faith" so far abnegate the "one Lord." The responsibility rests on their founders, their teachers, and their continued supporters. Let not those who disavow their error, share its guilt, by conniving at it.

76. All these divisions have indeed partly "one Lord," so far as they have partly "one faith," but the *whole Lord* goes with the whole faith; and it is the unity in the whole Lord of the whole faith and nothing less, the true Church demands. This demand she should guard in her Confession, in her pulpit, and at her altars, neither allowing nor seeming to allow concession to any degree of departure from the faith.

77. While a man is convinced in his conscience that a certain sense is the very sense of Christ's teaching, he cannot deny that sense without denying his Lord. Though in bulk it be "jot or tittle," to temporize with the question is to temporize with his own soul. "Teaching them to observe *all things whatsoever* I have commanded you," leaves very little margin for polite accommodation in the testimony for Christ. There is no "imperative," so "categorical" as His Word. All human interests, even the sweetest and purest, must yield to it; and heaven and earth shall pass away, while it abides. While our conviction stands, we are bound at all hazards, and over against all opposition, to testify to the particular truth of which our position makes us the special representative. We must testify to it beyond all possibility of mistake, all suspicion of evasion, in creed, pulpit, and altar, and if need were, in prison or at the stake. He whose conviction is an unwelcome one, must for that reason give it the greater prominence in his testimony and defense, even as over against other truths which may be in themselves of equal or of greater importance, but which are not denied. We defend the little town that is attacked, not the great city which is not attacked. It is not partisan then, it is not exclusive, to urge neglected and unwelcome truth, and the courtesy which tempts to another course is a snare to the soul. If there be but the intense conviction that it is truth, it is not partisan or exclusive to insist that neither we nor others shall be put under implicit bonds, however light, in any measure to withhold it.

78. We read in the New Testament of a *"common faith,"* that is, one and the same faith which all believers hold in common; "and of a common salvation," one and the same salvation which all believers share in common; but of a *"common ground,"* on which those who are right and those who are wrong, are to meet in Word and Sacrament, we do not read. The Rule then certainly was,

apostolic pulpits are for apostolic preachers only, for men who teach without reserve the apostolic faith; apostolic altars are for apostolic communicants only, for men who receive, confess, and "remain steadfast in the doctrines of the apostles." It is not an apostolic idea that access to pulpit and altar does not imply agreement except on a common ground, the ground made common by the overlapping of truth and error.

79. "In entering on peace and concord in the Church, we are not to have regard simply to those parts of doctrine, the ignorance of which would preclude *any and every* one from faith and salvation. For the Church, as she is the mother of believers, requires for preservation and edification of the body more than those heads of Christian doctrince which are necessarily to be believed by each and every individual. For as the Church is the mother of believers, as she is to bring forth children of whom God is the father, so is she to train up in the faith those who are born of her, is to nourish her infants with milk, her adult children with solid food, to confirm the doubting, to strengthen the sorrowing and tempted, to arouse men from the sleep of sin, to lead the secure to repentance, to bring back into the way of salvation those who have wandered, and to keep all men in that way. But for these duties she needs more than those parts of doctrine which are the only necessary ones for the simple, who have neither the mental strength nor intelligence to go further. She needs for her work the *entire doctrine* of Scripture 'for the perfecting of the saints, for the work of the ministry, for *the edifying* of the body of Christ,' Eph. 4: 12."[39]

80. "This has been the *constant judgment of our Church* and of its faithful teachers at all times, and we could demonstrate from the history of the Church, beginning with Luther's times, that whenever the reunion of the divided churches was discussed, Luther and our other divines of high esteem in the Church, were immovably steadfast in maintaining that we cannot receive as brothers those who set forth, defend, and propagate false doctrine, nor can we enter into fellowship with them."[40]

81. No statement could be more mistaken than that the Rule in question has been only *narrow and local*. Involved as it is in the very claims of our Church to her divine right of being, it began in principle with her beginnings as the "true old Church," founded by the apostles; began in her restoration, with Luther and Melanch-

[39] Musæus's Quæstiones Theologicæ de Syncretismo et Scr. Sac., 1679, pp. 17, 36, 162, 163, 179.

[40] Musæus, as in previous note.

thon alike. It belongs to all the ages, all the lands, and all the true theological leaders of our Church, however mild their spirit. It has been defended as earnestly by Musæus as it ever was by Calovius, by Gerhard as uncompromisingly as by Hutter, by Spener as thoroughly as by Carpzov, by Buddeus as positively as by Loescher and Cyprian. It has been no less the law of our Church in Denmark, Sweden, and Norway than in Germany. It has been urged in America by representatives of all the nationalities.

82. As the matter and guide of faith, the Word of God reveals one *system of doctrine*. Hence no co-ordinate, conflicting systems are provided for under it, and if such come into being, they cannot be allowed as of equal validity in the Church. As the constitution of a land allows of but one general government, it makes it impossible that two or more conflicting claims to legitimate rule under it should be allowed. He who knowingly supports the unconstitutional and seditious rule is a traitor. He who does it ignorantly is a dupe. He who stands with the right may heartily pity those who are in the wrong, may acknowledge their personal virtues and sincerity; but while they persist in the wrong, he cannot officially compromise with them. He cannot acknowledge their government, nor them in their government—and if this principle holds good in the realm of civil government, it is *a fortiori* of force in that great kingdom of truth in which our Master is supreme. Where His truth and His supremacy are involved, there can be no compromise, and all unionistic denominationalism involves a confessed compromise.

83. *Denominationalism* is in its own nature a departure from the whole New Testament idea of the Church. Itself a corruption, it has tainted the whole thinking of the various sects till the divine conception of the Church has been almost driven out of the world.

84. On the one side is the *Romish* perversion, which so tends to sink the spirit in the body that there is danger of the Church becoming a giant body, manufactured, not created, and without a God-given soul. On the other side is the *sectarian perversion* which makes the visible Church a series of endless wrigglings into the sundered lives of a polypus—another snip, another church. Rome so urges the Church, that there are no longer churches. Sect so manufactures churches, that there is no longer a Church. Rome fuses the invisible into the visible, and sect dissipates the visible into the invisible, so that between them there would no longer be a true Church visible, nor a true Church invisible.

85. There are Christians in denominations, but denominational-

ism is not Christianity. Men are Christians *in spite* of that which creates denominationalism, not in consequence of it. No concession to denominationalism can stand on New Testament grounds.

86. The New Testament idea does not tolerate *"particular churches,"* in the sense of distinct and hostile denominations, separate communions struggling for the same ground, churches with clashing faiths. It is impossible that two denominations should be in the sight of God wholly and equally right in contesting the possession of the same territory. Those who cause "denominations," in that sense are "hairetikoi" in the New Testament phraseology, and are worthy of the severest censure; those who are their innocent victims are entitled to pity.

87. He who *rests in* our present style of denominationalism as a finality, lacks all comprehension of the meaning of the Church. He who treats it as a venial thing, who provides for its existence and growth without protest or testimony against it, is helping to build up a barrier against the very prayer of our Lord, which is so often cruelly misquoted, the prayer "that they all may be one," as if perfect unity were perfect diversity, and division could be removed by acting as if it had no existence.

88. That man is *not so guilty* who sincerely upholds a false system, and as a consequence consistently denies the moral right of the existence of another and purer system, as he who in principle or practice co-ordinates the false and the true, and in that very act is convicted by his own conscience of putting that which is of God on a level with that which is either of man or of the devil, or of both! The one position has a false premise, and is true to it. The other is rotten and immoral both in premise and conclusion.

89. The obligation to stand by truth is not conditioned by the human probabilities of its *triumph*. While there may be again, as there has been in the past, a relative advance of truth, error will abide upon the earth, we know not in what proportions, while the earth stands. The harvest will open on tares and wheat together. The Church may have relative rest, but she will have no absolute rest; but will bear the cross till she is lifted to her crown in heaven. We do not stake the great principle, nor the right of our Church to abide by it, on any prophetic pretense of its earthly triumph or of hers.

90. The *denominations have their confessions,* and the very existence of confessions and of denominations assumes that divine truth is ascertainable, and is clear enough to involve responsibility. It assumes that these denominations have divine truth, and exist

because they have it, and that they are distinct from other denominations because these denominations do not have it, on the points of difference. Sectarian unionism means therefore that the Scripture is clear enough to justify the formation of a denomination with a particular creed, but not clear enough to justify it in refusing official recognition, in pulpit and altar, to the very systems it rejects in its creed! that is, it justifies the greater, but does not justify the less.

91. Many of the points in which "the evangelical denominations" agree, are not more *clearly taught* in Scripture than many of those in which they differ.

92. It cannot be denied that there is doctrine in the Bible. That doctrine forms a harmonious whole—it is a system. *That system is ascertainable.* To what ends is a Revelation given to men if men cannot ascertain what it teaches? Clearness to the degree which involves responsibility is the absolute demand of any intelligible notion of Revelation. The Protestant principle, which but repeats the solemn and frequent affirmation of Holy Scripture itself, is that God's Word is clear in all articles of faith, that the system is there, self-interpreting and self-revealing.

93. If there be any one thing which Rome has used with more effect than another against Protestantism, it is the idea, with which the indolence and selfishness of the human heart have been only too ready to concur, that the Holy Scriptures are obscure, easily tortured into a thousand contradictory meanings, among which the reader lingers in hopeless perplexity. Rome draws the inference that the Scriptures need an authoritative interpreter; that is the only doctrine in them which he who runs may read. Sectarianism draws the inference that they need not be, and cannot be interpreted at all, in such a way as to bind the conscience and involve responsibility, so that the erring are guilty and the adherents to the true sense are bound to protect the true and condemn the wrong. Sectarian unionism implies that an immense proportion of the teachings of Scripture can be left ignored, unconfessed, undefended.

94. Romanism and Sectarianism are monstrous fallacies, but the second fallacy is the one which pours most complete dishonor and contempt on the Word. Rome does not regard the Scripture as failing of its intent; for Rome maintains that it was only intended to be one of the manuals in the hands of an infallible interpreting Church. She regards it as one of the guides of the living teacher, rather than as the textbook of the pupil, and she acts in strict consonance with her theory. But the plaudit which Sectarianism

gives the Bible is the "Hail, Master," which precedes the blow. There is no other concession made to Rome at this hour, of such peril as this virtual abandonment of the Protestant principle of sufficiency of the Word. There is no concession made to infidelity more disastrous than the confession that this Book, for which so much is claimed, can do so little.

95. Never was there such a failure in the attempt to convey mind to mind as the Scriptures are, if nothing is to be considered as settled by them except what is left undisputed by all nominal Christians. What article of faith, from first to last, is left in such a form as to be of the least force or value, after all is gone which something in the shape of nominal Christianity, and with its pretences, takes away? If we lay down the principle that we will not permit *all* to be taken away, or *much* to be taken away, but will permit *some,* who is to draw the line, and where can it be drawn? Who? Not our Church as a unity; she has drawn in her Confessions the only line she is authorized to draw, the line between truth and error. Not the individual; for surely if the Church in her totality denies herself such a right, the individual cannot have it. Some? How much? Where is the line of Holy Scripture which warrants us in conceding in any degree, *any* portion of its truth? And if we may concede any parts, what are they, and on what principle may we concede them, which does not hold equally good of others? There is but one practicable Rule, which is, Concede none.

96. It may well be asked, why in the face of the profuse talk of unity and mutual recognition, do many of the denominations where it is most current still keep, teach, and impose their elaborate confessions, explicitly on their ministers, virtually on their people? For if the ministers *must* teach them, the people *must* be taught them. Why do they have the obligation to maintain the doctrines of these confessions solemnly acknowledged by their officials? Why do they have seminaries to train ministers in them, colleges to educate men for the seminary, books to defend them and to expose their opponents, newspapers and tracts to popularize them; gigantic publishing houses, built on the wealth of the rich less than on the poverty of the poor, to diffuse them; institutions to give them social and pecuniary strength by an appeal to selfish interest more than to principle; missions to propagate them, and an implacable animosity to those who demonstrate their fallacy? The answer is, we have in this seemingly perplexing combination the cheap toleration in which they indulge when they mean nothing, with the thorough intolerance which rules when they mean anything; because Sectar-

ianism and Unionism are one and the same thing in different shapes. Unionism lives by Sectarianism, and Sectarianism lives by Unionism.

97. The tokens of an invisible Church are invisible tokens, and can therefore only justify an invisible recognition. The communion of an invisible Church must, as such, be an invisible communion. "The Communion of Saints" pertains to the invisible Church, and is therefore not a visible communion. It is taught in the Creed; it is an article of Faith, and cannot therefore be an object of vision. It is neither made nor necessarily marked, by going into one pulpit or coming to one altar. Men may have both in common without being in the "Communion of Saints," and be in that communion without a common pulpit or altar.

98. The Church visible may be considered in the *wider* and in the *stricter* sense of the term. The wider sense considers it with reference to the essentials of its *simple existence;* the stricter sense with reference to its *rightful existence* in conformity throughout with the divine idea and command. Wherever men may be born to God, and divinely nurtured, either *through* the whole faith they confess, or in *spite of* parts of it, there is the Church visible in its widest sense. The visible Church, taking the term in its *stricter* sense, has its visible tokens, to wit, the official acceptance and confession of the Word in its totality, in its pure and true sense, and the use of the right Sacraments in their divine essentials. Wherever men are born to God and divinely nurtured *through the whole* faith and Sacraments confessed and used, and in no respect *in spite of parts* of that faith and usage, there is the Church visible in the stricter sense, the pure Church visible; or with the understanding implied, that the limitation is to the normal and unreservedly right, there is the Church visible. All Christian bodies, not self-confessed sects or schisms, claim of necessity to be of the visible Church in the stricter sense. Not to claim it is a confession of heresy or schism. We are Lutherans because we believe that our Church justly claims that her faith is in every part Scriptural. She of necessity holds that all claims inconsistent with this are untenable. Our Church exists of right, and we are in her fellowship of right, only because she is unreservedly the visible Church by an unreserved confession of the whole truth.

99. It is the Church invisible which is the constitutive and determining element of the Church visible, in its true essence. All ecclesiastical communions which have a part of the Church invisible in them are *so far,* and *in respect of* such elements, part of the Christian Church, the Church catholic, the Evangelical Church; and

in this sense, in and through these elements, they and the pure Christian Church, bearing for Christ's sake for a time the reproach of being called Lutheran, are of one body, and are through these homogeneous elements, to wit, the saints and true believers, so far knit into one "Communion of Saints." All true believers in the Lutheran Church, past and present, and in all other churches, now and in all ages, are in this sense "one body," known to the Lord, and to the Lord only, as His. 2 Tim. 2: 19.

100. When therefore the *visible Church* is considered as the *total* communion or complex of communions, within which are found true members of the body of Christ, who form the Church invisible and thus essentially constitute the Church visible, the Lutheran Church utterly disavows for herself any claim of being that total body. In this sense she is not *the* visible Church, but is through her living members a part of it, and a part only. With reference to the Church as *catholic in extent,* or Universal, that is, as embracing *all* true believers, known to none but God, the Lutheran Church does not claim to be the catholic Church; but through her living members, who not only confess, but, in their hearts, realize the power of the faith catholic, she is a part of the catholic Church, and a part only. With reference to the Church as *Evangelical,* that is as comprehending all, known to none but God, who embrace from the heart the very truth of the entire essence of the Gospel, the Lutheran Church does not claim to be *the* Evangelical Church in its totality; but through her living members, whose personal faith and life are conformed to the Gospel, she is a part of the Evangelical Church, and a part only. No Church considered as an external organization is a part of the Church invisible. The Church invisible is not an organization, and no organization is the Church invisible. The Lutheran Church does not claim for herself that as an external organization, considered as a total unit, she is a part of the Church invisible, but only that all who in their heart receive, and in their lives embody her faith (drawn from God's Word, and witnessed to in her Symbols), are *in consequence of that faith, and in no respect in spite of it, whether in whole or part,* made members of the Church invisible, and these members by and because of their living faith constitute her a true Church visible.

101. For the maintenance of a pure confession, a true faith, a holy life, and the right administration of the Sacraments, church order and church discipline are divinely enjoined as necessary to the Church. The passing of an official judgment as to the credibility of a profession of pure faith, and of a holy life, which official judg-

ment is involved in admitting men to our pulpits and altars, *is the most fundamental part of church order and discipline,* without which no other part of them can consistently stand. This judgment so coheres with order and discipline that no church has a right to pass such a judgment, still less to act on it, in the case of those who do not acknowledge nor mean to submit to her order and discipline, but would on the contrary resent and resist any claim of this sort. It is a divine principle everywhere recognized in the New Testament, that all Christian rights are inseparable from Christian duties and responsibilities; that the Church shall accord none of her rights except under the law of duty and the admission of responsibility; that she shall give nothing in such shape that she shall have no power to enforce its right use, and correct, and if necessary punish, morally, its abuse. 1 Cor. 5: 1-13; 2 Cor. 2: 6; 1 Tim. 5: 20. To separate church privileges from church discipline—the discipline which goes before to search, the discipline which comes after to correct—is to put asunder what God has joined together. The order and discipline of the Church, and the external fellowship which is conditioned by them, must rest on external tokens. We cannot have external connection on the basis of something which in its own nature is unknown, and incapable of being known. The internal can be opened by man to man only by words and acts, and words and acts can only create a presumption, never an absolute knowledge of sanctified condition. We admit our own preachers to our pulpits, because after their voluntary subjection to as thorough a test as the limitations of human knowledge render possible, our Church is satisfied, and officially testifies, that their external profession of pure faith, and of holiness of life, is a credible profession. Other preachers have offered themselves to no such test, and we have no right to form an official judgment in regard to them, or to act without it as if we had it. None of our own men are admitted to our pulpits on the knowledge of their being members of the Church invisible, for that is a knowledge which God reserves to himself. An essential part of their qualification is indeed a profession of personal religion, made credible by the external facts of their history; but this profession itself is carefully examined and passed upon in accordance with the settled order and discipline of the Church, without which either our own men or others cannot be admitted to the pulpit without violation of the principles of the New Testament. The same principle is equally valid in regard to the altar.

102. We must either demand Lutheran authentication from

every man who enters a Lutheran pulpit, or demand it of none. However the matter may be covered over with plausible pretext, it is simply moral suicide for a church to *discriminate against her own children,* and to exact from her own preachers pledges and guarantees which she does not exact of others. It is either right to give others *constant* admission, that is, to throw away our confessional and distinctive life altogether, and abandon to sect the whole idea of a church, or it is wrong to give them *occasional* admission. If it be right in principle to admit them at one time, it is right to admit them at another time, and at all times. It is no longer exceptional, it is normal. It is not privilege, it is right.

103. The principle on which rests *constant* admission to Lutheran altars, demands that those who are there received shall have been taught and examined as to their knowledge of the fundamental truths of the Gospel system, which is the confessed system of our Church; shall have solemnly bound themselves, by God's help, to persevere in the Lutheran faith, and in fidelity to the Lutheran Church, to conform and be subject, as communicant members, to its divine government and discipline. There can be no principle of *occasional* admission to the altar distinct from and in conflict with this. In a word, the principle of a *constant* admission precludes the existence of any separate principle of *occasional* admission.

104. The measure of each individual's responsibility is the amount of truth God has made possible to him. The measure of the Church's responsibility is the amount of truth God has made possible to her. But the weakness of the weakest of the saved is not to be the standard of the Church's strength, as the organ of the All-saving. The ignorance of the most illiterate of the saved is not to be the gauge of the instruction of her who is to teach "*every man* in all wisdom, to present *every man* perfect in Christ Jesus." Col. 1: 28. It does not follow that because there are feeble and ignorant Christians, who do not know and could not comprehend the distinctions between some truths and the heresies which would overthrow them, that the Church is not to confess these truths, and resist those who deny them. The Church can with perfect consistency welcome to her bosom, and shield with her arms, her own poor children, too weak to comprehend more than the simplest elements of truth, and yet beat off the untruths which would destroy the great Christian system, in whole or in part. What is the minimum of saving truth in the cases which our King will construe in His great tenderness as exceptional, none but He can tell. But His

promise to His Church is that He will lead her into all truth, and His command to His Church is that she shall confess, teach, enforce, protect all the truth, everywhere, but by pre-eminence in the pulpit where it is most solemnly taught, and at the altar where it is most solemnly confessed.

105. The *objections* to the Rule, often *assume premises* in which the Church is considered in her qualities as catholic, invisible, known to God only, and *argue from them to inferences,* as to her character and duties in respects in which she is visible, particular, known to men by external marks, administered by men, requiring testing, discipline, and official modes of recognition.

The *objections* often argue from what is due to weak, erring, misguided members in *our own communion,* to what is due to persons of a similar kind who are *in other communions,* and who in virtue of that fact make such a course impossible in our Church, persons who do not seek, and would not tolerate any official testing, direction or discipline on the part of the Lutheran Church. They argue from cases in which our Church has the solemn responsibility, created by the voluntary membership of her children, to cases in which she has no such responsibility, inasmuch as there has been no consent that she should exercise it, but on the contrary a distinct rejection of any such claim on her part.

Our conjectures as to whom *we may meet in heaven,* ought not to supplant a system of careful examination and of scriptural testing. Our Church is not likely to lead her own children to heaven, or to help others to it, by substituting an effusive sentiment for thoughtful guardianship of the pure pulpit and altar. The *"communion of saints"* in their common Lord will be kept by him unbroken on earth none the less perfectly because they are consistent with their convictions, and witness unmistakably for the truth, by act as well as by word. The Lord's Supper, so far as it is an external bond of the fellowship of saints, is not such by a little part of them communing with each other in one locality, but by the common conjunction of all saints, of all times, over all lands, by their believing participation in their Lord, in the communion of His broken body and shed blood. I Cor. 10: 16, 17.

Our pulpits and altars will not in any case claim to *be purer than heaven,* but we should keep them as pure as we can, and they will be much purer if we guard them with care than if we leave them open to all, who we are not sure will never get to heaven. We do not admit our own children to our pulpits and altars on the untested presumption that they may get to heaven, but on the care-

fully *tested conviction* that they give credible evidence that they will hold the pure faith in our Church and live by it, and will be subject to her warning, reproof, and discipline if they are false to it. If we need these tests for those whom we know well, we need them yet more for those whom we know imperfectly, or do not know at all. That Church will not fit herself to be a nursery for heaven which commits to individual conjecture what should be most solemnly tested on principles and by methods of uniform application.

We do not *exclude* (in the sense of the objection) other Christians from our pulpits and altars by our uniform, official tests, but simply demand of them what we demand of our own ministry and communicants. It is as groundless an assertion that we *exclude* other Christians as that we *exclude* our own people. We have simply a common rule of reception and recognition for each.

We do not *excommunicate* other Christians, for they have not been, nor do they desire to be, of our communion. Their right, undisturbed by civil or ecclesiastical interference, to be of their own chosen communion, we do not challenge. We would resist such interference with the rights of individual conviction in their case as in our own. We canot excommunicate them from our communion, and we neither can excommunicate nor desire to excommunicate them from their own.

If *these Christians desire to be of our communion* they are welcome on precisely the conditions and will be received precisely by the modes on and in which we receive our own.

We do not *unchurch* other Christians; we do not assert that they are not members, and possibly most godly and excellent members, of the *visible Church* in its generic sense (Thesis 98). We defend their right, over against all civil and ecclesiastical coercion, to be in the particular church they conscientiously prefer. We do not unchurch them from the Church they have chosen, but respect them for their Christian virtues in it. We not not unchurch them from *our Church* for they are not, and do not claim to be, and do not wish to be, members of it. If they should so wish, the way is open to them precisely as to our own children.

We do not of necessity deny the *validity of the ministry* of other Christian bodies, nor countenance the theories which make a particular form of external legitimation essential to the power of the Word and Sacraments, but believe that by whatever ministers God's Word and Sacraments are set forth, they are efficacious to the degree of their own purity and integrity. We believe and rejoice in the evidences that in other ministries than our own the

truth preached reveals itself as the power of God to salvation: but if much truth be potent, more truth is more potent; if some truth does so much, all truth will do more; if truth in spite of intermingled error is so mighty, unmingled truth will be yet more so: and in the very recognition of what it is that gives power to other ministries we see additional reasons for holding inflexibly fast to the fulness of pure truth with which God has blessed our Church.

The Rule is not in conflict with *Love;* not with personal love, for admission to our pulpits and altars is not a question of personal love, but of principle. We can admit to both those whom we do not personally love, and may tenderly love those whom we cannot admit, who may not be Christians even in profession. We may love, respect, and imitate true Christians, of whatever name; Romanists, while we protest against Rome; Calvinists, while we protest against the absolute decree; Baptists, while we reject their whole distinctive error on baptism. Official church recognition of a denomination, as such, in the person of a minister or member is one thing; personal Christian love to a fellow believer is another. It is the former not the latter which is contemplated by the Rule. It contemplates official churchly recognition in official churchly respects.

The Rule is not only not in conflict with Christian love, but is *demanded* by it, for Christian love requires faithful dealing with those who are in error. It requires that unwavering testimony shall be sustained by unequivocal act. Pure love to the individual has its root in love to God, love to the disciple in love to the Master, love to the member in love to the Church, and the broader love must be the determiner and controlling force to the narrower.

Witnessing, in this spirit of love and fidelity, to the distinctive truth with which she verily believes herself to be intrusted of God; acting in the common interest of all disciples of the great Master; in love to all who unfeignedly love Him; preferring the faithful wound to the deceitful kiss; in unity with all who, despite the sect, the schism, the imperfect apprehension which mark the Church militant, are knit to each other by being knit together in His mystical body, the purified Church of the West, the Evangelical Church—tolerating the name Lutheran lest she should seem to deny her Lord in repudiating the name of His faithful witness—appeals to Her thoughtful children, and to all earnest men of every communion, in behalf of the principles which through her whole history she has maintained, as essential to the conservation of the purity of the Christian pulpit, the sanctity of the Christian altar.

Complaints were made from time to time that synods connected with the Council did not comply with the principles set forth in the Galesburg Rule, and that there did not exist that harmony of action which the adoption of the Rule demanded. Therefore, at the Minneapolis convention, in 1888, the question, "How does the preaching in the pulpits of other than Lutheran churches, especially during synodical conventions, agree with the declaration of the General Council, made in Pittsburgh in 1868? 'Lutheran ministers may properly preach whenever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error and schism, or a restriction on the unreserved expression of the whole counsel of God,'" was recommended to the next convention as a subject for discussion; and the President was instructed to appoint a committee to bring this matter in proper form for discussion before the next convention. The President appointed Drs. Jacobs, Weidner, and Belfour a committee to formulate the material for discussion, and at the Pittsburgh convention, in 1889, they brought in the following report, which was fully discussed:

ON PREACHING IN OTHER THAN LUTHERAN PULPITS.

The committee appointed to prepare a basis for the discussion of the subject of preaching in other than Lutheran pulpits, respectfully offers the following:

I. The resolution providing for the discussion, passed at Minneapolis, is, Resolved,

"That the following question be recommended to the next Convention of the General Council, as a subject for discussion: 'How does the preaching in pulpits of other than Lutheran churches, especially during synodical conventions, agree with the declaration of the General Council, made in Pittsburgh, in 1868: Lutheran ministers may properly preach wherever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error and schism, or a restriction on the unreserved expression of the whole counsel of God.'" (English Minutes, Mineapolis, pp. 81, 82.)

It is, therefore, to this one question that, unless the Council should otherwise order, the discussion is to be limited.

II. The Pittsburgh declaration of 1868, quoted in the above resolution at Minneapolis in 1888, was reaffirmed in Philadelphia in 1885: Resolved,

"That the attention of the Michigan Synod be called to Paragraph 3, Section 2, of the Pittsburgh Declaration, unanimously

adopted by the General Council, and that we reaffirm this as our present declaration on the subject." (English Minutes, Philadelphia, p. 63.)

Item 2d, referring to the Michigan Synod, was adopted, with the addition of giving the full text of the Pittsburgh resolution at this place:

"Lutheran ministers may properly preach wherever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error or schism, or a restriction on the unreserved expression of the whole counsel of God."—(*Ib.*, p. 64.)

To this was subsequently added at the same convention:

"Resolved, That, at the conventions of the General Council, the arrangements for preaching on the part of the delegates, shall be made only with the approval of the President and pastor *loci*."—(*Ib.*, p. 64.)

III. The Pittsburgh Declaration, reaffirmed at Philadelphia, clearly teaches—

1. That not all preaching in the pulpits of other churches is to be condemned.

> "Lutheran ministers may properly preach in the pulpits of other churches."

2. That no preaching can be justified, except where there is a free opening of such pulpits for the entrance of Lutheran ministers.

> "Lutheran ministers may properly preach wherever there is *an opening*."

3. That all preaching in the pulpits of other churches is to be condemned where any fellowship with error and schism, or any restriction upon the unreserved teaching of the whole counsel of God, is implied.

> "Unless the circumstances imply a fellowship with error and schism, or a restriction upon the unreserved expression of the whole counsel of God."

4. That all preaching in the pulpits of other churches is, in the exercise of Christian liberty, to be declined, where, while the circumstances may not contain such implication, such impression may be conveyed to those in error, or to brethren whose faith may be in imminent peril by their improper inferences from such course.

> "Unless the circumstances imply, or *seem* to imply," etc., *ut supra*. Formula of Concord *Sol. Dec.*, X., 15, 16: "The article of Christian liberty is also here at stake, to preserve

which the Holy Ghost so earnestly charged His church through the mouth of the holy apostle. For as soon as this is weakened, and the ordinances of men are urged with compulsion upon the church, as though they were necessary, and their omission were wrong and sinful, the way is already prepared for idolatry, whereby the ordinances of men are gradually multiplied and regarded a service of God.

"So, also, by such yielding and conformity in external things, where there has not been previously, Christian union in doctrine, idolators are confirmed in their idolatry; on the other hand, the truly believing are distressed, offended, and weakened in their faith."

5. The General Council, at Lancaster, Ohio, in 1870, in compliance with the request of the Minnesota Synod, explaining the terms used in the Pittsburgh Declaration, declared:

"The General Council, with the confessions and theologians of our church, distinguishes between doctrines which are fundamental to the existence of Christianity, *i. e.,* essential to true knowledge of Christ and faith in Him, without which the hope of salvation is precluded, and doctrines which are fundamental to the complete integrity of Christianity, *i. e.,* to the full and absolute perfection of Christian doctrine, without which, in the judgment of charity, it may still be possible for persons to be saved." and

"In employing the terms 'fundamental errorists,' in the declaration made at Pittsburgh, it understands, not those who are the victims of involuntary mistakes, but those who wilfully, wickedly and persistently desert, in whole or in part, the Christian faith, and who hold, defend and extend these errors, in the face of the admonitions of the church, and to the leading away of men from the path of life."—(English Minutes, Lancaster, Ohio, pp. 35, 36.)

6. That the answer to the question, whether in any particular case, there be any implication, real or seeming, of fellowship with error or schism, and restriction upon the unreserved expression of the whole counsel of God, is dependent on "circumstances," many of which can be known only as they arise, and the judgment of which it left, in ordinary cases, to the conscience of the faithful pastor, to whom an invitation to preach is given.

"The particular application of these principles and distinctions, as already measurably decided by the declarations made at Pittsburgh, the Council leaves, where it must needs

be left, to the conscience and judgment of our faithful pastors and congregations."—(Minutes, Lancaster, Ohio, 1870, p. 36.)

7. Among the circumstances are those attending the preaching during synodical conventions, with respect to which the General Council has deemed it best to make the more specific determination for its own conventions, that the arrangements for preaching on the part of delegates, shall be made only with the approval of the President of the Council and the pastor *loci*.

This provision has respect to the representative character of the delegates, and, hence, requires the approval of the President.

It also recognizes the fact that the pastor *loci* is more fully acquainted with the circumstances and relations of the various pulpits that may be offered, than the individual delegates; and that, as members, for the time, of families of his parish, and thus, of his parish, his judgment, in so far, should, with the concurrence of the President, be determinative.

LANGUAGES.

The subject concerning the languages used in the congregations connected with the synods of the Council arose at the Chicago convention, in 1869, and was discussed in its various phases and bearings on the Lutheran Church in this country. After a careful consideration of the whole subject, resolutions were adopted, in which the sense of the Council is expressed. This official paper is given in the seventh chapter of this volume.

THESES ON JUSTIFICATION BY FAITH.

At the Chicago convention, in 1869, the Rev. Dr. Krauth was requested to prepare theses on the doctrine of "Justification by Faith," for discussion at the next convention. He prepared twenty-three theses, which formed the basis of the doctrinal discussions at the several conventions until the year 1874. Following are the Theses:[41]

I. "Jesus Christ, true God and true man, truly suffered, was crucified, dead and buried, that He might reconcile the Father unto us, and be a propitiation not only for original sin, but for all other sins of men." (Augs. Conf., iii: 2, 3.)

II. "Men cannot be justified, or obtain forgiveness of sins and righteousness before God by their own powers, merits, works or satisfaction." (Augs. Conf., iv.: 1.)

[41] Minutes, Rochester, 1871, pp. 57-60.

III. "We are justified, obtain forgiveness of sins, and become righteous before God, *freely, out of grace*, for Christ's sake, through faith." (Augs. Conf., iv: 1.)

IV. "We are justified through faith *when* we believe that Christ hath suffered for us, and that for His sake we are received into God's favor, our sins forgiven, and righteousness and eternal life granted to us." (Augs. Conf., iv: 2.)

V. This faith God will and doth reckon and *impute* for righteousness before Him, as St. Paul saith in Romans iii and iv. (Augs. Conf., iv: 3.)

VI. That this faith may be *obtained*, God hath instituted the ministry, and hath given the gospel and sacraments, that through them, as instruments and means, the Holy Ghost may be given, who worketh faith in them who hear the gospel, wherein is taught that "not for the sake of our merits, but for Christ's sake, God is gracious unto us, and justifies those who believe that they, for Christ's sake, are received into favor." (Augs. Conf., v.)

VII. Such faith as justifieth should and doth *bring forth good fruits and good works*, and we *must do* good works of every kind, as God hath commanded and because of God's will. (A. C., vi: 1.) And where good works follow not, there is the faith spurious. (S. A., xiii: 4.)

VIII. Good works are not to be done *that we may trust in them*, that through them we can merit grace or justification before God. (Augs. Conf., vi: 1.)

IX. This is the *ancient doctrine* of the Christian Church that God hath ordained, that he who believeth in Christ shall be saved, without works by faith alone, freely receiving remission of sins. (Augs. Conf., vi: 3.)

X. Justifying faith bringing forth a new light, life and power in *the heart* which renews the understanding, will and affections, and is a work of the Holy Ghost: it cannot consist with mortal sin, but as long as it is present produces good fruits, and makes the regenerate man a new creature. (Apol. Conf., xcviii: 64.)

XI. "*Christ is truly our righteousness*, neither according to the *divine nature alone*, nor according to the *human nature alone*, but the whole Christ according to both natures, in that sole and most perfect obedience of His, which He, both God and man, rendered to the Father even unto death, and by which He hath merited for us the remission of all our sins, and life everlasting." (Formula Concordiæ, 584.)

XII. "*The righteousness before God of faith* is this, that man

a sinner before God is justified, that is, absolved from all his sins and from the judgment of a most just condemnation, and is adopted into the number of God's sons and is made an heir of eternal life, without any merit or worthiness on our part, and without respect to any works of ours, preceding, attending or following, out of pure grace, solely on account of the alone merit, most perfect obedience, most bitter sufferings, death and resurrection of our Lord Jesus Christ, whose obedience is imputed unto us for righteousness." (Form. Conc., 674.)

XIII. *"Faith alone is that mean and instrument whereby we lay hold* on Christ the Saviour, and thereby in Christ of that righteousness which availeth before the judgment of God, since for Christ's sake that faith is imputed for righteousness. Rom, iv: 5, 24." (Form. Conc., 584.)

XIV. *"This justifying faith is not a naked knowledge* of the history of Christ, but such a great gift of God, that thereby we rightly acknowledge Christ, our Redeemer in the word of the Gospel, and trust in Him, to wit, that on account of His alone obedience, and grace, we have the remission of our sins, are accounted holy and righteous before God the Father, and obtain eternal salvation," (Form. Conc., 585.)

XV. "This, therefore, is a *special faith*, by which one believeth that his own sins are forgiven for Christ's sake." (Apol. Conf, 68.)

XVI. "Faith does not justify or save, for the *reason that it is a work in itself worthy*, but only *because it taketh the promised mercy.*" We are not justified for the sake of our faith, but for Christ's sake only. (Apol. Conf., 70.)

XVII. "In this article, by usage derived from courts of law, to *justify signifieth* to acquit him that is arraigned and pronounce him just, and this on account of the righteousness of another, to wit, of Christ." (Apol. Conf., 125.) (Prov. 17: 15; Is. 5: 23; Rom. 8: 33.)

XVIII. "Though they that truly believe in Christ and are born again are *all their lifetime subject to infirmities and faults*, yet should they not doubt either of that righteousness which is imputed to them through faith, or of their eternal salvation, but rather should be assured that for Christ's sake, according to the promise and immovable word of the Gospel, their God accepteth them." (Form. Conc., 585.)

XIX. 1. "To preserve the pure doctrine of the righteousness of faith before God, it is necessary that the exclusive particles (by

which the Apostle Paul absolutely separates the merits of Christ from our works, and gives the glory to Christ alone,) should be retained with all diligence, as when Paul writes; *'by grace,' 'freely,' 'without merit,' 'without the law,' 'without works,' 'not of works.'* 2. All which are summed up in this: That by faith *alone* in Christ we are justified and saved." (Form. Conc., 585.) (See Eph. 2: 5, 9; Rom. 3: 24; 4: 6; Gal. 3: 11.)

XX. 1. *"Although the contrition that goeth before and new obedience that followeth after it,* pertain not to the article of justification before God, yet no such justifying faith is to be feigned as can be and remain together with an evil purpose, to wit, of sinning and acting against conscience." (Form. Conc., 586.) 2. Wherefore they have no true and saving faith who are without contrition; and who purpose to go on and persist in their sins. 3. "For true contrition precedes faith, and justifying faith is in them who truly, not feignedly, repent." (Form. Conc., 688) 4. *"After a man hath been justified by faith,* that true and living *faith worketh by love* (Gal. 5: 6), and good works always follow justifying faith, and will most surely be found with it." (Form. Conc., 586.) 5. *"Faith and works are inseparably connected,* but that which apprehendeth the blessing is faith alone without works, and yet it never is alone." (Luther quoted in Form. Conc., 692.)

XXI. "It is no less necessary that men should be invited and exhorted to give righteously and piously, and to this end to do good works, and be shown how necessary it is that they should exercise themselves in good works to show forth their faith and gratitude toward God, than it is necessary to beware that good works be not mixed up in the matter of justification. For men can no less incur damnation by an Epicurean persuasion concerning faith than by a Pharisaic and Papistical trust in their own works and merits." (Form. Conc., 591.)

XXII. 1. *"When James* (2: 24) *sayeth* 'that by works a man is justified, and not by faith only,' he speaketh of works which follow faith and show that it is not dead, but is living and efficacious in the heart. 2. He meaneth not, therefore, that we, by good works, merit remission of sins and grace, but he speaketh of the works of them that are justified who are already reconciled, accepted and partakers in the remission of sins. 3. Faith, as it is a new life, of necessity brings forth new emotions and works. 4. Wherefore James rightly denies that we are justified by such a faith as is devoid of works. 5. To justify here signifieth to be

pronounced righteous, for they certainly are pronounced righteous who have faith and good works." (Apol. Conf., 108, 109.)

XXIII. 1. *"The knowledge of this faith is necessary* and bringeth most plenteous consolation in all afflictions, and showeth to us the office of Christ. 2. For they who deny that men are justified by faith, deny that Christ is a Mediator and Propitiator, deny the promise of grace and the gospel, and touching justification teach only a doctrine of reason or of the law." (Apol. Conf., 141.)

The doctrinal discussions, at the conventions from 1875-1880, were devoted principally to the subjects of Pulpit and Altar Fellowship, and the Constitution for Congregations. The subject for discussion at the 1881 convention was "The relation of the visible to the invisible Church," as set forth in Dr. Krauth's theses, 97-99; at the 1882 convention, on the subject of the "Mutual relation of Synods and Congregations," as set forth in the Constitution of the Council under the head of "Ecclesiastical Power and Church Government;" in 1883 the discussion was very appropriately based on the "Ninety-five Theses of Luther," the year 1883 being the quadri-centennial of the birth of Luther. Following are the

NINETY-FIVE THESES.

1. Our Lord and Master, Jesus Christ, in saying: "Repent ye, etc., intended that the whole life of believers should be penitence.

2. This word can be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests.

3. It does not, however, refer solely to inward penitence; nay, such inward penitence is naught, unless it outwardly produces various mortifications of the flesh.

4. The penalty thus continues as long as the hatred of self—that is, true inward penitence—continues; namely, till our entrance into the kingdom of heaven.

5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons.

6. The Pope has no power to remit any guilt, except by declaring or warranting it to have been remitted by God; or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain.

7. God never remits any man's guilt, without at the same time

subjecting him, humbled in all things, to the authority of his representative, the priest.

8. Then penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them.

9. Hence the Holy Spirit acting in the Pope does well for us, in that, in his decrees, he always makes exception of the article of death and of necessity.

10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory.

11. Those tares about changing of the canonical into the penalty of purgatory seem purely to have been sown while the bishops were asleep.

12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them.

14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings.

15. This fear and horror is sufficient by itself, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair.

16. Hell, purgatory and heaven appear to differ as despair, almost despair, and peace of mind differ.

17. With souls in purgatory it seems that it must needs be that, as horror diminishes, so charity increases.

18. Nor does it seem to be proved, by any reasoning or any Scriptures, that they are outside of the state of merit or of the increase of charity.

19. Nor does it appear to be proved, that they are sure and confident of their own blessedness, at least all of them, though we may be very sure of it.

20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean simply of all, but only of those imposed by himself.

21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment.

22. For in fact he remits to souls in purgatory no penalty which they would have had to pay in this life according to the canons.

23. If any entire remission of all penalties can be granted to any one, it is certain that it is granted to none but the most perfect, that is, to very few.

24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.

25. Such powers as the Pope has over purgatory in general, such has every bishop in his own diocese, and every curate in his own parish, in particular.

26. The Pope acts most rightly in granting remission to souls, not by the power of the keys (which is of no avail in this case), but by the way of suffrage.

27. They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.

28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone.

29. Who knows whether all the souls in purgatory desire to be redeemed from it, according to the story told of Saints Severinus and Paschal?

30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission.

31. Rare as is a true penitent, so rare is one who truly buys indulgences—that is to say most rare.

32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers.

33. We must especially beware of those who say that these pardons from the Pope are that inestimable gift of God by which man is reconciled to God.

34. For the grace conveyed by these pardons has respect only to the penalties of sacramental satisfaction, which are of human appointment.

35. They preach no Christian doctrine, who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licenses.

36. Every Christian who feels true compunction has of right plenary remission of pain and guilt, even without letters of pardon.

37. Every true Christian, whether living or dead, has a share in all the benefits of Christ, and of the Church, given him by God, even without letters of pardon.

38. The remission, however, imparted by the Pope is by no

means to be despised, since it is, as I have said, a declaration of divine remission.

39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition.

40. True contrition seeks and loves punishment; while the ampleness of pardon relaxes it, and causes men to hate it, or at least gives them occasion for them to do so.

41. Apostolical pardons ought to be purchased with caution, lest the people should falsely suppose that they are placed before other good works of charity.

42. Christians should be taught that it is not the mind of the Pope that the buying of pardons is to be in any way compared with works of mercy.

43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons.

44. Because, by a work of charity, charity increases, and the man becomes better; while, by means of pardons, he does not become better, but only freer from punishment.

45. Christians should be taught that he who sees any one in need, and, passing him by, gives money for pardons, is not purchasing for himself the indulgence of the Pope, but the anger of God.

46. Christians should be taught that unless they have superfluous wealth, that they are bound to keep what is necessary for the use of their own households, and by no means to lavish it on pardons.

47. Christians should be taught that, while they are free to buy pardons, they are not commanded to do so.

48. Christians should be taught that the Pope, in granting pardons, has both more need and more desire that devout prayer should be made for him, than that money should be readily paid.

49. Christians should be taught that the Pope's pardons are useful, if they do not put their trust in them, but most hurtful, if through them they lose the fear of God.

50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes than that it should be built up with the skin, flesh, and bones of his sheep.

51. Christians should be taught that, as it would be the duty, so it would be the wish of the Pope, even to sell, if necessary, the

Basilica of St. Peter, and to give of his own money to the very many of those from whom the preachers of pardons extract money.

52. Vain is the hope of salvation through letters of pardon, even if a commissary—nay, the Pope himself—were to pledge his own soul for them.

53. They are enemies of Christ and of the Pope, who, in order that pardons may be preached, condemn the Word of God to utter silence in their churches.

54. Wrong is done to the Word of God when, in the same sermon, an equal or longer time is spent on pardons than on it.

55. The mind of the Pope necessarily is that, if pardons, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should be preached with a hundred bells and a hundred processions, and a hundred ceremonies.

56. The treasures of the Church whence the Pope grants indulgences, are neither sufficiently named or known among the people of Christ.

57. It is clear that they are at last not temporal treasures, for these are not so readily lavished, but only accumulated by many of the preachers.

58. Nor are they the merits of Christ and of the saints, for these, independently of the Pope, are always working grace to the inner man, and the cross, death, and hell to the outer man.

59. St. Lawrence said that the treasures of the Church are the poor of the Church, but he spoke according to the use of the word in his time.

60. We are not speaking rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure.

61. For it is clear that the power of the Pope is alone sufficient for the remission of penalties and of reserved cases.

62. The true treasure of the Church is the Holy Gospel of the glory and grace of God.

63. This treasure, however, is deservedly most hateful, because it makes the first to be the last.

64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be the first.

65. Hence the treasures of the Gospel are nets, wherewith of old they fished for the men of riches.

66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.

67. Those indulgences, which the preachers loudly proclaim to be the greatest graces, are seen to be truly such as regard the promotion of gain.

68. Yet they are in reality in no degree to be compared to the grace of God and the piety of the cross.

69. Bishops and curates are bound to receive the commissaries of apostolical pardons with all reverence.

70. But they are still more bound to see to it with all their eyes, and take heed with all their ears, that these men do not preach their own dreams in place of the Pope's commission.

71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed.

72. But he, on the other hand, who exerts himself against the wantomness and licenses of speech of the preachers of pardons, let him be blessed.

73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons.

74. Much more it is his intention to thunder against those who, under the pretext of pardons, use contrivances to the injury of holy charity and of truth.

75. To think that Papal pardons have such power that they could absolve a man even if—by an impossibility—he had violated the Mother of God, is madness.

76. We affirm on the contrary that Papal pardons cannot take away even the least of venial sins, as regards its guilt.

77. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope.

78. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. (I Cor. 12: 9.)

79. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ is blasphemy.

80. Those bishops, curates, and theologians who allow such discourses to have currency among the people, will have to render an account.

81. This license in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies, or at all events, the keen questioning of the laity.

82. As for instance: Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of

souls—this being the most just of all reasons—if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a Basilica—this being a very slight reason?

83. Again: Why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of funds bequeathed for this purpose, since it is a wrong for them to pray for those who are already redeemed?

84. Again: What is this new kindness of God and the Pope, in that, for money's sake, they permit an impious man and an enemy of God to redeem a pious soul which loves God, and yet do not redeem the same pious and beloved soul, out of free charity, on account of its own need?

85. Again: Why is it that the penitential canons, long since abrogated and dead in themselves in very fact and not only by usage, are yet still redeemed with money, through the granting of indulgences, as if they were full of life?

86. Again: Why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one Basilica of St. Peter with his own money, rather than that of poor believers?

87. Again: What does the Pope remit or impart to those, who, through perfect contrition, have a right to plenary remissions and participations?

88. Again: What greater good would the Church receive if the Pope, instead of once, as he does now, were to bestow these remissions and participations a hundred times a day on any one of the faithful?

89. Since it is the salvation of souls, rather than money, that the Pope seeks by his pardons, why does he suspend the letters and pardons granted long ago, since they are equally efficacious?

90. To repress these scruples and argument of the laity by force alone, and not to solve them by giving reasons, is to expose the Church and the Pope to the ridicule of their enemies, and to make Christian men unhappy.

91. If then pardons were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, would not exist.

92. Away then with all those prophets who say to the people of Christ: "Peace, Peace," and there is no peace.

93. Blessed be all those prophets, who say to the people of Christ: "The cross, the cross," and there is no cross.

94. Christians should be exhorted to strive to follow Christ, their Head, through pains, deaths and hells.

95. And thus to enter heaven through many tribulations rather than in the security of peace.

The discussions at the conventions from 1884 to 1901 were largely devoted to the subjects of Home and Foreign Missions, the Church Book and Ministerial Acts, and the Common Service.

At the convention, held at Erie, Pa., in 1897, the committee on Divine Law of Marriage reported and asked for instructions. Whereupon the following action was taken: "That the committee be reappointed as a committee on Divorce and Re-marriage, with instructions to present a paper on the reasons given in God's Word for which marriage may be dissolved and another marriage contracted. That this paper be one of the subjects for doctrinal discussion at the next convention." At the Chicago convention, in 1889, the committee presented theses on the subject, which were received and printed for consideration at the next convention. Following are the theses:

THESES ON MARRIAGE IN ITS RELATION TO DIVORCE.[42]

1. MARRIAGE, according to God's Law, is a covenant indissoluble for life.

2. DIVORCE, by divine authority, is legitimate only when the marriage covenant, and with it the Divine Law, has been broken either by husband or wife. Divorce cannot annul or dissolve the contract, or separate the parties. In its legitimate use, its office is only to declare formally that one party to the contract has already broken it, in violation of Divine Law, and that the other party is, therefore, free from all the obligations assumed in entering the holy estate.

3. VIOLATIONS OF THE MARRIAGE COVENANT completely disrupting it are: (a) Adultery, Matt. 5: 32; 19: 5, 6. (b) Malicious desertion, 1 Cor. 7: 15.

4. While the language of the passages in Matthew seem to restrict divorce to but one ground, "adultery," St. Paul in 1 Cor. 7: 15, shows that desertion is the essential principle of adultery.

5. Only such "desertion" comes under this exception as is prolonged and withstands the most earnest efforts for its removal. The innocent party must exhaust all efforts to procure the return of the one offending. 1 Cor. 7: 11.

6. In the application of this principle, habitual cruelty is re-

[42] Minutes, Chicago, 1899, pp. 92, 93.

garded by many of our theologians as a clear violation of the marriage contract and a form of malicious desertion.

7. The distinction between divorce and separation "quoad mensam ac thorum," is recognized by the canonical law, and by the civil law of many States, but has no Scriptural foundations, and is replete with abuses whereof jurists complain.

8. Besides the causes enumerated, divorce is understood as including also a judicial decree declaring that the marriage had never valid existence, as in cases where a manifest fraud has been perpetrated by one party upon the other. Such a divorce is in harmony with Matt. 5: 32; 19: 5, 6, although it must be surrounded by the most rigid safeguards, if flagrant abuses are to be prevented.

9. Where the marriage covenant has been broken and the judicial decree has made public and formal declaration of the fact, the innocent party is freed from all obligations assumed, and stands in Divine Law as though such covenant had never been made. To the innocent party belongs, therefore, the right of remarriage.

10. But the decree of divorce, in freeing the innocent, does not, by Divine Law, give the right of remarriage to the party on account of whose breach of the contract the divorce has been given.

11. The ORDER OF MARRIAGE in the Church, *i. e.*, by a Christian minister, is the public approval of the marriage as being legitimate, and the invoking the divine blessing upon it as such.

12. No minister can officiate at the marriage of those as to whose right to marriage he is in doubt.

13. It is not, however, the duty of the pastor to enter into an examination of the evidence that has determined the decree of a court, and thus to assume to revise and amend its decisions; but where the divorce has been granted upon the grounds permitted in the Divine Law, the certificate of the divorce should ordinarily be taken as sufficient evidence.

14. In States where the divorce laws are lax, and other causes than those recognized in the Divine Law are admitted, the greatest caution must be observed lest divorces, made in violation of this law, be ecclesiastically approved, and persons be assured of the divine blessing, who, in God's Law, are incapable of marriage.

The discussion of these theses was begun at the Lima convention, in 1901, but not completed. At the Norristown convention, in 1903, in place of the discussion of the theses, the Rev. Dr. Jacobs presented the following resolutions, which were made the basis for discussion at the convention:[43]

[43] **Minutes,** Norristown, 1903, pp. 21, 22.

Whereas, The great and increasing disregard of the plain teaching of the Holy Scriptures concerning the nature of the marriage covenant, demands the serious consideration of all Christian people, their most earnest protests against all violations of God's Law, and their hearty co-operation in all measures that would remedy the evil; resolved,

1. That we deem it the solemn duty of all pastors to instruct their congregations concerning the permanency of the marriage relation, and to warn against its violation or disparagement, as a crime against God, that cannot be mitigated or apologized for by any defects of the civic laws or any lowering of the standard prescribed in God's Word on the part of the community around them, or those who may be regarded leaders of public opinion.

2. That this testimony should be given not only when some notorious violation of God's Law attracts general attention, but in frequent instructions and admonitions from the pulpit, even where no occasion for it seems to be immediately urgent; and especially with all fidelity and earnestness in the instructin of catechumens.

3. That we regard every pastor who performs a marriage ceremony as testifying, by that very act, that, so far as he has had the opportunity of discovering, after earnest endeavors to ascertain the facts, said marriage is regular and in accordance with God's Word; and that it is our conviction, further, that in invoking God's blessing upon the union, he becomes participant in the guilt, if he be without reasonable assurance that both parties to the contract comply with the Divine requirements.

4. That we teach that the licenses, issued by the State, and compliance with every civil requirement, while indispensable, cannot of themselves be a guide to the conscience of either pastors or individual Christians; and the distinction between the standards that avail before man and before God, should never be forgotten. Nor can the State by its enactments and permission ever legitimate what the Word of God condemns.

5. That assuming it as an evident fact that those who clearly transgress the divine prohibitions cannot remain in the fellowship of the Church, we deem it further our duty to warn our people, and especially our youth, against all close friendship and intimate association with those who, whatever may be the approbation of the world, and their social standing, transgress in this particular.

6. That, in the opinion of this General Council, every movement to promote a general uniformity of legislation in our various State governments is worthy of hearty encouragement, in

the interests of sound morality, so that ultimately the prescriptions concerning marriage and divorce may be the same in all the States and Territories of the United States.

The first four resolutions were considered and approved; the discussion of the fifth and sixth was deferred until such time as the Council shall have considered the theses on "Marriage and its Relation to Divorce." The subject was again discussed at the Milwaukee convention, in 1905, and finally disposed of. The fifth and sixth items of the resolutions offered by Dr. Jacobs and partly discussed at the 1903 convention, were withdrawn, and a resolution offered by Dr. Horn was added to the four of the resolutions of Dr. Jacobs, as the fifth of the series; and the whole considered as the deliverance of the General Council on Marriage and Divorce. Accordingly, five and six of the above resolutions fall away, and in their place the following, numbered five, stands as the action of the Council:—

5. That with reference to the question of the marriage of divorced persons, the General Council recommends to its District Synods to insist on the following uniform practice of all pastors, to wit: That pastors decline to marry any person who has a husband or wife living, unless such person shall have been divorced by due process of law from such husband or wife for the cause of adultery or wilful desertion; and in that case that pastors consent to marry only the innocent party to such divorce, and then not until the expiration of a year after the divorce shall have been granted.

At the Milwaukee convention theses on "The Faith that Saves," and on "Inner Mission," were discussed, both of which are presented as follows:[44]

THESES ON "THE FAITH THAT SAVES."

I. It is Faith that Saves.

Not opinions or philosophy; not large gifts to the Church, or acts of sacrifice; not character, good conduct, or kindly deeds; not love and devotion; not progress, evolution, or natural law; not education and training. There is no salvation without faith.

II. It is Faith in Christ that Saves.

Not a belief in the supernatural (occultism); not a reliance on Divine Providence; not a trust in the Fatherhood of God; not an optimistic habit and temperament; not a belief in "the Good," and that "the Good" will prevail.

---

[44] Minutes, Milwaukee, 1905, pp. 128, 160-162.

III. The Faith that Saves is not a mere historical knowledge of the saving truth revealed in Scripture, and an assent to it, or to the teachings of the Church; nor is it a mere religious feeling without any specific object; but it is the confident and enduring reliance of the heart on the grace of God in Christ.

IV. The grace of God consists chiefly in that God forgives us our sins; and, in this respect, the Faith that Saves is faith in the forgiveness of sins.

V. The forgiveness of sins rests on the merit of Christ; and in this respect the Faith that Saves is faith in Christ and His merit.

VI. The merit of Christ is offered and appropriated to us through the promises of the Gospel; and in this respect the Faith that Saves is faith in the Gospel.

VII. The Faith that Saves is the source and the power of a new life; yet it is not this regenerating and sanctifying power of faith which saves, but Christ alone, whom, by faith, we apprehend.

THESES ON INNER MISSION.

1. Inner Mission has for its purpose the relief of spiritual and physical needs by means of the preached Word and the ministrations of Christian love, and in the power of the love begotten of faith, to bring about the internal and external renewal of the masses within Christendom who have fallen under the power and rule of those evils that spring directly and indirectly from sin, and who are not reached, as for their Christian renewal they ought to be, by the established offices of the Church. It does not overlook any internal or external need, the relief of which can be made an object of Christian love. (Art. 1 of the Statutes of the "Central Directory" and Wichern's "Denkschrift.")

2. In this definition three points may be emphasized: (a) Inner Mission is *mission*. (That constitutes its Christian, uniform, churchly character.) (b) It is Inner Mission. (Therein lies its social character.) (c) It has a special form of manifestation. (Universal priesthood, participation of the laity, the work of societies.) (Reimpell.)

3. The subjects of Inner Mission are the live and conscious members of the body of Christ. Its objects are those who have not consciously severed their connection with the body of Christ, but show no further life or activity. (v. Zezschwitz.) In our own country those who are outside the Church, but in the parish, are included in the Inner Mission work.

4. The principle of Inner Mission is the love which seeks what is lost. "The time has come when the entire Evangelical Church must make Inner Mission her work and demonstrate her faith by her love. This love must burn in her as the torch lighted of God, to show that Christ lives in His people. As the whole Christ reveals Himself in the living Word of God, so must He also declare Himself in divine acts; and the highest, purest and most churchly of these is saving love. If Inner Mission be viewed in this light, the Church will have a new future before her." (Wichern: First Wittenberger Kirchentag, September 21-23, 1848.)

5. The means of Inner Mission are: (a) Essential or constitutive. (The Word in its various forms of promulgation, according to conditions.) (b) Auxiliary (preparative, making a way for the essential means.) (c) Conservative. (Preserving results obtained.) (v. Zeschwitz.)

6. In Inner Mission we can trace three main currents, which separately flow through the history of the Church in its principal eras and combine in Inner Mission in a common course of activity: (a) The Works of Mercy. (b) The free proclamation of the Gospel (in speech and print) by such as are duly authorized, but outside the pastoral office, from the pure motive of love for the neglected. (c) Attempts at reform within the church (successful ones: the Lutheran Reformation, Inner Mission; partly successful: Pietism.) (Schaeffer.)

7. Hence, in the confluence of these streams, we may define Inner Mission thus: It is that movement for reform in the Church of the 20th century that undertakes to ameliorate the condition of the Church by an endeavor to fit into its life, constitutionally and permanently, the works of mercy and the free proclamation of the Gospel and to make them effective within the Church. (Schaeffer.)

8. Inner Mission must not be confounded with: (a) Foreign Missions (Evangelistics), which aim to bring the Gospel to those in foreign lands, who are totally ignorant of it, as the heathen. (b) Home Missions which has for its object the seeking and gathering of scattered Christians, supplying them with the means of grace, and, in general, rendering them such assistance as they may need, until a self-sustaining congregation is the result. (Ohl.)

9. From this standpoint we may say: Inner Mission has for its object the spiritual betterment of the indifferent, the fallen, the poor, the sick, and the neglected of every age and class; and the protection of the imperilled through the widest possible diffusion

and application of the Divine Word and the exercise of genuine mercy and benevolence in their many forms. (Ohl.)

10. The necessity of Inner Mission arises from certain needs:

I. The Spiritual, arising: (a) From insufficient preaching of the Word and lack of pastoral care (large parishes, infrequent services, residence among non-Christians, or on the extreme outskirts of civilization, ignorance of the language, etc.). (b) From imperfect and incomplete action of the Word (frequent causes: no real Seelsorge, unfavorable environment, the growing disregard of the Lord's Day, unattractive churches and uninspiring services, neglect of Christian training in family and school, pernicious literature, the Sunday newspapers, etc.) (Ohl.)

II. The Moral: (a) Those that connect with the most depraved part of humanity (juvenile offenders, crime and criminals in general, prostitution, drug and liquor habits, tramps, vagabonds, etc). (b) Those that result from defects in the social economy: (the disappearance of the home, the disregard of marital vows, easy divorces, the luxuriousness of present-day life, the rush after wealth, the wrongs committed by capital and labor alike, etc.)

III. The Physical: (a) Sickness in its various forms (acute and chronic), infirmnities (blindness, deafness, epilepsy, insanity, etc.). (b) Poverty (resulting from lack of work, the dwelling house problem, orphanage and destitution). (c) Universal evils (war, epidemics, calamities by fire and water, rail and sea). (d) Social conditions (congestion of population, lack of employment, shiftlessness, woman question, labor, etc.).

11. The Helpers may be distinguished as: Helpers by profession (theological helpers, experienced pastors, the male diaconate, the female diaconate). (b) Free or voluntary helpers (associations, congregational societies, church bodies as conferences and synods). (c) Material means.

12. The City Mission is an important factor in the service of Inner Mission. Its necessity arises from the trend of population to the cities, the material tendencies of city life, its moral problems, its sanitary problems, its social and economic conditions, and the impossibility of coping with these problems through the regular agencies of the Church.

13. The German City Mission (Berlin, Hamburg, etc.) differs from the English (London, Glasgow, etc.), in that it combines a large benevolent activity with the communication of the Word.

14. The City Mission of this type is characterized by three

features: (a) A unifying activity (centralization of all works of mercy carried on in the city, survey of needs and means of relief). (b) An expanding activity (furtherance of existing institutions and associations, supply of helpers, counsel and help in organizing new features). (c) A missionary activity (independent work of the missionary and his helpers with the end of winning individuals and the masses by means of the Word, on the errands of assistance to the poor, needy, sick, etc., visitation of institutions, services, public addresses, articles in periodicals, etc.)

An earnest discussion of these theses resulted in recommending them to the attention of the synods, and the appointment of a permanent committee on Inner Missions, which shall take these theses into consideration.

At the Buffalo convention, in 1907, Theses on "The Holy Scriptures the Rule of Faith and Life" and "The Relation of the General Council to the General Synod" were presented and discussed. In order to complete the record of the many valuable papers contained in this chapter, both these papers, though of recent date, and therefore freely accessible to many, are here presented. The Theses prepared and presented by the Rev. C. Theodore Benze, of Erie, Pa., are on—

THE HOLY SCRIPTURES THE RULE OF FAITH AND LIFE.

I.

The Inspired Word.

"Every Scripture inspired of God."

1. The question concerning the authority of the Word of God is chief among the questions of modern theology. On the one hand we meet with attacks upon the Old Lutheran doctrine from the standpoint of negative criticism, from those who reject any view that derives the Bible from an extraordinary and divine causation, from those who view the Scriptures as they do any other literary production and consider it as a mere historical document, and, on the other hand, we meet with the active defence of the doctrines of Quensted and Calovius, and between these extreme theories of various intermediary shades and tints.

2. The true spirit of the Old Lutheran view is to be found in the conviction that the authority of the Scriptures depends upon this one fact that it is God's Word though in human form, and that it presents the believer with objective certainty .

3. Hence, Gerhard says: Because the Holy Scriptures have God for their author, by whose immediate inspiration the prophets, evangelists, and apostles wrote, therefore, and from that fact they have divine authority.

4. If this be not admitted, we must find the Word of God either in the infallible teaching of the Church, or in man's inner consciousness; either in Romanism, or in some form of enthusiasm.

5. Hence the Lutheran Church, in opposition to Rome and the sects, has from the outset insisted that the Bible is the inerrant Word of God, because of its divine inspiration.

6. Our Confessions presuppose inspiration. They formulate no theory; but they maintain most emphatically that the prophetic and apostolic books of the Old and New Testaments are "the only rule and standard by which all doctrines and teachers shall be judged."

7. From Luther to Gerhard inclusive, the fact of inspiration was assumed, but not developed into a fixed theory. Quensted, Calovius, Hollazius, in their battles with Romanists and Syncretists, developed the mechanical theory of inspiration. Calixtus and some other supernaturalistic defenders maintained only a partial, suggestive or directive inspiration, Arianizing theorizers of various shades look upon inspiration as a mere illumination ranging from that of the ordinary writer to that of the gifted seer and differing from that of any believer only in degree. In modern times Philippi has developed the theory of a dynamic inspiration, in which he holds to the essential characteristics of the earlier view.

8. Three points characterize the strictly Lutheran view that God is the prime author of the Holy Scriptures: (a) The divine impulse for writing. (b) The divine suggestion of facts. (c) The divine suggestion of words.

9. As to the divine impulse, we read that Scripture was inspired of God (2 Tim. 3: 16), that men spake from God, being moved by the Holy Ghost (2 Peter 1: 21). Also, the New Testament introduces quotations from the Old (regardless of its divisions, though on this point compare Luke 24: 44) with statements such as, "spoken by the Lord" (Matth. 1: 22; 2: 15; Rom. 1, 2; Acts 4: 25; 13: 34), "the Holy Ghost spake" (Acts 1: 16; 28: 25; Heb. 3: 7; 9: 8; 10: 15). Again we meet statements of our Lord such as Matt. 5: 18; John 5: 39; John 10: 35. Concerning the New Testament we must consider the Lord's words in Luke 10: 16 (cf. Matth. 10: 40), John 13: 20; Matth. 10: 20; John 14: 26; 16: 13. The apostles felt confident that they spoke the Word of God

(1 Cor. 2: 7, 10, 13; Gal. 1: 12, 16; 2 Cor. 5: 20). (As to the identity of the oral and written teaching, cf. 1 Thess. 5: 27; 2 Thess. 2: 15; 2 Peter 3: 15-16; 1 John 1: 3-5).

10. That it was God's will that a canon should exist, our dogmaticians proved from Ex. 34: 27; Deut. 31: 19; Is. 8: 1; Jer. 36: 2. The suggestion of the facts to be recorded is a natural conclusion from the passages referred to. A certain suggestion of words must be assumed from the manner in which e. g. Paul builds up an argument upon a single word as in Gal. 3: 16, and from the argument in 1 Cor. 2: 13.

11. To the Bible's own testimony concerning its divine inspiration we must add the effect of the Word upon the human heart. The "Word of God is living and active" (Heb. 4: 12). It regenerates man by causing him to believe, and its effect as of the regenerative power of the Holy Ghost is experienced by the believer. He knows it to be the Word of God, not by external human testimony, but by the internal testimony of the Holy Ghost.

12. Just as Christ is the personal Word of God, so the Bible is God's material Word. Just as in Christ there are two natures, the divine and the human, so in the inspired Word. As Christ assumed the form of a servant, so did God's Word (1 Cor. 1 and 2).

13. From this it follows that the inspiration can not be only a mechanical one, reducing the operation to a mere dictation of the matter and the holy writers to mere "clerks, secretaries and stenographers of the Holy Spirit," nor can it be a mere literary exaltation, or an activity of the Holy Spirit which merely suggests or informs in parts and in other parts only assists, nor can it be possible to distinguish between things inspired and things uninspired.

14. The spiritual life of the holy writers is dynamically interpenetrated by the Holy Spirit. He controls them so completely that by His impulse and power He compels them to record what is His will to have recorded, and in such manner that the corresponding expression occurs to them spontaneously. As thought and speech can not be separated, the correct and exact expression of the thought will call for the proper word in which to clothe it.

15. Thus the causality of the Holy Spirit does not exclude the activity of the human writer; but at best the latter is only secondary. God respects the individuality of the personality which He has created, but instead of leaving it to its natural course He directs it to His divine ends.

16. Hence the style of every sacred writer is his own. Thus Luke may prepare himself for his task by investigation, or later

prophets may study preceding ones. God does not change a matter-of-fact man into a poet; but He converts a David into a holy singer. Thus also the personal directions found in the epistles are no more unworthy of the Holy Spirit than the human affections of Christ are unworthy of His divine nature. The Holy Scriptures give us a many-sided view of the human life into which God projects the revelation of Himself and of His salvation for humanity.

II.

CRITICISM.

"The Scripture can not be broken."

1. The Shibboleth of modern attacks upon the authority of the Bible is the phrase, "The Bible contains the Word of God." This word, once formulated by the theologians of the Church to distinguish between the revelation of God and the form in which it has been mediated, is now made to stand for the view that it is possible to distinguish in the Scriptures between what is inspired and what is uninspired..

2. The Lutheran Church has ever maintained the doctrine of the integrity of the Bible. Holding to the fact that the divine Providence gave the inspired Word, she maintains that the same also preserved it incorrupt.

3. She defines the doctrine of integrity as "that quality of the book by which the work of the author has come down to us complete and incorrupt." It is either (a) total or material (by which no canonical book can have been lost), or (b) partial or formal (by which is meant that no passage is so corrupt that it can not be restored by criticism).

4. Thus the Church recognizes a valid and legitimate criticism. It acknowledges that we are not in possession of the original documents, that in the course of time errors of reproduction, by interpolation, correction and omission, have brought about many different readings (50,000 in the New Testament alone). To sift out these errors has been the work of criticism. To the critical labors of a Bengel, Griesbach, Lochmann, Tischendorf, Westcott, Hort, Nestle and others, we owe a text of the New Testament which is critically correct. The case of the Old Testament stands different, and our sources of knowledge are less, but the careful copying of the synagogue, the labors of the Masora and of countless other scholars, with

other facts, assure us that the reckless emendations of modern scholarship are unnecessary and unworthy and that we may by faith, if not by sight, praise God for the preservation of the essential integrity of His Word.

5. There is a criticism proceeding from Rationalism (which concedes to God an activity only within the natural order) or from Pantheism (which acknowledges no personal God which is opposed to the Scriptures and the faith of the Church, and reduces inspiration to virtually nothing. And there is an even more dangerous criticism proceeding from a natural faith in Providence and in the evolutionary, unfolding, progressive revelation by God of His will and Fatherhood in the history of mankind, and by the prophets, and the Christ and the apostles, but which rejects such supernatural elements as are evangelical.

6. As to the origin of the Holy Scriptures, this criticism, which we call negative or destructive, proceeds as with any profane book. It demands that the Biblical authors be put upon the same plane as all others, that the Bible be considered as uninspired, and as a mere historical source or record, and to be examined by the same methods as any other book. To this method the criticism prevalent in our land adds a faith in God, and in His natural revelation, by regular progressive development of history and men, of the higher spiritual truths, of which (as they hold) Christianity is composed.

7. As to the purpose of the Holy Scriptures this criticism demands that they submit to all the requirements of "exact science" as it understands the term, and accuses the sacred writings of falsehood and error wherever they do not so conform.

8. These critical methods defeated, as to the New Testament, are at present applied with vigor and animosity to the books of the Old Testament with many renewed attacks upon the New. The Wellhausens, Stades, Kuenens, Drivers, Kents, McFaydens, have plucked the Old Testament to pieces, and in their "reconstructions" have produced a narrative so different from the record hitherto accepted by the Church as to deny and falsify it.

9. This destructive criticism which is everywhere in evidence and insidiously creeping in at every hand in books and ephemeral literature, the Church emphaticaly repudiates because of the false premises from which it starts and of the subversive conclusions to which it leads.

III.

THE RULE OF FAITH.

"It is written."

1. Our Lutheran Church believes, confesses and teaches that the prophetic and apostolic writings of the Old and New Testaments are the only rule and standard according to which all doctrines and all teachers are to be judged and proved (F. C., I.) and the most clear and pure fount of Israel (F. C., II.).

2. Therefore all doctrine must not only be drawn from the Holy Scriptures, but must agree with it in every particular. The authority of any doctrine depends upon its being a truth given by divine revelation.

3. For faith it is not sufficient merely to possess the Word of God, but to possess it with the certainty that it *is* the Word of God (Dieckmann).

4. The Roman Catholic may content himself with the churchliness of a doctrine, a subjectivistic believer with its religious and ethical significance, a philosopher with its logicalness, but the evangelical Christian must be convinced that it is Scriptural. He holds (Gal. 1 : 8; Art. Smalc. Part II., § 11, 15) that only the Word of God founds articles of faith and no one else, not even an angel.

5. In the New Testament we find frequent use made of the Old Testament, by our Lord Himself and the Apostles, to prove their assertions. This practice was followed by the early Fathers, to whom the Bible soon became the "canon," the "rule of faith." In later times appeal was made to the authority of the Fathers and the Councils and of the Church. It was the Lutheran Reformation that brought out and insisted upon the appeal to the Scriptures.

6. The confessional writings of the Church emphasize throughout that all doctrines are to be founded upon and drawn from the Scriptures alone and in this appeal insisted upon the literal sense of the Word in oppostion to all fanciful interpretations.

7. In accordance with this principle the first "Loci" and "Systemata" make full use of the Bible, not only as a norm to be subsequently applied, but as a source from which to draw. (Cf. Melanchthon's Loci, the works of Chemnitz and Gerhard.)

8. Proceeding upon the principle that in all matters pertaining unto salvation the Holy Scriptures are clear, perspicuous and self-explanatory, they assume that all doctrines are proven by salient passages either expressly or by intention, so clearly and unmistakably, that they can be appropriated by faith. These are the so-called "sedes doctrinæ."

9. They proceed from these salient passages and from them they apprehend the Scriptures and by them they prove the whole. Thus Lutheran doctrine stands in the centre of the Scriptures and discloses the whole according to the analogy of faith. To it, doctrine is not a conglomeration of separate passages, but the whole spirit and teaching of the Bible.

10. It is the glory of Lutheran doctrine that it is based upon the whole Scriptures and accepts nothing unless it be in harmony with the general truth proclaimed by the Bible.

11. Therefore all preaching in the Lutheran Church must be a development, not of individual texts, but an exposition of passages as a whole. No truth is to be presented in isolation, but in its bearing upon and relation to the whole plan of salvation.

IV.

THE RULE AND SOURCE OF LIFE.

"A lamp unto my feet."

1. Just as the Holy Scriptures are the rule and source of faith, they are the rule and source of life and conduct. To the believer all ethical truth is Scriptural and he regulates his conduct by the constant appeal to what "is written." Thus he lives in the Word.

2. It was a mark of the early adherents of the Reformation that they referred all their actions to the test of God's Word, Lutheran and Calvinist alike seeing in it the light upon their pathway.

3. This regular guidance by the light from the Word of God is in too many instances becoming obsolete. Just as the appeal to the Bible in matters of faith must be insisted upon, so the directing power of God's Word as it expresses His will and purpose to the believer must regain its influence over the lives of men.

4. The questions agitating the minds of men to-day, the various social problems, the intricacies of modern life, integrity in public and private affairs would all find a readier and safer solution if men made the Word their controlling force.

5. The Law and the Gospel are the forces that are necessary to move the mass of humanity in the right direction. Both must be constantly applied, and thus the word of truth rightly divided. The fullness of the perfect life can be learned only from the Word of God.

6. As the perfect man is revealed in Christ Jesus, so from Him comes the life-giving power to attain unto that perfection. He is the way and the truth and the life. All humanitarian and charitable

efforts, all political and socialistic means will fail to uplift humanity if He be left out; and social effort, and Inner Misson itself are of no effect save where they apply the Word of the living Christ.

7. Preaching in its ethical tendencies must point to Him and draw its power from His living Word. Unto this end God revealed Himself to man, that by manifesting His love He might restore man to the blessedness of His kingdom.

The discussion of the Theses was not completed. They were ordered to be printed in the Minutes for discussion at the next convention.

During the session on Saturday afternoon, on motion of the Rev. Dr. Spaeth, it was resolved, "That, whereas many questions have arisen involving the relation between this Body and the General Synod, we do now proceed to the consideration of the Theses touching this matter, prepared by the Rev. Dr. Jacobs." The Theses were read and explained. The first part was taken up for consideration, and with a few verbal changes was adopted. The second part has not yet been acted upon.[45]

THE RELATION OF THE GENERAL COUNCIL TO THE GENERAL SYNOD.

I.

The question has been raised concerning the relation of the General Council to the General Synod. It has been affirmed, on the one hand, that the confessional basis of the two bodies are antagonistic and exclusive of one another, and on the other that the General Synod's basis, properly interpreted, is not inconsistent with that of the General Council. In reference to this, we declare:

1. The doctrinal basis of the General Council is set forth fully and unequivocally in its "Fundamental Principles of Faith," pledging it to the Unaltered Augsburg Confession, as "by pre-eminence the Confession of the Lutheran faith," and declaring that "the acceptance of its doctrines and the avowal of them without equivocation or mental reservation, make, mark and identify that church which alone in the true, original, historical and honest sense of the term, is the Evangelical Lutheran Church." These "Principles," further, declare that the Apology of the Augsburg Confession, the Smalcald Articles, the Catechisms of Luther and the Formula of Concord are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same faith. These Confessions, "in order to be a bond of union, must be accepted in every statement of doctrine, in their own true, native, original and only sense. Those who set forth and

[45] Minutes, Buffalo, 1908, p. 199.

subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense."

2. The doctrinal basis of the General Synod receives and holds "with our fathers, the Word of God, as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our Church founded upon that Word."

3. So far as the official statements are concerned, the differences between the two bases are:

a. The more specific and carefully framed declaration concerning the Augsburg Confession by the General Council:

aa. The General Synod endorses the Augsburg Confession, without designating whether it be the "Altered," or the "Unaltered Confession," that is meant. The General Council pledges itself to the "Unaltered Augsburg Confession."

bb. The General Synod limits its endorsement to "the fundamental doctrines of the divine Word" set forth in the Augsburg Confession, without specifying whether or not all the doctrines therein taught are fundamental, or what doctrines are fundamental, or as to what such doctrines be fundamental, viz., whether they be fundamental to salvation or to the church, etc.

cc. The General Council "accepts and acknowledges the doctrines of the Unaltered Augsburg Confession, in its original sense, as throughout in conformity with the pure truth of which God's Word is the only rule." The basis of the General Synod contains no reference to any possible variety of senses or restriction to the historical meaning.

b. The recognition of other Lutheran Confessions by the General Council. The General Synod ignores, but does not formallly repudiate or reject these ampler Confessions.

c. The principle of interpretation of Confessions of Faith set forth by the General Council. "The true, original, historical and honest sense." This is ignored but not repudiated by the General Synod.

d. The differences resolve themselvess ultimately into one great difference: The basis of the General Synod, so far as the words are concerned, is a less completely developed form of the same confessional basis as that of the General Council. If, within the General Synod, advantage be taken of the less developed form to depart from the Unaltered Augsburg Confession, upon some point where the Altered Confession teaches differently, or to repudiate

certain doctrines confessed in the Augustana, upon the plea that they are not fundamental, or to construe the meaning of the Confession so as to find in its words a justification for that which the Confession repudiates, it is a manifestly unfair use of the basis.

e. The difference, therefore, becomes one between an *adequate and explicit and an inadequate and what has been found in practice to be an ambiguous statement.*

4. The differences, however, cannot be apppreciated simply from a comparison of the two Confessional declarations. To be understood, they must be considered in their historical relations, and in the light of the prevailing life and practice of churches, synods and leaders.

While an entire Church Body cannot be held responsible for the inconsistencies of a few individuals, nevertheless, when a violation of principles declared in our Confessions becomes widespread, and, in spite of repeated protests, continues, no professed endorsement of the most explicit Confession of Faith is adequate to give standing as Lutheran pastors and teachers to those indifferent to such departures from the faith. It is not subscription to any particular Confession of Faith, but it is the holding of the faith of that Confession, that renders one a Lutheran, and worthy of recognition and co-operation.

5. A difference, never called into controversy between the two Bodies, and which may be formal rather than real, is between the statements of the two Bodies as to the "Rule of Faith and Life":

GENERAL SYNOD.	GENERAL COUNCIL.
"The Word of God *as contained in the Canonical Scriptures* of the Old and New Testaments," "the only infallible rule of faith and life."	"The absolute directory of the Will of Christ is *the Word of God, the Canonical Scriptures,* interpreted in accordance with the mind of the Spirit, by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith, which is not taught by the very letter of God's Word, or derived by just and necessary inference from it, and her liberty concerns those things only which are left free by the letter and spirit of God's Word."

In this age, in which sceptical criticism is unwearied in its assaults upon the Holy Scriptures, and, while confessing that the Word of God "is contained" in the Canonical Scriptures, like a precious metal in the ore, rejects, as dross, larger or smaller portions of the same Scriptures, the importance of the ampler formula, to which we have no reason to believe there can be serious objection or dissent in the General Synod, is apparent.

6. The General Council has never recognized the doctrinal basis of the General Synod as adequate or satisfactory, but, in all negotiations and conferences, has directed its efforts towards bringing the representatives of that body to a higher appreciation of the full body of our Lutheran Confessions, and of all that this Council has declared in its "Fundamental Principles of Faith and Church Polity."

II.[46]

PRINCIPLES UNDERLYING THESE DIFFERENCES.

1. Neither in business life, nor in ecclesiastical matters, is any harmonious or successful co-operation possible, except upon the basis of a clearly defined and unambiguous contract, to which those uniting for a specified purpose bind themselves.

2. Confessions of faith are contracts, by subscription to which churches and ministers not only declare their faith, but also solemnly pledge themselves to regulate their teaching and administration of Word and Sacraments.

3. The occasion for Confessions of Faith has arisen from controversies and misunderstandings concerning Scriptural doctrine, and the necessity of discriminating those who hold to a particular interpretation of Holy Scripture from those who either reject it or deny its importance.

4. The extent of Confessions of Faith has been determined by the extent of the misrepresentations and misunderstandings of Scriptural doctrine that have become current.

5. The office of Confessions of Faith is not to present a comprehensive system of doctrine, but to state the faith with respect to doctrines misunderstood or controverted. Every article of the Apostles' Creed was occasioned by some error in the early Church. Every article of the Augsburg Confession has its historical justification in the existence of particular errorists with whom the Reformers protested against being identified or confounded.

6. The Church of each particular age is, on the one hand, the

[46] Part Second has not yet been considered or adopted.

heir of the Church of every preceding age, and, as such, upon the basis of its ever fresh and living study of Holy Scripture, makes the true and pure confessions of preceding periods its own. The Church of one age cannot deny or ignore what a Church of an earlier period has drawn from Holy Scripture and confessed after long struggles with grave error, without being in so far faithless to its high and holy trust.

7. No Church Body, however, is at liberty to restrict its teaching of doctrine and its confession of faith to what was taught and confessed at some particular period in the past. It is in duty bound, on the other hand, to give its testimony, as circumstances demand, with reference to any errors or misunderstandings that, at the time, may endanger the welfare and peace of the Church.

8. The Augsburg Confession is an admirable statement of Christian doctrine, prepared with consummate diplomatic skill, to meet the issues of the precise hour when it was promulgated. In the very nature of the case, it cannot be an adequate confession for all emergencies of the centuries that follow.

9. The General Council holds that where a Confession of Faith, which has been attacked and criticised as holding error, is found upon examination to be true, it should be candidly acknowledged by every faithful witness of the truth, and that every suppression of this testimony in order to avoid a break with those who are known to be errorists is unjustifiable.

10. The relation of the ampler Confessions to the Augsburg Confession is such that as a rule every error exposed by the ampler Confession will be found to be in antagonism also to the Augsburg Confession, as well as to the Small Catechism.

11. The General Council, in insisting upon the importance of the other Confessions included in the Book of Concord, takes its stand upon the basis laid by the founders of our Lutheran Church in America, North and South, and rejoices in knowing that the most of the Lutheran General Bodies, Synods, pastors, seminaries and churches in America ackowledge the same basis.

The "Twenty Propositions" offered by the Rev. Dr. H. E. Jacobs, at the Norristown convention, in 1903, English Minutes, pages 164-170, not for adoption by the General Council, but as a basis for discussion at a General Conference of Lutherans, if one should be held, constitute another important document that has emanated from the General Council; but as it has no direct official standing in the Council, though by a motion admitted to its printed Minutes, it is not included in the series of papers presented in this chapter.

CHAPTER XI.

THE CHURCH AND SUNDAY-SCOOL BOOKS AND MINISTERIAL ACTS OF THE GENERAL COUNCIL.

The aim of the General Council, from the beginning of its existence, has been to restore and preserve to the Lutheran Church in this country its own distinctive features, in doctrine, confession, and worship; and the accomplishment of this aim has resulted in the publication of a number of books of incalculable value, such as Dr. Krauth's "Conservative Reformation," Dr. Jacobs' "The Book of Concord," in two volumes, and the English and German Church and Sunday-School Books, to mention only a few of the many that might be named.

The aim here is to trace the history of the Church and Sunday-School Books, as presented in the Minutes of the General Council, as a part of the documentary history of this body. The careful and long-continued efforts to make suitable provision for worship in congregation and school has resulted in the preparation and publication of the most complete series of devotional books for Church, Sunday-school, and Home that the Lutheran Church, in any period of its eventful history, has produced. The work began with the preparation of the Church Book, in the very beginning of the General Council's history, and culminated in the publication of the latest edition of the Church Book, English and German, with a mass of devotional material that stands unparalleled among the books of devotion.

At the time of the formation of the General Council, the Ministerium of Pennsylvania was actively engaged in the preparation of a Hymn Book and Liturgy for the use of its congregations, with a view of restoring to the Lutheran congregations in Eastern Pennsylvania, on the territory of the Ministerium, the pure forms of worship of the Lutheran Church of the earlier centuries.

The Fathers of the Lutheran Church in America had made provision for the orderly worship of the congregations, in the Liturgy of 1748, at the time of the organization of the Ministerium of Pennsylvania, which was republished with some changes and

additions in 1786. In the year 1818 a new edition was published, which differed slightly from the preceding, in the order of public worship. In 1842, a new edition, carefully revised and greatly enlarged, was published in co-operation with the Ministerium of New York and the Synod of Ohio. In 1855, a new edition of this work was published, the fifth since 1748, in which many and important changes and additions were introduced, "chiefly for the purpose of securing a fuller conformity to the ancient usage of the Lutheran Church."[1] This was the standard edition appointed for the use of congregations connected with the Ministerium. In 1860 an English translation of this work, made by authority of the Ministerium for the use of those congregations in which the English language was used, was published. Whilst, therefore, provision had been made for the liturgical part of divine worship, the need was felt for more ample provision, especially in the matter of suitable hymns for Lutheran congregations. In this work the Ministerium was engaged at the time of the formation of the General Council.

In arranging, in 1866, for the convention which resulted in the organization of the General Council, the Ministerium decided to postpone further action in this matter until after the proposed convention, and instructed its delegates "to present to that body the desire of this Synod that uniformity in the services of public worship should be secured, and to lay before them the results of the labor in the preparation of the English Liturgy and Hymn Book."[2] The subject of English and German Hymn Books was considered at the Reading convention, and provision was made for the prosecution of these important undertakings. A committee of one from each synod represented in the convention was appointed to aid the existing committee of the Pennsylvania Ministerium "in the perfecting of their contemplated Church Book, that it may be presented to this body so soon as organized."[3] Another committee, also consisting of one member from each synod represented on the floor of the convention, was appointed to prepare a German Hymn Book, "having reference to the work already done by the Wisconsin and Ohio Synods, and report their labors at the next meeting of this body."

---

[1] Preface to the English edition of 1860.
[2] English Minutes, Pennsylvania Ministerium, 1866, p. 33.
[3] English Minutes, Reading Convention, 1866, p. 19.

PERSONNEL OF THE CHURCH BOOK COMMITTEE.

The Church Book Committee, at various times in the history of the General Council, has been constituted of the foremost scholars of the Church. The best talent and scholarship have been employed in the production of the Church Book, and in connection with the preparation of the valuable material contained in the book the most complete liturgical library in America has been collected, which is preserved in the Krauth Memorial Library, at Mt. Airy, as the property of the Lutheran Theological Seminary at Philadelphia. The English Hymn Book committee of the Pennsylvania Ministerium, in 1866, consisted of the Revs. C. W. Schaeffer, Chairman, G. F. Krotel, B. M. Schmucker, A. T. Geissenhainer, C. F. Welden, F. M. Bird, J. A. Seiss, C. P. Krauth, and J. Kohler, of whom only Drs. Krotel and Seiss saw the completed Church Book as we now have it.

The committee on English Church Book, appointed at the Reading convention, 1866, consisted of the following:—

Rev. B. M. Schmucker, Pennsylvania Ministerium.
" Prof. D. Worley, English District Synod of Ohio..
" J. Rugan, English Synod of Ohio.
" Prof. A. Martin, Synod of Wisconsin.
" Prof. M. Loy, Joint Synod of Ohio.
" J. Haas, Michigan Synod.
" W. A. Passavant, Pittsburgh Synod.
" C. F. Heyer, Minnesota Synod.
" Prof. Fritschel, Jr., Iowa Synod.
" J. Fishburn, Canada Synod.
" F. M. Bird, New York Ministerium.

The committee on German Hymn Book consisted of the following: —

Rev. A. T. Geissenhainer, Pennsylvania Ministerium.
" G. W. Mechling, English District Synod of Ohio.
" J. A. Roof, English Synod of Ohio.
" W. Streissguth, Wisconsin Synod.
" Prof. M. Loy, Joint Synod of Ohio.
" G. Cronenwett, "
" Prof. E. Schmidt, "
" Prof. W. F. Lehman, "
" Conrad Volz, Michigan Synod.
" G. A. Wenzel, Pittsburgh Synod.
" G. Fachtman, Minnesota Synod.

" G. Grossman, Iowa Synod.
" C. F. W. Rechenberg, Canada Synod.
" E. Hoffman, New York Ministerium.

At the Fort Wayne conventin, in 1867, several of the synods, represented at the Reading convention, were not represented and declined to participate in the organization of the General Council, and hence both committees had to be reconstituted. Accordingly, the delegation of each synod was instructed to fill the places of the absentees in the committees. This was done, and the English Church Book committee consisted of Revs. B. M. Schmucker, R. Adelberg, J. Rugan, W. A. Passavant, A. Martin, S. Fritschel, C. Albrecht, S. Klingman, T. N. Hasselquist, C. F. Heyer, J. Fishburn, and S. L. Harkey; and the German committee of Revs. W. J. Mann, E. Hoffman, J. A. Roof, G. A. Wenzel, J. Bading, G. Grossman, G. W. Mechling, S. Klingman, G. Fachtman, C. F. W. Rechenberg, and F. Erdman.

At the Lancaster, Ohio, convention, 1870, the English Church Book committee was discharged and the committee, appointed by the Ministerium of Pennsylvania was made the Council's Church Book committee, which consisted then of the Revs. C. W. Schaeffer, D.D., B. M. Schmucker, D.D., A. T. Geissenhainer, C. P. Krauth, D.D., C. F. Schaeffer, D.D., G. F.. Krotel, D.D., J. A. Seiss, D.D., J. Kohler, and C. F. Welden; and the German committee of the Revs. G. A. Wenzel, A. Spaeth, A. T. Geissenhainer, S. Fritschel, and G. Grossman. In 1871 the Rev. J. A. Kunkleman was added to the English committee; and the German committee was enlarged by the addition of the Revs. G. Vorberg, B. M. Schmucker, D.D., G. F. Krotel, D.D., and E. Heydler; in 1872, Dr. Krotel's name was withdrawn and that of the Rev. C. F. Haussmann added, and Mr. John Endlich was appointed a member of the committee. In 1873, the German committee was again changed, the name of the Rev. E. Heydler being omitted, and those of the Rev. E. Moldehnke, Ph.D., and Mr. W. Wackernagel added, and in 1874, that of the Rev. J. Ruperti, D.D. In the Minutes of the 1875 convention the two committees are united and are designtated as one "Committee on Church Books," the personnel of the committees as last named remaining unchanged. In 1876 the name of Dr. Ruperti does no longer appear. In 1880 the name of the Rev. Dr. C. F. Schaeffer does not appear, due to his death in 1879. In 1882 the Rev. Dr. H. E. Jacobs was appointed to fill the vacancy caused by the death of the Rev. A. T. Geissenhainer.

At the Monroe convention, 1884, the committee reported its

reorganization, with the Rev. C. W. Schaeffer, D.D., as Chairman, the Rev. B. M. Schmucker, D.D., as English Secretary, and the Rev. A. Spaeth, D.D., as German Secretary, and requested the Council to revise and reconstruct to a certain extent the list of the committee, "because in the course of years such changes have taken place in the location of its members, as to make it impossible for a number of them to take an active part in our work." In the 1885 Minutes the reconstituted "Committee on Church Book" appears, as follows:—Revs. B. M. Schmucker, D.D., C. F. Welden, G. F. Krotel, D.D., C. W. Schaeffer, D.D., J. A. Seiss, D.D., LL.D., S. Laird, F. Walz, S. Fritschel, D.D., W. Wackernagel, H. E. Jacobs, D.D., G. A. Wenzel, J. Kohler, A. Spaeth, D.D., E. F. Moldehnke, Ph.D., J. F. Ohl, F. F. Buermeyer, and Hon. J. Endlich. At the 1891 convention a committee was appointed to nominate a Church Book committee, and this committee reported that it seemed advisable to reduce the number of members to thirteen, and accordingly nominated the following persons, who were elected:—The Rev. Drs. C. W. Schaeffer, A. Spaeth, G. F. Krotel, J. A. Seiss, J. Kohler, S. Laird, H. E. Jacobs, W. Wackernagel, G. F. Spieker, and Revs. F. F. Buermeyer, J. F. Ohl, W. A. Passavant, Jr., and G. C. F. Haas. According to a resolution adopted by the Council at this convention, two editorial committees were appointed, one for the German books, and one for the English, who were to act for the Council and under its direction, in editing all its books, and all new forms and editions of them; to see that they are correct in text, satisfactory in form, and in strict accord with the will and orders of the Council; and that no book of the Council, or any form or edition of it, shall be issued except under the editorial supervision and by the approval of the committee in whose editorial charge it belongs. Under this provision the following members of the Church Book Committee were appointed—for the English the Rev. Drs. Seiss, Jacobs, and Laird; for the German, the Rev. Drs. Spaeth and Wackernagel, and the Rev. G. C. F. Haas. In 1893 the committee was again reconstructed and was constituted as follows: Revs. C. W. Schaeffer, D.D., LL.D., A. Spaeth, D.D., G. F. Krotel, D.D., LL.D., J. Kohler, D.D., F. F. Buermeyer, W. A. Passavant, Jr., J. A. Seiss, D.D., LL.D., S. Laird, D.D., H. E. Jacobs, D.D., LL.D., W. Wackernagel, D.D., Prof. C. P. Ryndholm, G. F. Spieker, D.D., G. C. F. Haas, H. N. Fegley, F. F. Fry, and Prof. C. A. Marks. In 1895 the editorial committee of the Church Book Committee was discontinued, and the Church Book Committee, in conjunction with the Publication Board, was instructed, for each

new book to be issued, to elect an editor, English or German, as the case may be. The Council elected the following Church Book Committee: The Rev. Drs. C. W. Schaeffer, A. Spaeth, J. A. Seiss, S. Laird, H. E. Jacobs, J. F. Ohl, and Revs. F. F. Buermeyer, T. E. Schmauk, and G. C. F. Haas. In 1897 the death of Dr. C. W. Schaeffer, having caused a vacancy, the Rev. E. T. Horn, D.D., was elected a member of the committee. In 1905 the committee reported the death of its Chairman, the Rev. Dr. Seiss, and two new members were elected, the Revs. E. F. Keever and L. D. Reed, the name of the Rev. F. F. Buermeyer no longer appearing in the list of members. In 1907 the committee was constituted as follows:—Revs. A. Spaeth, D.D., LL.D., S. Laird, D.D., H. E. Jacobs, D.D., LL.D., T. E. Schmauk, D.D., G. C. F. Haas, D.D., E. T. Horn, D.D., LL.D., J. F. Ohl, Mus. D., E. F. Keever, L. D. Reed, Ludwig Holmes, D.D., L.H.D., C. B. Schuckhard, and C. T. Benze.

I. THE CHURCH BOOK.

The first work of the General Council in the direction of making provision for the public services of the church was the preparation and publication of the English Church Book. In prosecuting this work the Council took up the labors begun by the Ministerium of Pennsylvania a number of years before the organization of the Council, and when the Ministerium was still a member of the General Synod.

In 1862 the Pennsylvania Ministerium appointed a committee to examine the English Hymn Books then in use in the church and report at the next annual convention whether they believed the wants of the congregations required the revision of any Hymn-Book then in use, or the preparation of a new one, and in either case advise what course ought to be pursued in the matter.[4] The following year the committee, consisting of the Revs. C. W. Schaeffer, G. F. Krotel, B. M. Schmucker, A. T. Geissenhainer, C. F. Welden, F. W. Conrad, and J. Kohler, reported, that in their judgment all the existing Hymn-Books were unsatisfactory, and that a new book should be prepared, containing such portions of the Synod's Liturgy as would be necessary for the regular Sunday services, Luther's Small Catechism, the Augsburg Confession, and an ample selection of hymns, with special reference to the doctrines and usages of our Church.[5] The work was pushed with the charac-

[4] English Minutes, Pennsylvania Ministerium, 1862, pp. 16, 37.
[5] English Minutes, Pennsylvania Ministerium, 1863, p. 45.

teristic energy of the several members of the committee, who associated with themselves in their work the Rev. F. M. Bird, then a member of the New York Ministerium. The following year they could report "no inconsiderable progress in the work";[6] and during the year 1865 a provisional edition was published, in order that the book might receive the most careful revision before it should be issued in permanent form.[7] In closing their report for the same year they say:—"It seems hardly necessary to say that it has been the earnest and constant aim of the workers in this matter that the English Hymn Book should meet the wants of the Church and be not unworthy of the character and principles of this Synod. They have endeavored to supply the deficiencies of English hymnology by as large an infusion of German and Latin (and Greek) matter as was possible, and about one-fourth the contents of the book consists of translations from these and other foreign sources. Chiefly by these means the compilers have thought to fill those spaces which have been left vacant by the books now in use to supply the Festivals, the Church Seasons, the Sacraments, not unworthily; to that the Order of Salvation and the Christian Life agreeably to Scripture teachings and the Church's faith; in short, to provide such a Hymnal as may in selection and arrangement, in scope and spirit, be not discordant with our principles and practices, and not unfit for the use of our ministers and people."[8] At this time the Rev. Drs. J. A. Seiss and C. P. Krauth were added to the committee. Whilst the hymnological part of the book was approaching completion, the liturgical part was in a less finished state in 1866, when the Ministerium decided to postpone further action and present to the assembled delegates of the Reading convention its desire for uniformity in the services of public worship throughout the entire Church.

At this stage the General Council began to co-operate with the Pennsylvania Ministerium's committee in the further revision and the completion of the work, and at its second convention, held at Pittsburgh, 1868, the committee reported the book completed, published, and already introduced in a number of congregations.

At the first regular convention of the Council, held at Fort Wayne, Indiana, 1867, the matter of the Church Book was taken up, the membership of the committee completed, and the following report of the committee considered and adopted:—[9]

[6] English Minutes, Pennsylvania Ministerium, 1864, p. 27.
[7] Preface to Provisional Edition, 1865, p. 3.
[8] English Minutes, Pennsylvania Ministerium, 1865, p. 26.
[9] English Minutes, Fort Wayne, 1867, pp. 27-29.

The committee appointed by the convention at Reading to co-operate with the committee of the Ministerium of Pennsylvania in the revision of the English Church Book, prepared under the direction of the aforesaid Ministerium, respectfully report, that they have endeavored to discharge the duty assigned them, and propose to the General Council the following action:

1. That the General Council heartily concur in the propriety and necessity of the publication of a work of the kind proposed, and hereby accept and authorize the publication of the English Church Book prepared by the Ministerium of Pennsylvania.

2. That its title be "Church Book for the use of Evangelical Lutheran Congregations;" and that it shall contain:

a. So much of the Liturgy as is needed for the services of public worship.

b. The text of Luther's Small Catechism.

c. The Confession of Augsburg.

d. An order of family worship, containing prayers for the days of the week and times of need.

e. A selection of unmetrical hymns and psalms, and a collection of metrical hymns.

3. That the following alterations be made in the Order of Divine Service as published by the Ministerium of Pennsylvania:

a. *Introits.* That the Introit be placed after the Absolution and be followed by the Kyrie, and that the arrangements for opening the service before the Confession be left for decision to the committee of the Ministerium of Pennsylvania.

b. *Confession of Sins.* That in the exhortation to confession, the Scripture statement be placed at the beginning. That the first form of confession be conformed to the original German. That the second form be omitted. That, in the order of evening service, the second form in Löhe's *Agenda* be introduced, with the second form of the Kyrie.

c. *Collect.* That the series of Collects for each Sunday be omitted, and that a selection from the old Collects, arranged for festival days and seasons, with general and special collects from which the minister may select for ordinary Sundays, be furnished. That a selection of Versicles, to precede the Collects, be introduced.

d. *Sentence after Epistle.* That after the Epistle, the Hallelujah shall always be sung or said, and that for festival days and seasons, special sentences in addition be provided. That where desirable, a gradual may be sung.

e. *Creed.* The Creed may be sung or said.

f. *Sermon.* The sermon be closed with the apostolic votum.

g. *General Prayer.* That it shall be placed after the sermon. That the general prayer in the Pennsylvania Liturgy be inserted in the Morning Service. That the Litany be inserted in the morning service, for use especially when there is no communion. That the precise form and structure of Luther's German Litany be followed, with the insertion of the additional phrases from Luther's Latin Litany. That the general prayer be at the altar. That the sermon be followed by a hymn, some suitable for the purpose being inserted or indicated.

h. *Exhortation to Communion.* That the parts of the original text of the exhortation, as found in Höfling's *Urkundenbuch,* page 82, except the words of institution, be introduced.

i. *Distribution.* That where the communicants approach the altar in numbers and are dismissed to be succeeded by others, the following words be used at the dismission of each successive number, "The peace of God be with you all. Amen."

j. *Evening Service.* That the Evening Service be given in full, with substitutes for corresponding parts in the morning service.

4. That the Collection of Hymns made by the Ministerium of Pennsylvania, as finally revsied by them, be inserted.

5. That the text of Luther's Small Catechism as published in 1529, as given by Harnack, be followed, with the addition of the Questions for those who come to Communion.

6. That the Committee of the Ministerium of Pennsylvania be authorized and instructed to make arrangements for the publication of the Church Book, the copyright to be in trust for the General Council.

7. That the committee be continued and instructed to complete the revision of the parts of a full Liturgy, not yet in the Church Book, for the future action of the General Council.

At the next convention, held at Pittsburgh, Pa., 1868, as already stated, the committee reported the publication of the Church Book, the contract for which required the profits to be devoted to paying the cost of the preparation of the plates. They expressed the desirability of introducing a second order of morning service, more conformed in its arrangement to the English Liturgy previously used. This change, it was believed, would greatly facilitate the use of the Church Book in congregations accustomed to the use of the old Liturgy. In several particulars the committee was also constrained to depart from the direction of the Council, given at the previous convention. The selection of Family Prayers could

not be completed in time for the first edition of the Church Book, but it was hoped could be inserted in subsequent editions. The committee proposed to continue the preparation of Orders for Ministerial Acts, as instructed by the Council at its last convention.[10]

At the Chicago convention, 1869, the Church Book Committee was authorized to issue an edition of the Church Book containing the Introits, Collects, and Pericopes, arranged in place for each Sunday and principal Festival of the church year; hereafter the Church Book to be published as here directed; the Second Order of Service to be omitted in future editions; and as soon as possible to adopt a continuous paging from the beginning to the end of the book. The Revs. Prof. T. N. Hasselquist and A. Spaeth, together with the English Church Book Committee, were instructed to select music for the English Church Book.[11]

At the convention, held at Lancaster, Ohio, 1870, the committee reported these instructions carried out; Introits and Collects supplied; the Second Order of Morning Service omitted; and a new edition, embracing these changes, in press. In reply to certain inquiries, the committee was instructed not to make any alterations in the Morning Service; to have Family Prayers inserted in the book; to submit all Orders for Ministerial Acts to the Council before publication; and to examine such music as would be submitted, in order to meet the requirements of the Service and Hymns; and to recommend, in the name of the Council, such music books as the committee might find satisfactory and approve.[12] The work of the English Church Book Committtee having been completed, the committee was discharged, and the committee appointed by the Pennsylvania Ministerium was made the Council's Church Book Committee.

At the Rochester, New York, convention, 1871, the committee reported the new edition of the Church Book published. In reference to Family Prayers they reported "renewed want of success." The report states, "No less than three separate efforts have been made to this end by those whom the committee esteemed the most competent persons, and all have utterly failed. We are more than ever convinced, that no satisfactory provision can be made within the compass prescribed. The very richness of the provision of the household treasuries of devotion, which have been held so precious by our Church, makes the meager provision ordered seem valueless.

[10] English Minutes, Pittsburgh, 1868, p. 27.
[11] English Minutes, Chicago, 1869, pp. 18, 39.
[12] English Minutes, Lancaster, 1870, pp. 30, 37.

We are persuaded that the order of Morning and Evening Prayer in the Catechism as rubricated in the Church Book is far superior to the arrangement ordered, and beyond that a separate work is needed."[13] The preparation of Orders for Ministerial Acts had been unavoidably delayed, on account of the multiplied labors and little leisure of those engaged in their preparation. The committee recommended the Church Book with Music prepared by Miss H. R. Krauth for use in congregations.[14] In reference to this book, the English Church Book Committee, in its report at the Akron convention, 1872, said:[15] "On the Festival day of the Reformation in this year was published a work of great interest and importance to the Lutheran Church in America well worthy to take rank alongside of the great cantionals of the earlier period of our church's history. The Lutheran Church has never in any land produced, or possessed a manual for use in the worship of the church, more full and complete in its provisions for all the parts of the service, and for all the seasons of the church-year, than is furnished in the 'Church Book with Music,' edited by Miss Harriet R. Krauth, of Philadelphia. For four years she has been engaged upon it, sparing neither trouble nor expense to make it what the church needs. The Book includes every portion of the Church Book used in worship, and the system of references introduced, together with the indexes prepared with so much labor and judgment, greatly facilitate its use. In all respects the book is the result of the most diligent and protracted labor, and is an enduring monument of the zeal, devotion, and skill of the authoress."

The "Church Book for the use of Evangelical Lutheran Congregations," published by authority of the General Council of the Evangelical Lutheran Church in North America, 1871, was the most complete work of its kind ever issued in the English language by the Lutheran Church. It contained:—Table of festivals of the church; Table of Epistles and Gospels; Table of Scripture Lessons; Table of hymns for Sundays and Festivals; Order of Morning Service—Holy Communion; Order of Evening Service; Versicles, Introits and Collects for the church-year; General and Special Collects; General Prayers for Morning and Evening Service; Augsburg Confession; Luther's Small Catechism; Canticles; Selections from the Psalms; a Collection of 588 Hymns, and eighteen doxologies.

---

[13] English Minutes, Rochester, 1871, p. 28.
[14] English Minutes Rochester, 1871, p. 28.
[15] English Minutes, Akron, 1872, p. 24.

At the Lancaster, Ohio, convention, 1882, the Church Book Committee was authorized to publish the Order of the Morning Service in separate form; and instructed to present to the Council, at its next convention, in manuscript in the English language, the Matin and Vesper Services, as found in the Kirchenbuch.[16]

As the result of the work of the Church Book Committee in connection with the preparation of the Common Service for English Lutheran congregations, the committee was instructed, at the Chicago convention, 1886, "to revise the Church Book and to propose any such slight alterations and additions as they may deem desirable for the consideration of the Council."[17] As the result of this, a new revised and enlarged edition of the Church Book was published by the General Council in 1891, with the Common Service, and much new and valuable devotional material, making it far superior to the excellent edition published twenty years before, and by far the best and most complete Book of Worship and Devotion published by the Lutheran Church in this or any other country.

At the Buffalo, New York, convention, 1891, the committee reported, among other matters:—[18]

In preparing the English Church Book for the press, various additions, not comprised in the "Common Service," were found necessary. The number of Psalms has been largely increased, and additional Canticles, Antiphons, and Responsories, for which the former English Secretary of the committee, Rev. Dr. Schmucker, had begun to make provision, have been inserted. To meet the requests of many pastors, it was also deemed desirable to append to the English Church Book a limited number of "Additional Hymns," which the committee esteem fully equal in quality to those previously in the book.

A sub-committee (Drs. Seiss, Spaeth, and Jacobs) has been co-operating with the committees of the United Synod of the South, the General Synod, and Joint Synod of Ohio, in the preparation of a new English translation of the Augsburg Confession, and Luther's Small Catechism. . . . As a result, we were able to include in the Church Book a new translation of the Augsburg Confession, made from the Latin Editio Princeps. If the work of this committee is to be completed, a new translation from the German Editio Princeps should also be furnished. A translation has been made of the Small Catechism; but before being finally approved it requires

[16] English Minutes, Lancaster, 1882, p. 103.
[17] English Minutes, Chicago, 1886, p. 12.
[18] English Minutes, Buffalo, 1891, pp. 11-13.

the revision of the joint committee of the various bodies represented. Another meeting will be necessary before this work is ready. The same version of the Catechism that appears in the Council's book hitherto has, therefore, been continued in the new Church Book.

The plates for the new English Book were prepared under the supervision of this committee, and the proofs read by its editorial sub-committee, Drs. Seiss, Laird, and Jacobs, and Rev. F. F. Buermeyer. The electrotype plates of the book, complete and entire, were transferred to the committee on publication about the close of May last, a copyright for the book having been taken out in the name of the Trustees of the General Council.

The committee recommends:

1. That the Council authorize the printing of an English Book in pamphlet form and thin covers, containing the necessary material for Matins and Vespers, and the additional hymns. By this means congregations could avail themselves of the new matter furnished in the new book, along with the books hitherto in use.

2. That the plates of the old English Church Book be not destroyed, but preserved for use as circumstances may demand: and that proper authority be given for printing from them, if deemed advisable by the Church Book Committee.

3. As the expenses of the committee have hitherto been borne by the Ministerium of Pennsylvania from funds derived from the sale of the English Church Book, and as all their funds have now been transferred to the General Council's committee on publications it will be necessary for the Council to authorize the payment from the same sources of the small outstanding obligations. They consist of expenses, not yet repaid, incurred by the members of the editorial committee, of the sub-committee on translation, and of the general committee. There is a bill outstanding for the publication of Taverner's Augsburg Confession. . . . The publication of Taverner was made by order of the joint committees of the general bodies, as the basis of the new translation, the two committees of the General Synod and General Council assuming all responsibility, and excusing the United Synod because of its relative weakness in numbers and ability to meet the expense.

4. As considerable interest is taken in the appearance of the new English Church Book, even in circles outside of our own Church, especially among liturgical scholars, the committee suggests that authority be given for a judicious distribution of complimentary copies as the Church Book Committee may deem advantageous for the more extended advertisement of the book, as for the bringing

into more general recognition the Lutheran Church in America and the General Council.

It was ordered that the form for Public Confession and Absolution be included in the supplemental publication of the Church Book; and that the Council's proportion of the expense of publishing Taverner's Augsburg Confession be paid out of the funds belonging to the English Church Book.

The new Church Book of 1891, the most complete book of the kind ever published, contains:—Table of Festivals; Table of Epistles and Gospels; Table of Scripture Lessons; Lessons for Morning and Evening; Order of Morning Service—Holy Communion; Early Service, or Matins; Evening Service, or Vespers; the (old) Evening Service; Introits and Collects; Invitatories, Antiphons, Responsories, and Versicles; Collects and Prayers; General Prayers—Litany, Suffrages, Bidding Prayers; Psalms (with table); Canticles; Confessions of Faith—The Three General Creeds, the Small Catechism, the Augsburg Confession; History of the Passion; Orders for Ministerial Acts—Baptism of Infants, Baptism of Adults, Confirmation, Confession and Absolution, Solemnization of Marriage, Visitation of the Sick, Lessons and Prayers for the Sick, Communion of the Sick, Commendation of the Dying, Burial of the Dead, Ordination of Ministers, Installation of Pastors, Installation of Church Councils, Laying of Corner-Stones, Consecration of Churches, Opening and Closing of Synods; and a collection of 650 Hymns, and thirty-nine doxologies.

As a valuable contribution to the literature on this subject the Preface to the Church Book is recommended to be studied in connection with this account of the making of this valuable book. The temptation to insert it here is very great, and only in order to economize space is it omitted.

At the Fort Wayne convention, 1893, the committee reported:[19] "The preparation of an English Book containing the necessary material for Matins and Vespers, and of the English Church Book in a reduced form was committed by them to the Editorial Committee of English publications, all of its members being members of the Church Book Committee. The same committee was also entrusted with the work of making the necessary corrections in the plates of the Church Book, some errors having been detected in the earlier issues. A number of General Prayers were added to the Pulpit Edition of the Church Book, with special reference to

[19] English Minutes, Fort Wayne, 1893, pp. 16, 17.

church festivals. . . . The Church Book Committee has not taken action upon the completed revision of the English translation of Luther's Small Catechism made by a joint committee of all the general bodies and synods in which the English language is largely used. In this committee, the General Council has hitherto co-operated through a sub-committee. The translation, proposed by the joint committee, is herewith submitted."

In 1897 the Publication Board was instructed to issue an edition of the Church Book, in large type, for aged church members and for altar use, to be known as the "Pulpit Edition;" to prepare an edition in ordinary form containing the "additional prayers;" and was authorized to act in the matter of the "Church Book with Music." [20]

At the Milwaukee convention, 1905, the Church Book Committee reported[21] that it "has provided for an edition of the English Church Book, 'with such changes in the prayers as will render them suitable for use in the British possessions,' as directed by the last meeting of the General Council."

A request to publish a Mission Book with the Church Service and a number of Psalms and Hymns, referred to the Church Book Committee by the Publication Board, upon a petition from Minnesota pastors, received very mature attention by the committee, with the result that it was regarded more desirable that measures should be taken to bring the cost of the English Church Book for mission purposes to a minimum, and to recommend the vigorous support of the society founded to aid in the circulation of the Church Book. The matter was referred jointly to the Church Book Committee and the Board of Publication, with power to act.

Already at the Greenville convention, 1887, the Church Book Committee was "instructed to prepare a Mission Service Book, containing a limited number of hymns in harmony with the church-year, together with the full Morning Service, and such other matter as may be necessary for the use of our missionaries in visiting new places and establishing mission points, and, if possible, furnish the book during the year." [22] In the report of the committee, at the Minneapolis convention, 1888, the committee stated:[23] "In obedience to the instructions of the Council to prepare and publish a Mission Service Book, a sub-committee was appointed soon after the meeting

[20] English Minutes, Erie, 1897, p. 78.
[21] English Minutes, Milwaukee, 1905, pp. 174-75.
[22] English Minutes, Greenville, 1887, p. 72.
[23] English Minutes, Minneapolis, 1888, p. 11.

of the Council and charged with its preparation. The committee consisted of Revs. J. F. Ohl and F. F. Buermeyer. The report of the sub-committee presented a table of contents as proposed, with the material therefor taken from the Church Book, together with a list of one hundred and twenty-five hymns." At the Pittsburgh convention, 1889, the committee stated, "a sub-committee is engaged on the 'Mission Hymn Book' ordered by the Council." At the Fort Wayne convention, 1893, the Publication Board was "instructed to furnish the Church Book to Missions at cost of publication," and "authorized to issue a Mission Edition of the Church Book." This book was published by the Board of Publication prior to the Easton convention, 1895, and at that convention the Board reported a second edition in press. This edition was intended only for "Missions," that is, such mission congregations as "receive aid from the General Council's Mission Board, or from Synods belonging to the General Council, and who present a certificate to that effect from the proper mission authorities; and to such Missions as are vouched for as properly entitled to this concession by any Missionary Superintendent, or Missionary President within the bounds of the General Council."[24]

The conclusion reached by the Council at Milwaukee, as stated above, was no doubt based on the previous action here presented in reference to a separate Mission Book.

At the same convention, in 1905, the Church Book Committee was requested to compare the rubrics of the Church Book and Kirchenbuch, and to harmonize them if possible.

At the Buffalo convention, 1907, the committee submitted an outline of a Mission Book to the Council for final action. The plan proposed includes the Morning Service (Communion), Vespers, ten Psalms and forty-three Hymns.[25] In response to this proposal, the following action was taken:[26] "That the present Sunday-School Book, with words and music, have the Morning Service, including the Order for Holy Communion, the Vesper Service, and the Introits and Collects, as found in the Church Book, prefixed, and additional Hymns proper for the Communion and Burial Services, to the present body of the book. That the book so revised shall have a proper Preface, and be bound in substantial form, and have such name given it as may be considered best by the Church Book Committee. That the Church Book Committee is hereby instructed to

[24] English Minutes, Easton, 1895, p. 20.
[25] English Minutes, Buffalo, 1907, p. 243.
[26] English Minutes, Buffalo, 1907, p. 259.

make such changes and to submit the modified book to the Publication Board for publication."

At the same convention the Church Book Committee recommended a number of changes[27] to be incorporated in the Church Book, action on which was, however, postponed until the next convention of the General Council.

2. KIRCHENBUCH.

At the same time that the Reading convention made provision for the preparation and publication of the English Church Book on the basis of the work already done by the Pennsylvania Ministerium, it also made provision for a "German Hymn Book," on the basis of "work already done by the Wisconsin and Ohio synods." The same principles which underly the English Church Book and the same forms on which that book is based were made accessible to our German congregations in the German Church Book; in fact, the latter in many respects led the way in the formulation and practical application of liturgical principles.

At the Fort Wayne convention, 1867, the membership of the committee was completed, and the committee's report was adopted, as here follows:[28]

The committee appointed by the General Council to report on the German Hymn Book has the honor to lay the following before your reverend body:

1. That in the Hymn Book to be published by the General Council, all those hymns should be first collected which we find contained in the best Lutheran Hymn Books.

2. That the hymns to be received should be adopted in their original form, but that this should not be interpreted as allowing of no exception.

3. That only such changes should be made as are already embodied in good Lutheran Hymn Books.

4. That hymns, in which considerable changes are necessary, should not be embodied in the Hymn Book.

5. That a sub-committee should be appointed, which, on the basis of the canons given above, and making use of the books now under course of preparation by the Synods of Ohio and Wisconsin, should prepare a provisional Hymn Book.

6. That the Council authorize the sub-committee to have the

[27] English Minutes, Buffalo, 1907, pp. 245-258.
[28] English Minutes, Fort Wayne, 1867, p. 29.

proposed book printed with the necessary changes, adopted by the committee.

7. That Rev. Prof. J. Bading, Rev. G. A. Wenzel, and Rev. Prof. G. Grossman form the sub-committee.

8. That the sub-committee should, so much as possible, follow the rubrics found in the Hymn Book of the Synod of Pennsylvania, and that the liturgical service in the German Hymn Book be made to conform to that of the English Church Book.

At the Chicago convention, 1869, the German Hymn Book Committee submitted the hymnological part of the book, ready for publication, and had provisionally prepared an Order for Morning Service for Sundays and Festival days. The committee was instructed to publish a Provisional German Hymn Book, together with "the Order for Morning and Evening Service, with such alterations as the committee may propose." In the following year, 1870, the book was published in provisional form. The committee did not, as directed, publish the liturgical service, which was "to correspond, in every particular, with that contained in the English Church Book." This provisional book was referred to the district synods, with "the request that they give it a careful examination, and report their opinion to the German Hymn Book Committee." The synods were requested to contribute their quota of the expense of publication, and the committee was instructed to publish the provisional German Liturgy as soon as possible, in form corresponding to the Hymn Book.[29] The committee was discharged and a new committee appointed, with the Rev. G. A. Wenzel as its chairman, and at the same convention it was instructed to proceed with the work, prepare an approved copy ready for publication, and submit it to the Council at its next convention. At the Rochester, New York, convention, 1871, the committee was enlarged and given definite instruction, in reference to the selection, arrangement, and editing of the hymns to be used in the proposed Hymn Book.

At the Akron, Ohio, convention, 1872, the committee reported "that they distributed during the year the greater number of the hymns among the different members of the committee for revision, and that the work has made fair progress." The entire book was once more reviewed and such hymns stricken out as seemed objectionable; and one member of the committee was exclusively occupied with the preparation of the liturgical part of the book. The committee was instructed to submit a complete copy of their work at

[29] English Minutes, Lancaster, Ohio, 1870, p. 39.

the next convention, and meanwhile give all possible publicity to the changes made in the provisional copy published, and endeavor to secure the examination of the book by the district synods.[80] This thorough revision resulted in further changes in the hymns and in the liturgical part of the book. At the Galesburg convention, 1875, the committee reported the text of all the hymns finally revised, the text of the Catechism settled, but the work on the Collects not yet completed, the matter of printing the Epistle and Gospel lessons of the church-year with Introits and Collects undecided, and no provision made for an Evening Service, but inclining to a service "on the basis of the old Vesper Service" of the Lutheran Church, and asking for authority to prepare such a service as here indicated. The Council authorized the insertion of the Epistle and Gospel lessons, as proposed, and the preparation of an Order for Evening Service as suggested by the committee.

In 1877, at the Philadelphia convention, the committee reported the German Church Book—Kirchenbuch—completed and published in the name and by authority of the General Council. The committee had added to the Main Service (Communio), Orders for Matins and Vespers; and in the Communion Service, "on the ground of the most careful investigation of the best Agendas of the sixteenth century," the words of distribution were changed to read:

"Nimm hin und iss, das ist der Leib Christi, der fuer dich gegeben ist."

"Nimm hin und trink, das ist das Blut des Neuen Testaments, das fuer deine Suend vergossen ist."

The "Cantional und Choralbuch," prepared by John Endlich, Esq., at the request and with the approbation of the committee, furnishing the full musical material for the whole German Church Book, was reported in the hands of the printer, soon to be published.

The careful work of years was thus completed and given to the Church. The Kirchenbuch was, at the time, a work far in advance of any thing that had been done in Liturgics in this country, and the Council very properly extended to the committee the thanks of the body, "for the able and conscientious manner in which they have performed their difficult and responsible trust."[81]

Mr. Endlich's "Choralbuch mit Liturgie und Choralgesängen" was published in 1879. In its report, at the Greensburg convention,

[80] English Minutes. Akron, 1872, p. 43.
[81] English Minutes, Philadelphia, 1877, p. 59.

1880, the German Church Book Committee says:[32] "It has been most carefully prepared from the best sources of pure church music and deserves to be most heartily recommended to all the congregations using the Church Book. It is hardly possible to do full justice to the German Church Book, and to make its rich treasures fully understood and enjoyed by our churches without this book which furnishes the complete musical material for both the liturgy and the hymns of our Church Book, adding besides a number of the finest and purest anthems (Chorgesänge) of the eighteenth century."

At the Easton convention, 1895, the Church Book Committee was instructed to select a number of additional hymns and print them as an appendix to the hymnological part of the Kirchenbuch.

At the Chicago convention, 1899, the request was made for an intermediate size of the Kichenbuch, and the Rev. Dr. A. Spaeth was charged with the duty of editing the same. At the Lima, Ohio, convention, 1901, the Publication Board reported the book ready for publication. It was published January 1, 1902. At the Norristown convention, 1903, the Church Book Committee reported concerning this edition:[33] "Since the last meeting of the General Council the intermediate size edition of the German Church Book has been completed and published. It is by general consent the most beautiful and handy edition of the German Church Book which has thus far appeared. The hymns are printed in lines; at the request of the Iowa Synod the new orthography has been introduced. In the arrangement of the liturgical material for Matin and Vesper Services a slight alteration, and, we believe, a real improvement has been made by inserting the Invitatories, Antiphons, Versicles, and Responsories for the Festival Seasons of the church-year immediately after the Epistles and Gospels of the respective festivals. A new set of plates for the large size edition of the German Church Book has been prepared, which corresponds in all its arrangements and details, down to the number of pages, to the intermediate size edition."

At the Milwaukee convention, 1905, the Church Book Committee was requested to compare the rubrics of the English Church Book and of the Kirchenbuch, and to harmonize them if possible. At the Buffalo convention, 1907, the committee recommended a number of changes, action on which was, however, postponed until the next convention of the Council.[34]

[32] English Minutes, Greensburg, 1880, p. 45.
[33] English Minutes, Norristown, 1903, p. 156.
[34] English Minutes, Buffalo, 1907, pp. 257-58.

3. THE ENGLISH SUNDAY-SCHOOL BOOK.

The English Church Book Committee of the Pennsylvania Ministerium, in its report for the year 1867, said:[35] "In the course of its labors your committee became convinced of the importance and necessity of the preparation of an English Sunday-School Hymn Book. They, therefore, propose that the Synod take steps to secure the preparation and publication of a Sunday-School Hymn Book, which shall also contain an Order of Service for Sunday-schools." This matter was at once placed into the hands of the Church Book Committee of the General Council, and at the Pittsburgh convention, 1868, the committee was instructed to hasten work upon a Hymn Book for Sunday-schools. At the Chicago convention, 1869, the committee reported:[36] "The Sunday-School Hymn and Service Book has been in course of preparation. The liturgical part has been entrusted to a special committee, who have nearly completed their work. The selection and arrangement of the hymns has been committed to another sub-committee, who have agreed upon an order, following as nearly as possible that of the Church Book, and have also made some progress in the selection of hymns. The work will be prosecuted as rapidly as the importance and magnitude of it will permit. The committee has learned from various quarters that the desire is very strong that the Sunday-School Hymn Book should be furnished also with a due amount of suitable music, and upon this your committee would be pleased to have an expression of opinion of the General Council." The English Church Book Committee was instructed to publish a Provisional Sunday-School Hymn and Service Book at the earliest possible day, so that at the next convention of the Council final action could be taken in the matter.

At the Lancaster, Ohio, convention, 1870, the committee reported:[37] "The portion including the liturgical service has been prepared, in such manner as to conform, in general, to the service furnished in the Church Book, with such variations from that Service as are adapted to the character and necessities of the Sunday-school. The portion including the Hymns has been arranged under the general rubrics of the Church Books, with such variations as the wants of the Sunday-school seem to render necessary." The selection of hymns was made from the Church Book and from other approved evangelical sources. The hymns, both in style and

[35] English Minutes, Pennsylvania Ministerium, 1867, p. 57.
[36] English Minutes, Chicago, 1869, p. 18.
[37] English Minutes, Lancaster, 1870, p. 31.

spirit, were of a high grade in their literary character, and in harmony with the spirit of the Lutheran Church. The committee was authorized to publish a provisional book with music. This book was subject to a thorough revision, in which the structure of the book was so much altered as to require its preparation anew; but so diligently did the committee carry on its difficult work, that at the Erie convention, 1873, it reported the Sunday-School Book with Music completed and published, as the property of the General Council.

Like the other two books, the Church Book and the Kirchenbuch, the publication of the Sunday-School Book was an important event in the history of the Lutheran Church in America, far in advance of what had been previously used by the Sunday-schools of the Church. The work of the committee was accompanied by many difficulties. There was not in all the mass of Sunday-school literature a book like this, in tone and spirit, and the committee had therefore to do pioneer work from beginning to end. The book was an evidence of their zeal and activity, as well as of their ability and fidelity to the doctrines and spirit of the Lutheran Church.

In 1876 the Sunday-School Book Committee was instructed to publish an edition of the Sunday-School Book without Music, and in 1879, at the Zanesville convention, the committee reported the publication of an edition without music.

At the Buffalo convention, 1891, it was resolved that a new Sunday-School Book should be prepared by the Church Book Committee. At the Fort Wayne convention, 1893, the Church Book Committee reported:[38] "The preparation of a new Sunday-School Book was deferred, it being found that in giving the instructions for such a book, the Council was not aware that the Rev. J. F. Ohl, a member of the committee, who was expected to do a large part of the work, had a book already in type, of the same general character as the Council had in view. The advance sheets of 'The School and Parish Hymnal' were submitted to the committee and carefully examined, with the result that it was cordially commended to our Sunday-schools." Notwithstanding the Church Book Committee was "instructed to issue a revised edition of the Sunday-School Book."

At the Easton convention, 1895, the committee reported:[39] "The instructions of the Council concerning the revision and enlargement

[38] English Minutes, Fort Wayne, 1893, pp. 16, 19.
[39] English Minutes, Easton, 1895, pp. 58-60.

of the English Sunday-School Book were considered, and sub-committees appointed to undertake the details of the work. . . . At a second meeting of the committee the sub-committee on the hymns of the English Sunday-School Book not being ready to report, the entire book was examined and revised in the sessions, a large number of the hymns being omitted to make way for others, and many of the tunes being changed. The sub-committee was instructed to enlarge the number of hymns to not over three hundred and to print them for the examination of the committee. These instructions having been carried out, a third meeting was held, when the list received thorough revision, and was recommitted to the sub-committee, with instructions to have the copy ready for the printer by Easter. . . . The sub-committee is ready to present the complete book whenever the committee assembles. Notice, however, has been given that certain features of the new book will require much time and attention on the part of the General Committee, if it is to receive unanimous approval." Whereupon the Council adopted the following: "That the new edition of the Sunday-Schol Book be published in two editions, one with, and one without music, and that the latter be in larger type than the present Sunday-School Book without Music," and by another resolution, the members of the former Church Book Committee were constituted the special committee on the new Sunday-School Book.[40]

At the Erie convention, 1897, the following report was presented:[41] "In accordance with this unusual arrangement the members of the 'former Church Book Committee,' some of whom are members of the present Church Book Committee, were summoned, early in February of the present year, to examine the new Sunday-School Book, with music, an edition of which had been printed, in compliance with the resolution of the General Council, Easton, 1895, but in which a number of errors, both in the text and in the music, had been discovered. It was at once determined to enter upon a most careful revision of the whole book, and the members of the committee not only held several meetings, . . but individually, carefully examined every part of the book, and a competent sub-committee gave the musical part of it the most careful attention. After such a careful revision, the final proof was also read by the whole committee, and it believes that the work is now as free from imperfections as the most careful examination could make it. To

[40] English Minutes, Easton, 1895, pp. 60, 103.
[41] English Minutes, Erie, 1897, pp. 92, 93.

meet the wishes of many, the committee added a few short prayers to the collection already found in the book."

The report was adopted, and the committee, at its own request, was discharged. The Trustees reported, at the same convention: "The Board of Publication has taken out copyrights for the English Sunday-School Book with Music, and the English Sunday-School Book without Music, and holds the same, subject to the order of the Trustees. The Trustees have ordered that these certificates of copyright be placed in charge of the Archivarius of the Council. The new English Sunday-School Book with Music was published in December, 1896, and the same book, without Music, in February, 1897. The new edition of the book, with Music, referred to in the above report as having been carefully revised, was published in October, 1897. This is the excellent book now in use in our Sunday-schools and is well worthy of the praise for excellence and churchliness which is accorded to it by all who use it.

4. THE GERMAN SUNDAY-SCHOOL BOOK.

The work on the English Sunday-School Book and the reports concerning the progress of the work created a desire in the minds of many for a similar book for the German Sunday-schools. The Pennsylvania Ministerium, in 1871, instructed its delegates to the General Council to present to that body the proposition to publish a German Hymn and Tune Book for Sunday and Parochial Schools.[42] The matter was again brought to the attention of the Council, at the Erie convention, 1873,[43] when a committee was appointed, charged with the preparation of a German Sunday-School Book, the Order of Service and arrangement of hymns to be similar to those of the English Sunday-School Book, and the book to be printed in provisional form. Already at the next convention, held at Jamestown, New York, 1874, the committee reported:[44] "The work is so far advanced, that the complete manuscript of the text is now ready for the printer. In regard to the preparation of the music, little has been done so far, and it will require at least six months to have this part also ready for the printer. . . . The plan of the book on the whole is exactly the same as that of the English Sunday-School Book." The committee was instructed not to print the book without music, to conform the book to the English book as closely as possible. During the following year the book

[42] English Minutes, Pennsylvania Ministerium, 1871, p. 26.
[43] English Minutes, Erie, 1873, p. 34.
[44] English Minutes, Jamestown, 1874, p. 16.

was revised from beginning to end, in accordance with the instruction given, and at the Galesburg convention, 1875, the committee reported the manuscript of the book completed and in the hands of the publisher, with the prospect of being issued before the end of the year. At its own request the committee was discharged, and received the thanks of the Council for the faithful discharge of the duty assigned.

At the Bethlehem convention, 1876, the committee reported that during the preceding year the German Sunday-School Book had been published by the firms of I. Kohler, of Philadelphia, and S. K. Brobst & Co., of Allentown, under the agreement that the plates are to be the property of the Council, and the copyright for all time to belong to the Council. At the Philadelphia convention, 1877, the committee reported the first edition nearly exhausted, and that a new edition would soon be needed. The report concludes:[45] "As it is desirable that the tunes of the chorals in the Sunday-School Book should be perfectly in harmony with those of the new Choral Book published by John Endlich, Esq., the permission of this body is herewith asked to make such alterations as the musical editor may find necessary in order to reach the desired agreement." The authority asked for was granted.

At the Rochester, New York, convention, 1881, the committee was authorized to publish the German Sunday-School Book without Music, as desired by the New York Ministerium.

At the Fort Wayne convention, 1893, the German Editorial Committee of the Church Book Committee was instructed "to prepare a revised edition of the German Sunday-School Book with Music, with due regard to the wishes of the Ministerium of New York, for a new collection of Choral tunes," and the committee was "authorized to engage the services of an accomplished musician for this work."[46] At the Easton convention, 1895, the committee reported:[47] "Provision was made also for the revision of the music of the German Sunday-School Book. At the request of the German Editorial Committee the late Dr. J. Zahn, of Neuen Dettelsau, undertook the work of harmonizing anew the whole German Sunday-School Book. He is acknowledged throughout the Fatherland as the first authority in church music, and we may congratulate ourselves on having secured through him a standard work, both in its musical character and in the exactness and reliability of the

[45] English Minutes, Philadelphia, 1877, p. 59.
[46] English Minutes, Fort Wayne, 1893, p. 20.
[47] English Minutes, Easton, 1895, p. 58.

historical dates concerning the origin of the tunes. This work was the last service which Dr. Zahn was enabled to do for the Lutheran Church, to which he was so faithfully devoted. Soon after its completion the Lord called him home.

"In this revision of the book the choral tunes are now inserted with the hymns to which they belong, and what was hitherto the 'Choral-Buch,' forming an appendix of sixty-three pages, could be dispensed with. As it seemed highly desirable to add a number of more popular tunes, it was recommended by the Church Book Committee that an appendix of about fifty new hymns be added in the place of the former 'Choral-Buch.' The revised book is now in the hands of the compositor, and the plates are being prepared." In accordance with the desire expressed in the report, the Council authorized the insertion of at least fifty additional hymns. The new German Sunday-School Book with Music was published by the Publication Board in June, 1896, and the same book without Music in December of the same year.

5. LITTLE CHILDREN'S BOOK.

At the Zanesville, Ohio, convention, 1879, the committee on English Sunday-School Book was instructed[48] "to take into earnest consideration the propriety of making a better provision of hymns for the Infant Department of our Sunday-schools." For some time the desire had been felt that additional hymns or a separate hymn book for the Infant Department of Sunday-schools should be provided. There was nothing of the kind in existence, at the time, that a conscientious pastor could recommend for use in Sunday-schools. Accordingly, the above action was taken, and at the Lancaster, Ohio, convention, 1882, a committee was appointed to prepare "a collection of Infant School Hymns." The following year, at the convention held in New York City, 1883, the committee presented the following plan of a book:[49]

1. That the book be made for use with the smallest children in the family, as well as in the Sunday-school; and that to this end it contain a selection of nursery songs, lullabies, and other songs of a religious character for home use, together with short morning, evening, and table prayers.

2. That an Order of Service for the opening and closing of an Infant Department be inserted.

---

[48] English Minutes, Zanesville, 1879, p. 35.

[49] English Minutes, New York City, 1883, pp. 46, 47.

3. That in the selection of hymns, the order of the church-year be observed.

4. That an effort be made to secure good translations of suitable hymns from the German and Scandinavian.

5. That the number of hymns be not over one hundred and twenty-five.

6. That the book be a separate one.

Guided by these principles, the committee has been at work gathering their material. Such of the hymns in the Sunday-School Book as were found adapted to the use of small children have been retained, and to some of them new tunes have been set. The rest of the hymns have so far come from a great variety of sources, perhaps, chief among them, 'The Children's Hymn Book,' by Mrs. Carey Brock. The committee has also on hand for a future consideration a number of translations from the German and Scandinavian, and more are promised.

The committee had hoped to be able to present the completed manuscript at this meeting of the Council, but regrets to say that this has been found impossible. The very fact that the material must be gathered from such a variety of sources—some of them foreign, necessitating the importation of books—has made the committee's work a tedious and somewhat difficult one. Then, too, there is not now, as far as the committee has been able to learn, a single book of the kind proposed in existence in the English language, and the task of gathering into a single volume over one hundred hymns and tunes especially adapted to small children is, therefore, a new one. At the same time the committee has sought to be very careful in the selections; and though there is a vast amount of matter which passes under the name of hymns and tunes for children, and out of which a book of some kind might have been hastily constructed, the committee has adhered to the principle of choosing only that which combines child-like simplicity with substantial merit. This principle has been made to apply both to words and music.

So far as completed, the manuscript is herewith submitted for examination; and, if approved, and it be not in conflict with the practice of the Council in such matters, the committee would ask to be allowed to proceed with the publication of the same, as soon as finished, so as to put the book into the hands of those who are waiting for it, as soon as possible. The committee further recommends the following title for the book, 'The Little Children's Hymn Book, with Tunes, for use in Infant Schools and Families.'

The plan of the book, as here outlined, was approved, the committee was instructed to complete the book, and submit it to the Church Book Committee, and when approved by that committee, to publish it. At the Monroe, Michigan, convention, 1884, the committee reported the book nearly finished, and during the year 1885 the book was completed and published, under the title: "Little Children's Book: For Schools and Families." Having completed its work, the committee asked to be discharged, which was done, with the thanks of the Council for the admirable manner in which the committee had discharged the duty assigned.

The book contains one hundred and thirteen hymns, with tunes, suitable for little children; and Order of Service, based as far as practicable on the Matins and Vespers of the Lutheran Church, together with a number of prayers. The book reflects great credit on the committee, and deserves to be in every Sunday-school and in every home.

6. ORDERS FOR MINISTERIAL ACTS.

The committee charged with the completion and publication of the English Church Book was also instructed to prepare Orders for Ministerial Acts, in accordance with the principles and usages of the Lutheran Church, to be inserted in the Church Book. At the Chicago convention, 1869, the Church Book Committee reported that a sub-committee had been engaged in the preparation of the Orders asked for by the Council. The Church Book Committee prosecuted this work in connection with the work on the Church Book, but, owing to the difficulties connected with it, the work progressed very slowly. From year to year attention was called to the matter, and the committee was repeatedly requested to complete the work; but for years the committee could only report progress without presenting any of the completed forms. At the Rochester, New York, convention, 1871, the committee said:[50] "The preparation of the Orders for Ministerial Acts is not yet complete. The multiplied labors and little leisure of those engaged in their preparation has prevented their entire preparation, and the presentation of anything less than the whole would be no gain." In 1873 the committee reported:[51] "No material progress has been made during the past year in the preparation of the Orders for Ministerial Acts and the Family Prayers." At the Lancaster, Ohio, convention, 1882, the

[50] English Minutes, Rochester, 1871, p. 28.
[51] English Minutes, Erie, 1878, p. 35.

committee reported:[52] "That they are not prepared to present the Orders for any of the Ministerial Acts in that completed form in which they should be submitted for final action. They are, however, ready to present the Order for the Baptism of Infants in such shape, that the several parts shall be given in their order, reserving for the committee as a whole the careful recension of the text. They propose, also, to submit an outline of the History of Confirmation in the Lutheran Church, and to present the basis upon which they propose to rest the Order for that Rite.

"The committee appointed by the General Synod, South, to co-operate with our committee with a view to securing one common Service Book, has expressed a desire to co-operate with us in the preparation of the Orders for Ministerial Acts. We have assured them of our readiness to comply with their wish, and of our gratification at their taking part."

The outline of the Order for Infant Baptism was presented, with the statement that the committee had taken, as the basis of the same, Luther's second Taufbüchlein, of A. D. 1526. The parts in their order were determined as found in the Order afterwards adopted.

In 1883, at the New York City convention, the committee expressed[53] "regret that they have not made the progress which they had expected and promised, but they have arranged for meetings during the coming year, that they hope next year not to deserve the censure which at this time they so richly merit.

"The Rite of Confirmation presents such peculiarities in its history as to make it eminently desirable that the principles upon which the Order for the Rite rests should be determined by the Council. To this end the history of the Rite in the Lutheran Church, chiefly in the normal period of the sixteenth century, has been prepared and published in the "Church Review."[54] The position of the Lutheran Church, with reference to Confirmation, the principles which must determine the character of the Order for its administration, the component parts of such Order in their succession, the committee are prepared to present to the Council, together with the most complete and unobjectionable Order for the Rite found in any pure Lutheran Agenda of the sixteenth century, in the original German, and in an English translation."

The committee was instructed to present at the next convention

---

[52] English Minutes, Lancaster, 1882, p. 99.
[53] English Minutes, New York City, 1883, p. 86.
[54] Church Review, Vol II., 1883, pp. 89-103.

forms for Baptism and Confirmation, and, if possible, for other Ministerial Acts; and these forms to be printed and distributed before the next convention, and shall be the subject of doctrinal discussion at that convention.

At the Monroe, Michigan, convention, 1884, the committee reported:[55] "During the past year the committee was actively engaged in the preparation of the Ministerial Acts. Two meetings of the whole committee were held. . . . A sub-committee of two English and two German members was in session for three weeks during the summer, and their work was laid before the full committee in September, and is herewith submitted in the form in which it was finally adopted by the full committee. A sufficient number of copies of the Order of Infant Baptism, Adult Baptism, Confirmation, and Confession and Absolution have been printed in the German original. On account of the serious sickness of the English secretary it was impossible to have a full English translation of all the forms, even in a provisional form, ready for this convention. The forms as now presented show all the material selected and the arrangement proposed for the different parts of the respective service. It is the intention of the committee to prepare a series of introductory rubrics, which are to precede each of these forms and give such direction and information as the pastors and congregations ought to have."

The consideration of these Orders was continued with spirit and earnestness during a number of the sessions of this convention, and resulted in the adoption of most of the Order for Infant Baptism. When the Council closed the discussion, for want of time, it instructed the Church Book Committee to prepare and publish an English translation of each of the Orders above enumerated, as well as prepare additional forms for future consideration.

The Minutes of the Philadelphia convention, 1885, contain the following record:[56] "The Orders for Ministerial Acts, presented by the Church Book Committee, were again taken up for consideration. The Order for Confirmation occupied the attention of the body the whole of the morning session. This Order, as presented by the committee, was constructed out of the original sources in their possession. The history of the Rite of Confirmation was traced through the Reformation period, and the results here given.

"In the pure Lutheran Liturgies of the sixteenth century there was no Order for Confirmation, nor had the Swedish Church any

[55] English Minutes, Monroe, 1884, p. 39.
[56] English Minutes, Philadelphia, 1885, pp. 16, 17.

such order previous to the year 1693. It is possible that the Rite existed in the Pomeranian Church, and it is found as early as 1568 in the Church Orders of Hesse and some others not purely Lutheran. The Rite is now administered by all Lutheran churches. The constituent elements of Confirmation were defined to be: First, examination, which was by the fathers considered the chief part; second, confession, as an evidence that Baptism has not been ineffectual, construed more as an acceptance of the teachings of the Church than of the Gospel; third, the prayer of intercession, not for the gift of the Holy Spirit, but that the candidate may be kept faithful to his confession and vows; fourth, laying on of hands as the personal application and direction of the prayer.

"Upon motion of Dr. J. A. Seiss, the discussion was confined to the question of what should be the parts of the service. It was agreed to have the Order consist of an address to the congregation, the Lord's Prayer, confession and vow of the catechumens, the prayer of intercession, and the laying on of hands. All the parts of the Confirmation service were adopted as far as to the Exhortation to the Congregation."

At the Chicago convention, 1886, the report of the committee contained the following:[57] "The committee presents to the Council, as directed, the Orders for Confirmation, Private Confession, and Public Confession before the administration of the Lord's Supper. If we may judge by the progress made at the previous meetings of the Council, this will furnish as much matter as can be acted on at the present meeting. The Council at its last meeting approved the arrangement and adopted the parts of the Order for Confirmation, as far as the close of the direct act of Confirmation. There remain of that Order two parts, concerning which no action has as yet been taken, either as to their acceptance as parts of the Order, or as to the text.

"A great desire has frequently been expressed that the Orders for Ministerial Acts may be given to the Church as early as possible, and much complaint made of delay in publication; and as the examination of these Orders and decision with reference to them on the part of the Council is necessarily slow, and at the rate of progress in the past will occupy many years; we raise for the consideration of the Council the question, whether it would be well to instruct the committee to complete with great care the remaining Orders and the translation of them, and to publish them for temporary use.

---

[57] English Minutes, Chicago, 1886, pp. 8-12.

This would enable the members of the Council to examine them more fully and to test them by temporary use, before final action on them. It is possible that in this way final action may be reached in less time than by the present mode. It would be well for the Council to decide, should it give such instruction as has just been suggested, what Orders should be included in such publication. It would probably be possible to complete the Orders for the Visitation and Communion of the Sick, the Burial of the Dead, and for Marriage without much delay."

The suggestions of the committee were approved. A form for Private Confession was ordered to be provided, and authority was given to publish for temporary use the Orders already adopted, together with the remaining Orders not yet completed.

At the Greenville convention, 1887, the committee reported:[58] "The committee has prepared and present for the consideration of the General Council the Order for the Solemnization of Matrimony, the Order for the Private Baptism of Infants in Time of Necessity, and that for the Ratification of such Baptism, and the General directions to be placed before the Order for Holy Baptism. They regret that it has not been in their power to proceed further than this in the preparation of the remaining Orders, which they were authorized to have printed for temporary use. There remain the Orders for the Visitation and Communion of the Sick, for the Burial of the Dead, and perhaps for combining the Orders for Adult Baptism and Confirmation in one Service, to be completed before the series can be published as directed by the Council, at its last meeting."

The Church Book Committee was ordered to publish the Orders for Ministerial Acts, as far as adopted by the Council, in German, in the form in which they are to be incorporated in the Church Book. With reference to the proposal that the several bodies, which have united in the preparation of the Common Service, should also unite in securing Orders for Ministerial Acts and a Collection of Hymns, it was resolved, that the committee shall have authority to unite with the other bodies in the preparation of Orders for Ministerial Acts, provided the same rule be applied as in the case of the Common Service, and that the question as to the collection of hymns be referred to the Church Book Committee for consideration, with power to act and to report at the next meeting of the Council.[59]

---

[58] English Minutes, Greenville, 1887, p. 23.
[59] English Minutes, Greenville, 1887, pp. 40, 41.

At the Minneapolis convention, 1888, the committee reported:[60] "The Committee are prepared to submit to the Council the remaining Orders for Pastoral Acts which have not yet been acted on by the Council. They are the Orders for the Visitation of the Sick, the Communion of the Sick, the Commendation of the Dying, and the Burial of the Dead. They are submitted in print, in the German and English languages. There remains to be prepared only the general directions to precede the Orders for Confirmation and Confession, which the Council, if it sees fit, may entrust to the committee. It is probable that an Order may be added for the combination in one of the Orders for Adult Baptism and Confirmation, for use when both are needed at the same service, but as both these Orders have been acted on by the Council, the combined Order can readily be made by the committee. Should the Orders now presented be acted on by the Council, all the matter which it was proposed to add to the Church Book at this time will be in such state as not to delay the publication of a revised and enlarged edition of the Church Book. . . . . With reference to the request made by the United Synod that the three general bodies unite in the preparation of the Orders for Ministerial Acts, and in making a Collection of Hymns, no communication has been received from the committee to which it was referred by the General Synod. The committee of the United Synod has continued to co-operate with us in the preparation of the Pastoral Acts. The publication of the original German text of the Orders for the Pastoral Acts, which was directed to be made by your Publication Committee, has not yet been made."

The Orders for the Visitation and Communion of the Sick, for the Commendation of the Dying, and the Burial of the Dead, were approved. The Council directed that a rubric be added to those which precede the Order for Burial, setting forth the fact that this service is prepared for use at the burial of those in the membership, and, in the case of adults, in the communion of the church. That the Church Book Committee carefully revise the Orders for Ministerial Acts, and that they be authorized and empowered to make such minor changes, not affecting principles approved by the Council, as in their judgment are desirable, and that the Orders be then printed.[61]

At the Pittsburgh convention, 1889, the committee reported:—[62] "The Ministerial Acts in both languages are now complete. The

[60] English Minutes, Minneapolis, 1888, pp. 9, 10.
[61] English Minutes, Minneapolis, 1888, p. 12.
[62] English Minutes, Pittsburgh, 1889, p. 54.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Orders for Ordination, Installation of Pastor and Church Officers, Laying of Corner-stones, and Consecration of Church, and Opening and Closing of Conferences and Synods, remain to be prepared. Work has been begun on these Acts. It is not expected that any difficulties in the preparation of these Acts will be encountered. . . . . If the Council so order, the entire Church Book, with Ministerial Acts, may appear during the coming year."

At the Buffalo convention, 1891, the committee rendered its final report in reference to the Ministerial Acts, as follows:[63] "With all the promptness possible amidst the numerous other duties of its members, the Orders for Ministerial Acts were completed, and, after being printed in provisional form, were carefully revised and approved for publication. It was deemed best to continue and complete the entire work for the Church Book, for which there were constant calls and inquiries, rather than to multiply piecemeal issues, that the whole might be issued at once complete, which has now been done."

Thus after twenty-two years of constant agitation and earnest endeavors of the most eminent men of the Lutheran Church in this country, the work on the Ministerial Acts, involving the widest research, was completed, and the Orders published by the General Council in the new Church Book, and in separate form, in English and in German. Following are the Orders published by authority of the Council:—Baptism of Infants, Baptism of Adults, Confirmation, Confession and Absolution, Private Confession, Public Confession, Marriage, Visitation of the Sick, Lessons and Prayers for the Sick, Communion of the Sick, Commendation of the Dying, Burial of the Dead, Ordination of Ministers, Installation of a Pastor, Installation of a Church Council, Laying of a Corner-Stone, Consecration of a Church, Opening of Synods, Closing of Synods.

This is the most complete set of Forms for Ministerial Acts that has ever been published by any body of Christians, and places the General Council in the forefront of ecclesiastical bodies in making provision of forms for the ministration of its pastors to those placed under their spiritual care.

7. THE COMMON SERVICE.

The inception of the Common Service dates from the Twelfth convention of the General Council, held at Zanesville, Ohio, in 1879. At that convention the committee on correspondence with the

[63] English Minutes, Buffalo, 1891, pp. 10, 11.

General Synod of the South made the following recommendation, which was adopted:[64] "That the inquiry of the General Synod South in regard to our co-operation with them in the preparation of a Service Book, be referred to the Church Book Committee, with authority to take such steps in the matter as may seem best to them." The committee on Church Books, stating that the communication from the General Synod South, "inviting the General Council to co-operate with it in the preparation of an Order of Public Worship, suited for the use of all Lutheran Congregations," referred to the committee for consideration, made the following recommendations, which were adopted:—"That the General Council consents to co-operate in the preparation of an Order of Service for the use of Evangelical Lutheran Congregations, provided, that the rule which shall decide all questions arising in its preparation shall be: The common consent of the pure Lutheran Liturgies of the sixteenth century, and where there is not an entire agreement among them, the consent of the largest number of those of the greatest weight:—

"That the committee on Church Books be authorized to act for the Council.

"That the committee is authorized to submit for the consideration of the Council any changes in the Church Book, now set forth for use, which may be deemed necessary to make them conform more perfectly to the above rule.

"That in regard to the inquiry as to co-operation in the preparation of a Service Book, the visitor appointed by us, be requested to lay the resolution adopted before the General Synod of North America."

At the Greensburg convention, 1880, the Rev. Dr. B. M. Schmucker reported:[65] "The action of the committee was communicated to the General Synod of North America and favorably received by that body. Its committee was instructed to co-operate with the committee on the Church Book to the end proposed. No further communication has as yet been received." At the Lancaster, Ohio, convention, 1882, the Church Book Committee informed the Council, that[66] "the committee appointed by the General Synod South to co-operate with our committee with a view of securing one Common Service Book, has expressed a desire to co-operate with us in the preparation of the Orders for Ministerial Acts. We have assured them of our readiness to comply with their wish, and of

[64] English Minutes, Zanesville, 1879, pp. 30, 34, 35.
[65] English Minutes, Greensburg, 1880, p. 39.
[66] English Minutes, Lancaster, 1882, p. 99.

our gratification at their taking part." At the convention, held in New York City, 1883, the Church Book Committee presented the following:[67] "The General Council in 1879 accepted an invitation to unite with the General Synod South in the preparation of an Order of Service for Evangelical Lutheran churches using the English language, upon specified conditions. Your committee has recently received a request to meet and confer with the committee of that body, during its session at Charleston, in the Easter week, 1884. Your committee would recommend that Revs. Jos. A. Seiss and B. M. Schmucker be appointed to meet and confer with them for the purpose designated." The recommendation was adopted and the persons named were appointed to confer with the committee of the General Synod South.

At the Philadelphia convention, 1885, the committee reported:[68] "The proposal to prepare a Common English Service, in connection with the General Synods, North and South, has made marked and favorable progress since the last meeting of the Council. Sub-committees of the three bodies had previously met at Charleston, and agreed upon the outlines of such service. This work had been approved by the Committee of this body, and a joint meeting of the three full committees was held last spring, when, after extended and very harmonious discussions, an Order of Service for the use of English Lutheran Churches was agreed upon. This Order is herewith submitted in print, for the consideration of the Council. It was found that the principle, or rule, laid down by this body in its action on the subject, to wit: That the common consent of the pure Lutheran Liturgies of the sixteenth century should determine the Order, and decide all questions concerning it, was a most salutary one, and furnished the only basis on which it would have been possible for the committees to have come to a hearty agreement.

"One of the bodies engaged in this work has already taken action on it. The General Synod, North, at its convention at Harrisburg, June 1, 1885, resolved: 'That the General Synod has learned with great satisfaction that its Committee of Conference, with the Committees of the General Council and the General Synod, South, for the arrangement of a Common Order of Service for English-speaking Lutherans, has reached a harmonious and unanimous agreement; that it approves of the work of the Committee submitted to us, and that the Committee be continued, with instructions to finish the

[67] English Minutes, New York City, 1883, p. 86.
[68] English Minutes, Philadelphia, 1885, pp. 12-14, 31, 32.

details, and also be authorized to publish the completed Service for the use of the churches, provided the other two bodies adopt it.'

"This action was taken without a dissenting voice, and the completion of such Common Service seems now to be in a fair way of accomplishment. For the General Council the acceptance of the Common English Service proposed presents no serious difficulties. Our church books were prepared under the operation of the same rule which controlled in this. The result in both cases must necessarily be substantially the same. Indeed, no changes of any serious or noticeable character would be made in our Church Book, except such as have already been approved by the Council, in its action on the German Church Book. It is not proposed that the same book in its entirety should serve for all. Each body will have its own book, with its own collection of hymns, and with whatever else the volume may contain. Each, however, would contain the Common Service. In some minor, unessential matters, not affecting the integrity of the Normal Service, each book might allow some concessions to the usages of those issuing it. We would, therefore, propose to the General Council the adoption of the Common Service, and that the committee be instructed to continue the work of its preparation."

The work of the Church Book Committee on the Common Service received the unanimous and hearty congratulations of all the speakers, and at the conclusion of the discussion the following resolutions, offered by the Rev. Dr. J. A. Seiss, were unanimously adopted, to wit:—

"1. That the report of the committee on the formation of a Common Service for the English Church of the General Synod South, the General Synod, and the General Council, be accepted and adopted.

"2. That the General Council rejoices in the agreement which has been reached in reference to this desirable end.

"3. That the Committee on the Church Book be authorized and instructed to continue their labors for the completion of the Common Service, on the basis adopted by the three general bodies concerned."

The following was agreed upon by the joint committee to be the normal order of the various parts of the Morning Service, by the general consent of the largest number and most influential of the Lutheran Liturgies of the sixteenth century, to which the committee proposed various additions as being suited to the wants of the Church in our time. They decided to furnish the complete

Lutheran Service, with all its provisions for all who wish to use it. If at any time or place the use of the complete service is not desired, it is in entire conformity with good Lutheran usage that a simpler service may be provided and used, in which only the principal parts of the service, in their order, are contained. The titles in italics indicate the essential parts of the Normal Lutheran Service, those in Roman type the additions proposed by the committee:—Hymn of Invocation. The Invocation,—"In the name of the Father," etc. The Confession of Sin and Absolution. *Introit. Kyrie. Gloria in Excelsis,* or hymn. *Collect. Epistle. Alleluia,* or hymn. *Gospel. Creed.* Hymn. *Sermon. General Prayer.* Hymn. *Prefaces. Sanctus and Hosanna. Exhortation to Communicants. Lord's Prayer. Words of Institution. Agnus Dei. Distribution. Collect of Thanksgiving. Benediction.*

For the Evevning Service the old Vesper Service was adopted. The outline is as follows:—Hymn of invocation, or other hymn. Versicle. Psalm. Scripture Lessons. Sermon. Hymn. Canticle. Prayer. Benedicamus, or hymn. Benediction.

At the Chicago convention, 1886, the committee reported as follows, which was adopted:—[69]

"Since the last meeting of the Council the Outline of the Common Service Book for those who use the English language has been unanimously approved and adopted by the Southern General Synod; all three General bodies, whose joint committees united in its preparation, have now unanimously adopted it. Each committee has designated one member to serve on a joint committee of preparation. This sub-committee has held two meetings during the year. . . . . The committee has made such progress with the work as to have agreed on the text of the Morning Service as far as the Prefation. No serious changes have been proposed in the text as finally approved by the Council for the German Church Book, except that a few Introits, taken from the Apocrypha, may be altered. In the post-communion service it has been proposed to omit the Nunc Dimittis, because it has not the approval of the consensus of the 16th Century Lutheran Liturgies. Since the Vesper Service has been adopted and is to be inserted in the English Church Book, and the use of the Nunc Dimittis is provided for in it, this may cause little regret. But if the Council should earnestly desire that it be retained in the post-communion service, it has been provided that the Service Book of any one of the agreeing parties may

[69] English Minutes, Chicago, 1886, pp. 9, 10; 11, 12.

be allowed to retain any additional parts which do not disturb the normal service. Whether the joint committee of the three general bodies will recommend any changes in the translation, remains unacted on.

"Another very interesting question has suggested itself, concerning which no action of the general bodies has been taken. Whether an effort should be made to secure, by the co-operation of the three bodies, a standard translation of Luther's Small Catechism and of the Augsburg Confession, both of which are included in the Service Book of each body. There is no commonly accepted standard English translation of these two important Confessions. That approved and adopted by this body, however we may esteem it, is still capable of improvement, and the provision of a standard translation, which would be generally adopted, would be very desirable."

The Council passed the following resolutions:—

"That the General Council desires the retention of the Nunc Dimittis in the Communion Service, for optional use, and requests the consent of the joint committee to its retention by the Council.

"That the suggestion of the committee (in regard to a uniform translation of Luther's Small Catechism and of the Augsburg Confession) be approved, and that the joint committee of the three general bodies which has united in the preparation of the Common Service Book be requested to prepare as perfect a translation as possible of the Small Catechisms of Luther and of the Augsburg Confession; and that they be urged to invite the co-operation in this work of such other Lutheran bodies in this country as use the English language.

"That the Church Book Committee of the Council be authorized to procure a copy of early English translations of the Augsburg Confession, and that the cost be paid out of the income of the English Church Book.

"That the Church Book Committee be instructed to revise the Church Book and to propose any such slight alterations and additions as they may deem desirable for the consideration of the Council."

At the Greenville convention, 1887, the committee reported as follows:—[70]

"The text of the Common Service has been completed by the sub-committee of preparation, under the direction of the joint com-

[70] English Minutes, Greenville, 1887, pp. 23-25.

mittee of the three general bodies. The joint committee has acceded to the request of the General Council that the Nunc Dimittis be placed in the post-communion service. The changes made in the Morning Service as printed in the English Church Book, by the General Council when it adopted the German Kirchenbuch, and which were ordered to be introduced in the Church Book, are all included in the Common Service. Apart from these changes, the Common Service, which was intended to present the common consent of the pure Lutheran Liturgies of the sixteenth century, does not differ noticeably from the Church Book in any of the parts of the service to be said by the congregation. The congregations can, therefore, continue to use the copies of the Church Book in their possession until they are worn out, in so far as the Morning Service, including the Communion, is concerned. But the Early Morning Service, or Matins, and the Evening Service, or Vespers, are not found in the Church Book. It might, therefore, be well to direct that these Services be published separately, so as to enable them to be used in connection with the copies of the Church Book now in use. Some changes have been made in the parts of the Morning Service, including the Communion, which are said by the minister. The chief of these changes are in a portion of the Absolution after the Confession of Sins, the omission of the words, 'unto everlasting life,' in the Votum after the Sermon, a new translation of the Proper Preface for the Passion Season, a material alteration in the second paragraph of the Exhortation before Communion, the placing of the Pax before the Agnus Dei, and a slight alteration of the Collect of Thanksgiving after Communion.

"The Services for Matins and Vespers will require the introduction into the Church Book of the Versicles, Antiphons, Responsories, and a fuller provision of Psalms, as was ordered when the Kirchenbuch was adopted.

"It is also a question for the Council to consider whether the present evening service should be retained in the book for use when desired, until the Vesper Service has become accepted.

"It is proposed to add to the Common Service in tabular form a Lectionary, setting forth suitable daily lessons for Matins and Vespers, and perhaps also a second series for the Lord's Day.

"We would ask the judgment of the Council with reference to the immediate issue of the Common Service, and its incorporation into the Church Book.

"A joint copyright will be taken out for the Common Service, in trust for the three general bodies, and securing a right of joint

property in and use of it to each of them. The Common Service is by agreement to be incorporated in the book issued by each of the bodies interested in its preparation. All rights of translation, etc., will be secured to the joint owners of the book. The text of the Common Service, as settled for the use of the General Council and of the United Synod South, agrees in all respects. That accepted and to be printed by the General Synod differs in a few points from the others, the joint committee having conceded the variations in most cases as not very material. Only two variations in the chief service are of such character as to attract special attention. The text of the General Synod's edition will furnish Scripture passages to be used at the option of the minister, instead of the Declaration or Absolution after the Confession of Sins; and the Lord's Prayer is placed after the Words of the Institution, and made a prayer of the people before coming to the Communion. To these variations your committee could not give their assent since they were, in their judgment, not sanctioned by the common consent of the pure Lutheran Liturgies, but they could not at all allow such slight variations to prevent the acceptance of the Common Service, in which to so great an extent a common agreement had been reached.

"We are glad to be able to report that this work of securing for all English-speaking Lutherans a Common Service has so nearly reached a successful completion, and we hope that it may have an influence for good in the days to come.

"All three bodies have agreed to unite in the preparation of a revised translation of the Augsburg Confession and Luther's Small Catechism. The committee of the General Synod has not met since it was empowered to engage in this work, and, therefore, no plan for accomplishing it has as yet been agreed on. The original editions of Taverner's translation of 1536, and of the Harmony of Confessions of 1586, have, fortunately, been secured, and will be of great service.

"The United Synod, South, has requested the other two bodies to unite in the preparation of Orders for Ministerial Acts and also of a Collection of Hymns for joint and common use by all. The General Synod has referred this proposal to its Liturgy Committee for consideration.

"United action in these things would certainly present many and great difficulties, but the subject will claim consideration when the request is presented by the other bodies. Joint labor in preparing the Orders for Ministerial Acts has already been most heartily accorded by the United Synod.

"When the new edition of the Church Book is issued, it is proposed to furnish it in several forms, one of the present size, one of smaller size, and, perhaps, one of large size for use in the chancel, in which the Epistles and Gospels may be printed in full. It may also be wise to furnish the Service part and the Hymns in separate volumes, and in general to give it to our people in such forms and sizes as to meet the wants of all."

The action of the Church Book Committee in regard to the Common Service was approved; and on motion of Rev. Dr. Seiss it was resolved, that the Church Book Committee be authorized and instructed to publish, at as early a date as possible, the Common Service, including so much of the Ministerial Acts and such other parts as can speedily be brought into readiness, and that the question of what is to be included, and the form thereof, be committed to the discretion of the committee.

The report of the Church Book Committee at the Minneapolis convention, 1888, contains the following corncerning the Common Service:[n]

"The Common Service has been prepared by the joint committee of the three general bodies, and has already been published by the General Synod and the United Synod. The publication by the General Council has, by its order, been delayed until the Pastoral Acts could be added. The Common Service as adopted and published by the United Synod corresponds entirely with that adopted by the Council; as issued by the General Synod there are some minor variations, which, however, do not seriously disturb the unity of the Service.

"It would be possible at once to proceed with the stereotyping and printing of the Common Service, and by the time that would be completed the committee could finish what remains to be done to the Pastoral Acts, and carefully revise the English translation so that no delay need be feared in the issue of the new edition of the Church Book. In the opinion of your committee it will be necessary that new plates be made for the entire Church Book, as the liturgical part must be made new by reason of the changes made by the Common Service, which introduces the Matin and Vesper Service with the special provisions necessary to their use, greatly increasing also the number of Psalms needed. The plates for the Hymns have now been used for twenty years, and it would not be well to use them alongside of the new plates. It is the intention of your

[n] English Minutes, Minneapolis, 1888, pp. 10-12.

committee to issue at the same time a smaller size of the Church Book at a lower price. Whether it would be well to issue a larger size, chiefly for use at the altar, may be considered hereafter, and perhaps in combination with the other bodies, as the pages on which any differences occur are but few, and it would be desirable to have an edition in which the Epistles and Gospels are given in full. The Service and the Hymns are also to be furnished separately.

"The work of revising the translation of the Augsburg Confession and Luther's Small Catechism has been begun. Of the Augsburg Confession the Latin Editio Princeps of 1539 has been made the basis, and Richard Taverner's translation of 1536 is to be taken as the basis of the English translation. A reprint of Taverner has been made, containing also the emandations made in the Harmony of Confessions of 1586, in Hale's edition of the Harmony, and in Dr. C. P. Krauth's revision. It is hoped that the revised translation may be completed in the spring of next year. For the Catechism the edition of 1542, the last revised by Luther, has been made the standard, and the translation by Dr. P. F. Mayer the basis of the English translation. The revision is expected to be made simultaneously with that of the Confession. As directed by the Council, a request was presented to the joint committee that other Lutherans, not connected with the three general bodies represented in the joint committee, should be invited to co-operate in this work of revision. This request was cheerfully complied with, and invitations were extended to the Theological Faculties at Columbus, St. Louis, Decorah, so to unite, and while the arrangements are not yet complete, the invitation has met a very friendly reception. With reference to the request made by the United Synod that the three general bodies unite in the preparation of the Orders for Ministerial Acts, and in making a Collection of Hymns, no communication has been received from the committee to which it was referred by the General Synod. The committee of the United Synod has continued to co-operate with us in the preparation of the Pastoral Acts.

"A joint copyright has been taken out by the sub-committee of preparation, Revs. Drs. B. M. Schumucker, G. U. Wenner, and E. T. Horn, in trust for the three general bodies, covering also the right of translation."

At the Pittsburgh convention, 1889, the committee reported that a joint meeting of the committees of the General Synod and United Synod had been held in order to secure an official record of action concerning the Common Service, and to endeavor to adjust differences which existed between the Service adopted by the

Council and United Synod on the one hand, and the General Synod on the other. In the former, the meeting was successful, and an official record placed in the hands of each committee. In the latter, the differences were only partially adjusted. Nothing had been done by the joint committee on revision of the Catechism and Augsburg Confession. If the Council so ordered, the entire Church Book, with Ministerial Acts, could be issued during the following year. At the Buffalo convention, 1891, the Church Book Committee reported concerning the work of the joint committee:—[72] "A subcommittee has been co-operating with the committees of the United Synod of the South, the General Synod, and Joint Synod of Ohio, in the preparation of a new English translation of the Augsburg Confession and Luther's Small Catechism. . . . As the result, we are able to include in the Church Book a new translation of the Augsburg Confession, made from the Latin *Editio Princeps*. . . . A translation has been made of the Small Catechism; but before being finally approved it requires the revision of the joint committee of the various bodies represented. Another meeting will be necessary before this work is ready."

8. COMMON BOOK OF WORSHIP.

The visitor to the United Synod reported at the Easton convention, 1895, that the committee of that body was instructed to make earnest efforts to persuade the other general bodies, which are parties to the preparation of the Common Service "to make it absolutely uniform in all its parts, including the Ministerial Acts and the Hymns." And the visitor from that body to the Council stated that "the Common Service is used among us with unanimity and satisfaction; and the United Synod again earnestly instructed its committee on Common Service to ask the further co-operation of the General Council and the General Synod in the adoption of a book containing the Common Service, Common Orders for Ministerial Acts, and a Common Selection of Hymns."

In the report at the Easton convention, 1895, the Church Book Committee stated:[73] "The General Council also instructed the committee to revise the revision of the translation of Luther's Small Catechism made by the joint committee of the General Synod, United Synod of the South, Joint Synod of Ohio, English Synod of Missouri, and General Council, and published as an Appendix to

[72] English Minutes, Buffalo, 1891, p. 11.
[73] English Minutes, Easton, 1895, p. 59.

the Minutes of last convention." In connection with this report, the Council passed the following resolution:

"1. That the Church Book Committee be relieved from further consideration of the revision of the translation of the Catechism until the question of the projected uniform Book of Worship be determined by the joint action of the general bodies.

"2. That the General Council is ready to co-operate with the United Synod of the South, the General Synod and any other bodies that may be willing to enter into the movement, in the preparation of one Common Book of Worship for Lutheran congregations using the English language, upon the conditions according to which the Common Service was prepared.

"3. That the General Council requests the United Synod to invite all other Lutheran bodies in this country in which the English language is used to co-operate in this movement for the attainment of uniformity in our churches."

Regarding the overture made by the Council and the United Synod, looking to the compilation of a Common Hymn Book, the General Synod stated "That this Synod regards the proposition with favor, and will do what it can to further the object, consistent with the fact of the issuance of a new hymn book of its own at the present time; that the General Synod will look with favor upon any movement toward the preparation of Common Orders for Ministerial Acts by and for the bodies in this compact."[74]

At the same convention, the Committee on Conference with other general bodies stated: "The Conference at Washington also took into consideration the proposition of the United Synod, and your Body concerning a Common Book of Worship, including, besides the Common Order of Service, Orders for Ministerial Acts and a Hymn Book, and unanimously approved their recommendations. Upon this recommendation, the General Synod has taken favorable action."[75] In reference to a Common Book of Worship, the Council resolved:[76] "That the Church Book Committee be appointed to confer and co-operate with committees from any other Lutheran bodies in the preparation of a Common Book of Worship, including, besides the Common Order of Service, Orders for Ministerial Acts and a Book of Hymns in the English language;" and "That the Church Book Committee be instructed to resume the

---

[74] Quoted in English Minutes of General Council, Erie, 1897, p. 63.
[75] English Minutes, Erie, 1897, p. 127.
[76] Id., p. 129.

revision of the translation of the Catechism in conjunction with the joint committee on that subject."

At the Chicago convention, 1899, the Committee on Church Book reported:—[π]

"1. The authority given by the General Council to its committee on the Church Book to revise and rearrange some portions of the Orders for Ministerial Acts, has not been exercised. Meetings for work to that end were held and some progress made, but when it was ascertained that the proposal to prepare a Common Order and Common Hymnal for the General Bodies co-operating in the foundation of the Common Service was likely to go into effect, it was thought well not to enter upon changes in the Church Book at the present time.

"II. In the matter of a Common Order of Ministerial Acts and Hymnal, two joint meetings of the committees of these general bodies were held, the whole question discussed, and the conclusion reached to enter devoutly upon the work of preparing such Orders and Hymnal on the same general principles, as far as applicable, on which the Common Service was formed. Some sub-committees were appointed to whom several departments of the work were referred for report to a general meeting to be held in Philadelphia during October of the present year. Progress in the undertaking will necessarily be slow, but the indications are promising that a consummation so desirable is within reach.

"III. The translation of Luther's Small Catechism into a standard English version was completed by the joint committee at Wernersville, Pa., in September, 1898, and recommended for adoption by the three general bodies as the best that can be made. The same was printed in the 'Lutheran Church Review,' and appeared also in the Minutes of the recent meeting of the General Synod, which has adopted it. It is now presented for adoption by the General Council also. To this end an exact copy, in print, is herewith submitted."

The status of the work was reported at the Lima, Ohio, convention, 1901: "Sundry meetings of your committee have been held jointly with similar committees of the General Synod, and the United Synod of the South, to arrange and pursue the work of preparing a Common Book of Worship. Considerable progress has also been made in this regard. Forms for the administration of Baptism and the rite of Confirmation have been about completed,

[π] English Minutes, Chicago, 1899, pp. 116, 117.

and a proof copy of a Common Hymnal has been printed. About 450 hymns have been passed upon by the joint committee, and more that 300 of those have been approved for insertion in the new book. It will take years to finish the work, but the prospect is encouraging for ultimate success."[78]

At the Norristown convention, 1903, the Church Book Committee, in its report, stated:[79] "That according to directions of the Council, your committee has co-operated with the joint committee of the general bodies in the preparation of Common Orders for Ministerial Acts and a Common Hymnal. Five meetings of the joint committee of authorized representatives of the General Synod, the General Council, and the United Synod of the South were held during the last biennium. At the one last held it was resolved to make an official statement by the joint committee to the general bodies thus co-operating in this work, which statement is in print for distribution, and is in the following words:

" 'This committee was instructed by the bodies appointing it to confer and co-operate in the preparation of a book containing the Common Service, Ministerial Acts, and a Hymnal. It was instructed also to complete the revision of the translation of Luther's Small Catechism. The translation having been completed and approved by the three bodies, the committee turned its attention to the preparation of the Ministerial Acts and a Hymnal. Wherever historical precedents exist due consideration has been given them, and where none exist respect has been paid to the usage of the churches. Orders for Baptism, Confirmation, Ordination, Confession, and Dedication of Churches have been prepared in part, but the committee is not yet able to make a final report. The manuscript of the Hymn Book, however, has been completed, and a synopsis and index of it are herewith submitted, with a statement of the principles which have governed its preparation and of the sources from which it has been derived. Your committee does not ask for your final approval of the Hymn Book, but has submitted it at this time because the committee of the United Synod has urgently asked permission to print it for the use of the churches of that body. Unable to grant this request, the joint committee hereby reports it to the general bodies with its approval.'

"This report was presented to the General Synod at its recent meeting in Baltimore, and the same was adopted, including consent to the request of the United Synod of the South respecting the

[78] English Minutes, Lima, 1901, p. 145.
[79] English Minutes, Norristown, 1903, pp. 156-58.

printing of the Hymnal; adding, however, that 'it is not expected that these books will, in the immediate future, displace the ones now in use.'

"It is for the General Council to say whether it gives its consent and permission to the United Synod to have the Hymnal printed as requested and proposed. Your committee recommends that consent be given, but with the understanding that this does not commit the General Council to this book."

The report was adopted and the request of the United Synod granted, under the provision set forth in the report itself. At the Milwaukee convention, 1905, the Church Book Committee reported the Hymnal being printed by the United Synod for the use of its congregation, and the final revision of the book to occur as soon as the proofs of the entire book could be had in their complete form. At the Buffalo convention, 1907, the committee reported: "The proof of the Hymnal was read. The Hymnal has been published by the United Synod of the South, bound with the Common Service, and has already gone through three editions. . . . Progress has also been made on the Orders for Ministerial Acts; but they are not yet in a condition which would warrant the committee in reporting them."[80]

[80] English Minutes, Buffalo, 1907, pp. 243, 304.

CHAPTER XII.

MISSIONARY OPERATIONS OF THE GENERAL COUNCIL.

The history of the missionary operations of the General Council dates from the very beginning of the Council's existence. Already at the first regular convention, held at Fort Wayne, Indiana, 1867, a committee was appointed, which was charged with the duty of presenting an outline, under which Home Mission operations should be conducted, and to which the matter of Foreign Missions was also referred. In the eleventh session the committee presented a report, which was adopted, as here follows:—[1]

Owing to the want of time to prepare a constitution at this convention and arrange the details of a permanent plan for Domestic Missions, it is proposed that the General Council give its sanction to the following provisional plan:

1. That the General Council, at this convention, appoint an Executive Committee on Domestic Missions, consisting of five ministers and three laymen, to whom shall be entrusted the carrying on of the domestic missionary work not now provided for by the district synods.

2. It shall, likewise, be the duty of this committee, to prepare for the consideration of the General Council, such By-Laws, as may be necessary to conduct its missionary operations in the future, and also to recommend a uniform plan of action for the consideration of the district synods, by which they may co-operate with this body.

3. It should be in the power of this committee to appoint one or more superintendents or agents, who shall devote themselves, either in whole or part, to the missionary work under the direction of the committee, in the exploration of new territory, the supply of vacant fields, and the collection of funds for the general work.

4. The Executive Committee is hereby authorized to create a provisional treasury, into which shall be paid all such voluntary offerings of individuals and churches, as are not specially made to

[1] English Minutes, Fort Wayne, 1867, p. 31.

the missionary cause in the district synods, and all such moneys shall be disbursed by the committee, who shall make a minute report of the same to the Council at its next convention.

5. It shall be required of the Executive Committee to present a report of their labors for the year at the next meeting of the Council, together with a review of the missionary operations in the various synods, and such suggestions as they deem advisable for the more efficient carrying on of the work of Christ in our Church.

6. In reference to Foreign Missions, it is respectfully suggested that the Executive Committee of Missions of the Pennsylvania Synod be requested to effect arrangements for the prosecution of the work of Missions among the heathen during the coming year.

At the same convention, the Castle Garden Emigrant Mission was earnestly recommended "to the prayerful sympathy and active aid of the synods connected with the General Council," and the Mission commenced by the Scandinavians in New York was also urged upon the attention of the Executive Committee of the Emigrant Mission.

Accordingly, three Executive Committees on Missions were appointed at this convention, in whose reports from year to year we can trace the history of the missionary operations of the General Council. It is not our purpose, here, to present a complete history of these missions, for that would require a volume for each one; but simply to present an outline of the progress of the work as carried on by the several committees, and as this is indicated in the Minutes of the Council.

I. FOREIGN MISSIONARY OPERATIONS.

The action taken at the Fort Wayne convention by which the Executive Committee of Missions of the Pennsylvania Ministerium was requested to effect arrangements for the prosecution of the work of missions among the heathen, was revoked at the Pittsburgh convention of the Council, in 1868, when a committee was appointed to submit a plan under which the body could prosecute the work of Foreign Missions.

Meanwhile the committee of the Pennsylvania Ministerium had, in accordance with the request made at the Fort Wayne convention, endeavored to establish a Mission in China, but before anything definite could be done, the Council, by its action at Pittsburgh, assumed charge of the matter and instructed its newly appointed committee to report a plan of action.

The Ministerium of Pennsylvania had for many years had its own Missionary committee and had co-operated with others in carrying on the work of Foreign Missions. At the annual meeting of the Ministerium, held at Reading, Pa., in May, 1869, the Rajahmundry and Samulcotta Missions in India were providentially placed under the immediate care of the Ministerium. The story of this transfer reads like a chapter of romance, and is here given as reported to the Council, at its Chicago convention, 1869.[2]

At the last meeting of the Ministerium, held at Reading, Pa., in May last, Rev. C. F. Heyer informed the synod that he had learned in Europe that the Board of Missions of the General Synod was negotiating a transfer of the mission stations at Rajahmundry and Samulcotta among the Telugus in India to the Church Missionary Society of the Church of England, and that he had hastened to America, in order, if possible, to prevent such transfer. The mission at Rajahmundry was established by the North German Missionary Society, and in 1850 was by them transferred to the Foreign Missionary Society of the Lutheran Church in the United States, with several missionaries resident there. This mission had for many years been sustained chiefly by the Synod of Pennsylvania, by which the salary of Rev. Heise and afterward of Rev. Groenning was paid, and an annual appropriation made for the support of the schools. It was with great regret that we learned of the probable transfer of a mission established by our brethren in the faith from Europe, and in which we had long been interested, to the Church of England. The Synod protested against the transfer, and requested the Rev. C. F. Heyer to lay this protest before the Board. The Executive Committee was also authorized to take action in connection with the committee on Foreign Missions of the General Council.

The Executive Committee requested the Rev. C. F. Heyer to meet the Board, and learn whether it was still in their power, and whether they were willing to transfer the missions to the Ministerium of Pennsylvania. He was informed they were heartily willing to do so if the transfer had not already been accomplished. The Board instructed its secretary to write at once to the Church Missionary Society, and to the missionary of the Board, who had been empowered to make the transfer, to stop the proceedings if it could still be done. As soon as information was received from the Church Missionary Society, the Board of Missions of the General

[2] English Minutes, Chicago, 1869, pp. 9, 10.

Synod made a complete and final transfer of the missions at Rajahmundry and Samulcotta to the Ministerium of Pennsylvania, and the members of the committee on Foreign Missions of the Council were invited to meet the Executive Committee at Reading to consult about further action.

The Executive Committee, as well as the Synod of Pennsylvania, acted in the emergency because action was imperative, or the transfer would have been accomplished. Action was taken, however, with the confident belief that it would have the sanction of the Council, and with the intention to embrace the earliest opportunity to offer to give over the charge and direction of the work to the Council.

Rev. C. F. Heyer, who for seventeen years labored among the Telugus and was familiar with all the circumstances surrounding the mission, offered to go out once more and assist in renewing its life. Two young men who had for some years been preparing for this work under the care of Rev. C. W. Groenning, at Apenrade, Schleswig, and at the Mission House at Copenhagen, offered to go out, and it was decided that the three should be sent. Rev. Dr. C. F. Heyer left New York August 31, and has already left Trieste on his way by Suez to India. Rev. H. C. Schmidt, who was ordained by the Ministerium of Pennsylvania, expects to leave Boston for Madras before the close of this month (November). Mr. C. F. J. Becker has received permission to take passage to Suez upon a steamship sent out by the Danish Government to take part in the opening of the inter-oceanic canal, and the money to pay his passage thence to Madras has been advanced by the Danish Mission Society. That Society and friends in Schleswig have borne the expense of the education of these young men, and to them our grateful thanks are due.

The Executive Committee, in the name of the Synod of Pennsylvania, submits the action in this matter to the General Council. They beg leave to submit the future guidance of this work to the General Council. They hereby offer to transfer the entire work to the General Council, or to continue to conduct it, in the name and under the direction of the Council. They have undertaken the pecuniary responsibility attached to their action. They offer to transfer this to the Council, or if it be preferred that they continue to bear it, they beg the hearty co-operation of all the congregations and synods in the Council.

This paper was received and given into the hands of the Committee on Foreign Missions, which reported at a subsequent session,

and their report was made the action of the Council in the matter, as here follows:—[8]

"1. That the General Council approves of the course pursued by the Executive Committee of the Pennsylvania Synod with respect to Foreign Missions, and accepts the management of the Foreign Mission Work.

"2. That the members of the Executive Committee of the Ministerium of Pennsylvania are hereby appointed the Executive Committee on Foreign Missions of the General Council.

"3. That the General Council pledges itself vigorously and faithfully to support the Foreign Mission Work.

"4. That the Executive Committee on Foreign Missions be authorized to open a correspondence with the Missions at Leipsic and Hermannsburg, with the view of securing the active co-operation of said Missions."

In this manner the General Council assumed the management of the Mission in India, which had been providentially rescued from the control of the English Missionary Society, by the strenuous efforts of Father Heyer, seconded by the active co-operation of the Ministerium of Pennsylvania. Henceforth the work was to be carried on in the name and under the directions of the Council. The Council at the same time requested its Executive Committee on Missions to consider whether the increasing Chinese population of our country had no claims on the Lutheran Church.

From this time until 1876 the Executive Committee of the Ministerium of Pennsylvania acted as the Council's Committee on Foreign Missions, and reported annually to that body, and received its instructions from the same. At the Lancaster, Ohio, convention, 1870, the committee stated: "The first year in the history of the Foreign Mission of the General Council of the Lutheran Church in America draws to a close, and it affords abundant occasion for grateful rejoicings before the Lord of hosts, while it does not lack occasion for sorrow." This was followed by an account of the condition of the Mission at Rajahmundry, which Father Heyer found had suffered greatly for want of a resident missionary for several years until his arrival, December 1, 1869. He put new life into the Mission. Additional missionaries were sent out; first, the Rev. C. F. J. Becker, who, however, died only a few months after his arrival; he was succeeded by the Revs. H. C. Schmidt, and I. K. Poulson, in 1870 and 1871, respectively. Father Heyer returned to America in the latter year. In its report of this year, the com-

[8] English Minutes, Chicago, 1869, p. 25.

mittee makes grateful acknowledgment of the eminent success of his labors, "in recommencing the Mission, in bringing its arrangements into efficient operation, and in securing the confidence and assistance of the English residents at Rajahmundry." The committee also expresses its gratification at the co-operation of the synods of the Council in the support of the Mission, "some contributions having been received from every synod except one." The Council requested the district synods to direct the attention of their congregations to the fact that "the services of an additional number of missionaries can now be secured for the foreign field, and that an effort should be made to awaken renewed interest in this cause, and to increase the funds needed to carry it on."

At the Akron convention, 1872, the committee was authorized to increase the salaries of the missionaries to one thousand dollars per year, beginning with January 1, 1873; to send additional laborers to the Mission in India; and to keep the interests of Foreign Missions more constantly before the people in the columns of the church papers. The attention of the district synods was directed to the need of more missionaries and for greater activity in this department of church work. On November 7, 1873, the Rev. C. F. Heyer died, in Philadelphia. "The greater part of his life was devoted to the work of missions at home and abroad. He had spent years in the frontier wilds in America, seeking and ministering to the scattered members of our Lord's fold, and he was the first to offer himself to go out for the Lutheran Church in America as a missionary to the heathen. . . . In 1841 he went on his first voyage to India, and established the mission among the Telugus at Guntur. Twice afterwards did he return to India to continue the work he had begun. The establishment of the Foreign Mission on the part of the General Council was at his instance, and he gave the valuable aid of his experience in setting it on a firm foundation. His name will be held in enduring remembrance."[4]

In the report of 1874, the committee says: "It is of the utmost importance that more missionaries be sent out. Unless we can more vigorously occupy the field around our mission, its peaceable occupation of that field cannot long continue." At the Bethlehem convention, 1876, the committee again called attention to the "imperative necessity that our mission work should be enlarged. Our brethren in India are suffering in health after years of labor there, and soon one or another may be compelled to return in search of restored health. Our mission field is already entered and the

[4] English Minutes, Jamestown, N. Y., 1874, p. 34.

peaceful prosecution of the work disturbed by the Baptists. The English Church Missionary Society has intended to occupy the same field, unless our work be prosecuted with more vigor. They have acted toward us with the utmost courtesy, but have made their longer delay dependent on the evidence of greater activity on our part. We should form the fixed purpose to send more missionaries out with the least possible delay, and to furnish increased contributions towards the support of the mission. Your committee is persuaded that the Lutheran churches in connection with the General Council can readily furnish abundant means for this purpose if the mission work was presented to them with sufficient fulness and frequency."

The Executive Committee of the Ministerium had served as the Executive Committee on Foreign Missions of the Council since the year 1869, and it now recommended the appointment of another committee to carry on the work and suggested the appointment of a general secretary who would devote his entire time to this work. In accordance with this recommendation the Council appointed a Committee on Foreign Missions, consisting of seven persons, "who, living in the same neighborhood, could meet more frequently and devote more time to the work." The committee was located in Philadelphia. The question of the appointment of a general secretary was referred to the committee, as was also the matter of publishing a mission paper. During the next year the committee met nine times, and by their united efforts succeeded in arousing a new interest in the work in the congregations. In the report at the Philadelphia convention, 1877, they say: "At the beginning of the year the treasury was empty, money was needed for the support of the missionaries, and an appeal was made through the church papers for aid, in answer to which contributions flowed in so freely from all parts of the United States that soon all the demands could be met for the salaries of missionaries, teachers, and other expenses of the mission." But as yet the expectation of sending out additional missionaries had not been realized; and the missionaries in India wanted "from the General Council something more than resolutions, we would have an embodied resolution, a real flesh and blood missionary." At this time also the committee presented the need of a new church building at Rajahmundry. "The old building which was used for the purposes of worship had long been very dilapidated and unworthy the purpose of its use, but for want of anything better continued to be used. It was proposed and approved by the Council that the legacy left by Father Heyer should

be devoted to the erection of a new church as a memorial of him. But the money had not as yet been received by the committee, and in the meantime the old building fell down. The erection of a new church became a necessity. Some money had been received for this purpose by Missionary Schmidt from friends in Schleswig and India, and with the money in hand the work was begun."

At the Philadelphia convention, 1877, the whole question of the publication of a paper or papers to be devoted to the cause of missions was referred to a special committee, consisting of five persons, the President of the Council and two members from each of the Executive Committees on Foreign and Home Missions. At the Zanesville convention, 1879, the committee on Foreign Missions stated that nineteen meetings of the committee had been held since the last convention. The report states: "At its last meeting in Philadelphia, 1877, the General Council appointed a committee to consider and determine on the propriety of publishing one or more missionary journals. By the advice of this committee, your Committee for Foreign Missions, after much hesitation, decided to establish an organ for its own missionary work, and in the first week of January, 1878, appeared the first number of the *Missionsbote,* the organ of our Telugu Mission."

After long waiting another missionary was found in the person of A. B. Carlson, a student in the Theological Seminary at Philadelphia. He was ordained in June, 1878, and on the twenty-fourth of the same month he was commissioned and sailed from New York, arriving at Rajahmundry, January 23, 1879. The hope was entertained that at least one other missionary could be sent out with Missionary Carlson, but none could be found. There was great joy when he arrived. On Christmas, 1878, the two catechists, N. Paulus and T. Joseph, who had been in the service of the Mission since 1862, were ordained by authority of the Ministerium of Pennsylvania. This addition to the number of ordained missionaries led to the formation of the "Rajahmundry Missionary Conference." The new St. Paul's Church was also consecrated at that time. This festival of Christmas was therefore a happy one for the missionaries and the Christians throughout the entire Mission field, as well as to all friends of the Mission. Missionary Carlson took a reed organ along to the Mission; kind friends also presented a communion service; and friends in Schleswig sent a bell for the new church. English services were begun, which were largely attended by English residents and some of the more educated Telugus.

At the Zanesville, Ohio, convention, 1879, the committee again urged the "imperative necessity of sending more missionaries to India," and the Council pledged its active co-operation in the cause. The committee appointed at this convention consisted of Philadelphia clergymen and laymen. In 1880 the hope of sending another missionary was realized, and the first native American was sent out to reinforce the Telugu Mission, in the person of the Rev. H. G. B. Artman, who was ordained by the Pennsylvania Ministerium May 26, 1880, and arrived at Rajahmundry October 18 of the same year. January 1, 1880, the committee began the publication of the *Foreign Missionary*, in the interest of the Mission, and also considered the matter of publishing a Swedish Mission paper. The delegates of the Augustana Synod were requested to report concerning their mission work among the North American Indians. At the Rochester, New York, convention, 1881, the committee reported the removal of Missionary Carlson to Samulkot and the repairs of the mission house there; the publication of the Church Book in Telugu, containing the Morning Service, with Communion; Evening Service; Litany; Orders for Ministerial Acts—Infant Baptism, Public Recognition of Private Baptism, Confirmation, Adult Baptism, Marriage; Table of Relationship where Marriage is illegal; Burial, Ordination; Prayers; Table of Festivals; Tables of Epistles and Gospels. The book was dedicated to the late Rev. Dr. F. W. Geissenhainer, who bore the expense of publication. At the Lancaster, Ohio, convention, 1882, the committee reported the death of the Rev. A. B. Carlson, which occurred in Madras, March 29, 1882. Missionary Poulson now took charge of the Samulkot station, in order that the work so auspiciously begun might not be ruined. Frederick MacCready, a native of India, though of Scotch parentage, a member of the congregation at Rajahmundry, desired to engage in mission work, and for this purpose came to this country, in order to take his theological course in the Philadelphia seminary. The Pennsylvania Ministerium agreed to give him financial aid during his Seminary course. In August of 1882, the Rev. F. S. Dietrich, a graduate of our Seminary and ordained by the Pennsylvania Ministerium, accepted the call to engage in mission work in India, and at a public service, held in Trinity Church, Reading, October 3, was commissioned as a missionary. He sailed from New York October 17, 1882, and arrived in India January 2, 1883.

At the convention held in New York City, 1883, the committee reported the absence of Missionary Schmidt, on furlough, from the

Mission. After nearly thirteen years of continuous service in India his health had become so impaired as to allow no longer delay in his return to a colder climate. He returned to his home in Denmark, and in the meantime Missionary Artman had charge of the work at Rajahmundry, Missionary Dietrich assisting him, and Missionary Poulson and the other missionaries laboring in their respective districts. Missionary Schmidt, before his departure from India, had finished his new house, Riverdale, and presented it to the Mission. Besides Samulkot, two other centers of missionary activity were opened, Dowlaishwaram and Tallapudi, both places being important centers for missionary work. The boarding house for boys in Rajahmundry was completed, as also the boarding house for girls. A House was likewise erected for Teacher William, and one at Jagumpad for the use of Missionary Joseph, as a dwelling and meeting house. A number of school houses were erected at small cost in the various places occupied by the missionaries.

At the Monroe convention, 1884, the committee reported the presence of Missionary Schmidt and his wife in America, and the good effect of their visits in congregations, conferences, and synods; the death of Missionary Artman, September 18, 1884; the sending out of Frederick J. MacCready, after his ordination by the Pennsylvania Ministerium, June 10, 1884. At the Philadelphia convention, 1885, the committee reported the call extended to the Rev. William Groenning, of Schleswig, son of a former missionary, and the acceptance of the call as Superintendent of the schools in India; the Junior Missionary Society of Trinity Church, Lancaster, Pa., presented the Mission with a printing outfit, at a cost of four hundred dollars. At the Minneapolis convention, 1888, the committee reported the return of the Rev. I. K. Poulson to Europe on account of ill health; and the removal of Missionary Dietrich to Samulkot. The committee authorized the erection of a Mission House at Dowlaishwaram; the publication of a Biblical History in Telugu; and the publication of missionary literature in America, giving information in regard to the work in India. At the Pittsburgh convention, 1889, the committee reported the death of Missionary Dietrich, June 11, 1889; the erection of a church building at Tallapudi; the death of the Rev. William Groenning in India; the call of the Rev. E. Edman, M. D., as missionary to India and the acceptance of the call. He arrived in India January 18, 1890.

At the Buffalo convention, 1891, the committee reported the arrival of the Rev. E. Pohl, as Superintendent of the schools in Rajahmundry, loaned to our Mission by the Brecklum Society, for

a term of years; the call and sending out of the Rev. C. F. Kuder, September 2, 1891; and the sending out of the first two zenana workers, Miss Agnes I. Schade, of Water Cure, Pa., and Miss Kate S. Sadtler, of Baltimore. The Council recommended the appointment of a Superintendent of Missions in this country, and changed the name of the Committee of Foreign Missions to "Board of Foreign Missions." At the Fort Wayne convention, 1893, the Board reported the appointment of the Rev. J. Telleen, of the Augustana Synod, as Superintendent of Foreign Missions, March 1, 1892, charged with the duty of visiting congregations, conferences, and synods, in order to keep the work before the people; the sending out of the Rev. Paul Baehnish, July 23, 1893; the call of Rudolph Arps, of the Brecklum Mission Institute, Germany, and his acceptance; the acceptance of a call by the Rev. H. E. Isaacson, of the Augustana Synod; the visit of Missionaries Pohl and Arps, in America, to confer with the Board and to present the cause in congregations and at conference and synodical meetings, and in order that Mr. Arps could be ordained by the Pennsylvania Ministerium. These accessions increased the mission forces in India to ten ordained missionaries and two zenana workers, besides the wives of several of the missionaries who rendered valuable services in the Mission; the opening of new stations in India; and the greater efficiency of the schools. At the Easton convention, 1895, the Board reported the return of Missionary Edman to America, on account of his wife's sickness, on leave of absence for two years, meanwhile to be engaged in presenting the cause of missions to congregations and societies; the return, in 1894, of Dr. and Mrs. Schmidt to Denmark, on furlough. In 1895 they came to America to present the cause to our people, and returned to India in the latter part of the year. On account of his wife's illness, the Rev. P. Baehnish was allowed to return to Europe. In the same year Miss Kate S. Sadtler returned to America; and Miss Charlotte Swenson, of Axtell, Kansas, was commissioned as a zenana sister, July 17, 1895. At the Erie convention, 1897, the Board reported the resignations of Missionaries Edman and Baehnish; the return of Miss Sadtler to India; the severance of the Rev. E. Pohl's connection with the Mission after seven years of most efficient labor, having been recalled by the Brecklum Society to his own mission field; the death of the Rev. N. Paulus, one of our native pastors, May 25, 1897; the call of the Revs. E. H. Mueller, of the Mt. Airy Seminary, and P. Holler, of Nebraska, both of whom reached India during the year. Revised Rules and Regulations had been

adopted by the Board for the government of the Mission. The work of the Board was commended to the congregations, and increased liberality urged. The membership of the Board was increased to sixteen; and the Council determined to raise $50,000 a year for the next two years.

At the Chicago convention, 1899, the Board reported the ordination of J. William, a native, to the office of the ministry, January 8, 1899; the death of the Rev. T. Joseph, a native pastor, March 26, 1899; the resignations of the Revs. C. F. Kuder, F. J. MacCready, and E. H. Mueller, on account of some misunderstandings in the management of affairs; the call of Miss Lydia Woerner, M.D., as medical missionary; and the inauguration of mission work in Porto Rico, by the appointment of Revs. B. F. Hankey and H. F. Richards as missionaries in charge. At the Lima, Ohio, convention, 1901, the Board reported the sending of the Rev. F. W. Weiskotten to India as inspector of the Mission, in order to investigate and if possible adjust certain difficulties which had arisen in the Mission; but on his return voyage he died, when the vessel was off the coast of France, December 15, 1900. The Board reported the appointment of new missionaries, the Revs. Gomer B. Matthews, and Ernst Neudoerffer, the re-appointment of the Rev. E. Edman, M.D.; the call of Miss Martha Strempher and Miss Emilie Louise Weiskotten, as zenana sisters; and the ordination of C. James, a native missionary; the return of Miss Swenson, on account of ill health; the return of the Rev. R. Arps to Germany, on furlough, and his visit to this country for consultation with the Board in regard to the Mission; the return of the Rev. Gomer B. Matthews, after a stay of only a few months in India; and the resignation of the Rev. P. Holler, August 19, 1901. The Board resolved to establish a Woman's Hospital at Rajahmundry. The Board also reported the transfer of all mission property in India to the Trustees of the General Council. In reference to the Porto Rican Mission, the Board reported the resignation of the Rev. B. F. Hankey and the appointment of Miss Annette Wahlstedt, as teacher and visitor under the direction of Missionary H. F. Richards. The report of the Board was referred to two special committees, whose reports were carefully considered and adopted. The recommendations of the committee on the Mission in India, among other things, called for the appointment of a man of experience to superintend the Mission in India; the sending of more missionaries to India; the recall of the Rev. Dr. H. C. Schmidt; and the election of a new Board of Foreign Missions, one-half of those elected to be

new men. The Committee on Porto Rican Mission recommended the appointment of a Special Board for the work in Porto Rico, and the appointment of at least one additional missionary. Hon. W. H. Staake received the thanks of the Council for his twenty-five years of service as Treasurer of the Foreign Mission Board. At the Norristown convention, 1903, the Board reported the discontinuance of the office of Superintendent of Missions and the severance of the Rev. Dr. Telleen's connection with the Board; the appointment of the Rev. Dr. J. H. Harpster, of the General Synod, as temporary director of the Mission; the call of the Revs. A. S. Fichthorn and F. W. Wackernagel, as missionaries; Miss Hedwig Wahlberg and Miss Susan E. Monroe, as zenana workers, the latter offering to serve the mission without remuneration; and the ordination, February, 1902, of P. V. Ratnam, a native, to the office of the ministry. The Porto Rico Board reported the building of a chapel at Catano, and the continuance of the same mission force as at the time of the previous report.

At the Milwaukee convention, 1905, the Board reported the appointment of the Rev. George Drach, as the General Secretary of the Board, June 1, 1905, with specific duties assigned, set forth in the Minutes of that convention, page 36; the re-appointment of the Rev. Dr. Harpster as director of the Mission for another term of years; the return, on account of ill health, of the Rev. A. S. Fichthorn; the call of the Revs. E. H. Trafford and Karl L. Wolters, as missionaries; the return of the Rev. H. E. Isaacson to India, and Miss Swenson; the call of Revs. O. O. Eckhardt and Oscar L. Larson and Miss Julia Van der Veer, M.D., to the Mission in India, the latter as medical missionary; the settlement of claims in India arising out of the transfer of properties to the Trustees of the Council, and the purchase of a hospital site. The Porto Rican Board reported the appointment of Miss Clara E. Hazelgreen, of Indiana, as an additional helper; the resignation of the Rev. H. F. Richards, to take effect May 1, 1905; the call of the Rev. Alfred Ostrom, of Aurora, Illinois, February 7, 1905, who has shown himself exceptionally efficient in this difficult work; the engagement of a competent native as a lay leader, and the training of a native young lady at the Milwaukee Deaconess Motherhouse for service in the Mission.

At the Buffalo convention, 1907, the Board reported the activity of the Woman's Home and Foreign Missionary Societies; the financial loss to the Mission and the missionaries in consequence of the failure of the India bankers where mission moneys were deposited;

donations of various sums of money to make up for the losses sustained; the gift of a printing outfit by Mr. Wm. P. M. Braun; bequests of various amounts for the work in India; increased contributions of congregations and synods; the absence on furlough of the Misses Weiskotten and Woerner, and their return to the Mission; the call of Miss Amy Belle Rohrer, M.D., as medical missionary; the splendid progress made in the Mission in its reorganized condition; extensive building operations in various parts of the mission field; and in general the Mission in a prosperous condition, with 16 missionaries, 314 native helpers, 13,513 members in more than 400 villages, and 5,736 pupils in the schools. The Porto Rican Board reported the withdrawal of Miss Hazelgreen on account of ill health, and the appointment of Miss May C. Mellander, of St. Charles, Ill., to take her place; and the call of the Rev. A. P. G. Anderson, of Montana, who left for Porto Rico, April 20, 1907, as second missionary; the return to the Island of Miss Gabriela Cuervos, after finishing her course of training in this country. The mission has one English and two Spanish congregations, with a membership of 143. The Board urged the enlargement of the work, by occupying more territory, and asked for increased contributions. Sexagesima Sunday was designated as the day when offerings shall be asked for the Porto Rican Mission.

2. HOME MISSIONARY OPERATIONS.

At the first regular convention of the General Council, held at Fort Wayne, 1867, arrangements were made for the inauguration of the work of Home Missions. The committee appointed to arrange the details of a permanent plan recommended the appointment of an Executive Committee on Home Missions, as already stated in this chapter, to which should be entrusted missionary work not provided for by the district synods, which should prepare by-laws for the conduct of its own operations, recommend a plan for the establishment of "a uniform system of missions in the district synods," and constitute "a central organization for such missionary operations as were above the pecuniary ability of single synods or beyond their geographical lines." At the Pittsburgh convention, 1868, the committee presented and the Council considered and approved the proposed "By-Laws" and the "Plan of Action." The report of the committee is a remarkable document and shows the foresight of the men who prepared it, concerning the importance of the work, concerning the importance of places and districts that

according to their predictions have become important centers of population where our Lutheran people from the Old World and from our eastern churches have made their homes. "Not a few townships merely, soon to be covered with living men, but whole tiers of counties, entire segments and quarters of states, and in not a few sad instances whole States and Territories, are destitute of a single Lutheran pastor—while our children from the East, and from the Old World, dwell on every side, and need but the living ministry to gather them again into the Church of the Redeemer." Whilst conditions have changed considerably since these words were uttered, yet they are not altogether unlike present-day appeals for missionaries for the many thousands of ungathered Lutherans in all parts of the East and West, and the great Northwest.

The object of the Executive Committee, as set forth in the By-Laws, was "to plant and sustain churches through the preaching of the Divine Word and the administration of the Sacraments, according to the faith of the Evangelical Lutheran Church as set forth in the doctrinal basis of this body, and also to aid the synods of the General Council in carrying on the same work within their bounds. But the committee shall not establish or have control of missions within the territory of a synod in regular connection with the General Council, except in co-operation with, and through the agency of the Executive Committee of Missions of such synod, or with its consent." The committee was to be elected annually, and report to the Council, but in other respects it was to be free to manage its own affairs. It was to have charge of English and German missions. The Plan of Action called for a thorough organization of all missionary activity within the district synods, through superintendencies and committees elected by the synods, with no interference in their work by any outside committees or agencies; but the synods were to report annually to the Council, their reports to be incorporated in the annual report of the Council's committee.

On this basis the work of Home Missions was inaugurated. The Executive Committee, at the very beginning of its activity, met with two very serious difficulties,—the want of men and money. The want of means to support missionaries was especially a heavy obstacle in the way. The attempt to create a "provisional treasury" did not prove as successful as had at first been anticipated, the whole amount received during the first year being "but a little over a thousand dollars." "The smallness of this sum was mainly owing to the fact that the district synods, in the peculiar condition of

affairs in their own bounds, were under the necessity of devoting their utmost energies to the work of missions within their own territory," besides fulfilling the obligations they had already assumed to various synods and individual missions in the West. But a no less serious obstacle was the inability of the committee to secure suitable men for the work that was to be done. The committee had employed a missionary superintendent for six months, the results of whose labors in Ohio and Indiana were most encouraging. Some work was done through the committees of several of the district synods by appropriations of money to their treasuries, as the Canada and Minnesota synods, the funds for this purpose having been provided by the Pennsylvania Ministerium. In order to increase the funds for this purpose the Council requested the district synods "to transfer at least one-fifth of all their funds collected for Home Missions and Church Extension to the Treasury of the General Council, to be expended by its Executive Committee on Home Missions."[5]

During the following year, the Pennsylvania, Pittsburg, English District of Ohio, and Michigan Synods complied with the request of the Council to pay one-fifth of their funds to the Executive Committee, and at the Lancaster, Ohio, convention, 1870, that committee could report a beginning in their work. The Rev. J. L. Stirewalt was missionary agent for the State of Indiana; St. James' Church, Vandalia, Ill., was transferred to the care of the committee, and a pastor located; Trinity Church, Akron, O., was organized with thirty-five members, and a pastor provided, who also acted as missionary agent for Eastern Ohio; steps were taken towards an organization at Alliance, O.; the committee co-operated with the Minnesota Synod in aiding numerous missions, the Minnesota Conference of the Augustana Synod in missions in Minnesota and Wisconsin; partially supported the pastor at Zanesville, O.; and received under its care the missions of the Canada Synod; the Church of Mercy, Chicago, and the congregations at Nashville and Knoxville, Tenn., hitherto supported by the Pittsburgh Synod. At the Rochester, New York, convention, 1871, the committee complained of the failure of synods to comply with the request of the Council to supply the necessary funds, except the three synods already mentioned, in consequence of which the committee was under "the necessity of not only personally paying the appropriation to one of their most important missions, but also to become responsible for loans in order to meet the salaries of those who are already

[5] English Minutes, Chicago, 1869, p. 35.

under commission." During the year the committee supported seven missionaries in Indiana, Illinois, Ohio, Tennessee, and Virginia, and aided missionaries in the Minnesota and the Swedish and Norwegian Augustana Synods. At the Akron, Ohio, convention, 1872, the committee, among other things, said in reference to the plan of operation:—[6]

"We record with sincere gratitude to God, that since the adoption of this plan of the General Council, the Home Mission interest has largely increased in all the synods, while in several the increase of contributions has been fourfold. We may safely say that this feature of our organization has been eminently successful, and that the labors of the committee in visiting the district synods, and pressing upon them the claims of the spiritually destitute, have been attended with much encouragement. But we cannot close our eyes to the fact that success in this department of our work has, at least for the time being, to some extent weakened our hands in the general work. The spiritual destitution which was brought to light by local exploration; the number of waste places which were discovered; the vacant churches which had long cried for laborers, and now cried more imploringly; together with the removal into the cities and railroad towns of multitudes of our young people from the country churches, and the distressing inability of the district synods to provide pastors for all these scattered sheep and lambs, while it kindled the spirit of missions in the synods for the destitute of their own territory, also diverted attention from the general missionary organization and its vast field in the regions beyond. Brethren have repeatedly said to us, 'How can we be asked to relieve the needy in the new States and Territories of the West, when the perishing at our own doors cry to us for bread?' But the reply to all such is, that those at our own door and those out of sight must be provided for, that the Gospel must be preached to every creature, and that this duty must be pressed home upon the church by the ministry, as the most blessed privilege of her life, until she unhoards the wealth God has entrusted to her and freely consecrates it upon the altar of her Lord. That our general organization has continued to live, with such a home pressure for action in the territory of every synod, and that it has done something, is a wonder, rather than that it has not accomplished more."

Thus, while the work of English and German missions was enlarging in a most wonderful manner, the contributions remained inadequate. The synods were urged again and again to pay one-

[6] English Minutes, Akron, 1872, p. 32.

fifth of their contributions for the purpose of carrying on this work. For a number of years the work was carried on as best it could with the resources placed in the hands of the committee; but owing to the fact that these were insufficient for the great demand, the work did not make the desired progress. Every year the fact became more and more apparent that the plan, though good in itself, failed for want of proper support. At the Philadelphia convention, 1877, the committee again called attention to the fact that the work was not properly sustained by the synods, and urged the synods to give all possible aid to this important work.

At the Erie convention, 1873, the following resolution presented by the District Synod of Ohio, had been considered, but no final action taken, to wit: "That, in the opinion of this District Synod, the Home Mission work could be more satisfactorily and successfully conducted, if all the district synods would transfer all Home Mission work to the General Council."[7] The Council referred the matter of a re-organization of the plan of missionary operations to the Committee on Constitution for District Synods, with specific instructions in reference to the matter. No recommendations were presented by the committee, and at the Zanesville convention of the Council, 1879, the question of the reorganization of the plan for the conduct of Home Mission work was again brought to the attention of the Council, and as a result of the discussion the Vice-Presidents of the Council were appointed "a committee to examine whether any better plan for the conduct of the Home Mission work" than the one then in operation could be proposed; and in the year 1880 the committee proposed the following plan for reorganization, which was adopted:—[8]

"1. Home Missionary operations within the territory of the several synods shall continue to be under the care and control of such synods.

"2. The District Synod of Ohio is requested to take charge and maintain the missions within its bounds, now under the care of the committee of the Council.

"3. The Pittsburgh Synod and the Ministerium of Pennsylvania are requested to provide jointly for the support of the missions now established in Chicago.

"4. That the Home Mission work in Nebraska and Texas be specially committed to the care and support of the Ministerium of Pennsylvania.

---

[7] English Minutes, 1873, p. 31.

[8] English Minutes, Greensburg, 1880, p. 44.

"5. That the Home Mission work in Kansas and Minnesota be specially committed to the care and support of the Pittsburgh Synod.

"6. That the Executive Committee on Home Missions may assign unoccupied territory to any other district synod when able to do work beyond its own bounds.

"7. That reports of all the missionary operations shall be sent to the Executive Committee of the Council, and that said committee shall have regard to all demands for Home Missionary labor beyond the bounds cared for in this action and endeavor to make provision for the supply.

"8. That the recommendation formerly made by the Council that the district synods transmit to the Home Missionary Treasury of the Council one-fifth of the moneys contributed for Home Missions be withdrawn."

But this effort at reorganization proved an utter failure. The difficulties could not be removed in this way. Never before in the history of Home Mission work had the embarrassments been so great and distressing. By the so-called "re-organization" of the plan of Missions, the financial support of the largest synod of the church was virtually closed to the general committee, thus leaving it absolutely without resources. In concluding the report for the year 1881, the committee said:—[9]

"Your committee desires to express the conviction that a crisis has been reached in the operations of our district synods, as well as the General Committee, which demands the most earnest and prayerful attention. With few exceptions this great interest is not receiving its proper consideration in our churches. In connection with the systematic training of a devout and well qualified ministry, it is the one great interest to 'go into all the world and preach Christ's Gospel.' We must do so at home, and to the millions of our own household, or we deny the faith and become worse than infidels. In order, therefore, to give to this subject the benefit not only of earnest thought, but of practical action, your committee presents the following suggestions for the earnest consideration of this convention:

"1. The repeal of the action of the General Council, at Greensburg, 1880, in regard to the plan of general missionary operations.

"2. Your committee recommends that in addition to the election of the Executive Committee on Home Missions, a German Executive Committee be elected, whose seat shall be in the city of Phila-

[9] English Minutes, Rochester, 1881, pp. 59, 60.

delphia, Pa., with special reference to the interests of the German immigrants to the United States and Canada, and also with authority from this body to establish a preparatory school to prepare candidates for the Theological Seminary, with the distinct understanding, however, that in the establishment and management of such an institution, authority be not given to incur expenses or contract debts in the name of the General Council.

"3. Your committee further recommends that the Central Mission Committee of the Swedish Augustana Synod be appointed as the Swedish Executive Committee of the General Council, to whom all those missionary interests of a general character shall be referred, which relate to the welfare of the Swedish population of this country."

The proposal to repeal the action of the previous year was not accepted. The second and third items were, however, adopted and a committee, consisting of German members, was elected to take charge of the German Home Mission work of the Council. This committee was "instructed to consider whether any connection with educational institutions in Europe, or the establishment of any additional institutions or department in an existing institution in this country" would be necessary to meet the special wants of the church; and if deemed necessary to publish a paper in the interest of their work among the Germans. At the same time the Central Mission Committee of the Augustana Synod was appointed as the Committee of the Council to care for the Swedish interests outside of their own synodical bounds.

At the 1882 convention the Executive Committee presented its report, according to which they were still very much embarrassed in their work, for want of sufficient funds. The report concludes—the last one under the old plan—in these words:—

"We are profoundly impressed with the vastness of the work which God has given us to do; the inadequacy of the men and means at present at our command for the accomplishment of the work, and the imperfection and failure of the present arrangements under which we, as a committee, are charged with the most solemn duties without being placed in a position by this Council to be able to perform them. No one is satisfied with the present order of things. And, without assuming to instruct the Council as to any future plan of operation, we respectfully recommend a radical change. And, whilst we are ready, as ministers and laymen, to devote our best energies to the great work of building up the church in the waste places, and are resolved to contribute our help to that

end as long as we live, we feel that we owe it to the church and to ourselves to say, that we cannot consent any longer to act as your committee under the present system of operations. Let it be the prayer of every heart, that the Lord will lead us by better ways to greater results."[10]

According to the suggestions here made, a committee, consisting of one member from each synod, was appointed to devise and recommend a plan for conducting Home Missions. This committee recommended the following plan:—[11]

"1. We recommend the appointment of three committees on Home Missions, one for the English, one for the German, and one for the Swedish languages, each equally responsible to the General Council, and having co-ordinate powers.

"2. That all previous action upon the subject of Home Missions be made to conform to this arrangement.

"3. That it be the duty of these several committees to devise ways and means whereby to obtain the necessary funds to carry on the work of Missions, as well as to appropriate them and supervise the Missions.

"4. That it be recommended to the synods and churches to afford every possible facility to these different committees for the procurement of funds and the vigorous prosecution of the work.

"5. That where a mission congregation is organized out of materials from existing churches in connection with the General Council, said mission congregation, together with its pastor, shall belong to the synod to which the mother church belongs.

"6. That the Augustana Synod's Central Committee on Missions be the Swedish Committee of the General Council; and that the English and German Committees consist each of twelve persons, six clergymen and six laymen, ten of these to be elected by ballot at each regular convention of the General Council, and the two additional members in both instances to be chosen by those elected by the Council.

"7. That the indebtedness reported by 'the Executive Committee on Home Missions' be referred to the English Committee."

This report was adopted, and the committee was instructed to make the necessary changes in the by-laws, so as to cause them to conform with these resolutions. The committee subsequently reported (1) that by this action "the Executive Committee on Home Missions" ceases to exist; (2) that the territorial apportionments

[10] English Minutes, Lancaster, Ohio, 1882, p. 33.
[11] Id., p. 41.

to particular synods made in 1880, are hereby annulled; (3) that Article III. and the latter half of Article VII. of the by-laws, are superseded and fall away; (4) that the Charter of the Council requires a change in Article VI, concerning titles to property; and (5) that several other articles require modification by this action. Accordingly, the "Laws and Regulations" put into force for the management of Missions were adopted, as follows:—[12]

"1. The Mission work of the General Council in this country shall be under the management of three several committees, separate but co-ordinate, one for the work in the English language, one for the work in the German language, and one for the work in the Swedish language.

"2. The object of these several committees shall be to plant and sustain churches through the preaching of the Divine Word and the administration of the Sacraments according to the faith of the Evangelical Lutheran Church, as set forth in the Doctrinal Basis of the General Council, and also to aid synods of the Council in carrying on the same work within their bounds. But neither of these committees shall establish or have control of missions within the territory of a synod in regular connection with the General Council, except in co-operation with and by the consent of the authorities having charge of missions in such synods.

"3. Each of the three committees of the General Council shall have power to make its own rules, fill all vacancies in its number, appoint all missionaries to the fields under its control, also all agents and superintendents, determine the character and spheres of their labors, receive, collect, and disburse all moneys for their support; and shall report in detail its operations, receipts, and expenditures, to each regular convention of the General Council.

"4. Each of these committees shall choose its own officers, and shall have its own treasurer, who shall give security to such amount as the committee from time to time may require; five members inclusive of the President shall be a quorum for the transaction of business; but, in the absence of the President, seven members shall constitute a quorum.

"5. All properties acquired by these committees in the course of their Home Mission operations shall have the titles for the same vested in 'The Trustees of the General Council of the Evangelical Lutheran Church in North America.'

"6. Each of these committees is authorized to accept any mission funds or fields which the synods connected with the General

[12] English Minutes, Lancaster, Ohio, 1882, pp. 42, 43.

Council may place under its care, and to aid such synods in their mission work.

"7. Alterations to these Rules and Regulations may be made only by a vote of two-thirds at a regular convention of the General Council."

This new plan went into operation at once, and gave a new impetus to the entire work of Home Missions. The reports of the several committees within the next few years showed commendable progress in the work. At the Monroe convention in 1884, and again at the Philadelphia convention in 1885, the committee "appointed to propose suitable measures for the proper support of the various Home Mission committees," among other things, said: "That the General Council has heard with profound emotions of gratitude to Almighty God, the great progress which that body has made in the last few years in the work of Home Missions; that it has also heard with feelings of deepest humiliation and sorrow how inadequate are the means for rightly carrying on the great work which God has committed to it; that in view both of what has been done and still remains to be accomplished, in view of the dereliction of the past and the demands of the future, this body feels incited to renewed zeal in the cause of Home Missions." This led to the appointment of a committee to devise a "Plan for Home Mission Work," which reported at the Greenville convention, in 1887, the following plan, which was adopted:—[13]

The committee appointed to present a definite plan for the superintendence and administration of the Mission work of the synods connected with the General Council, and the mode of raising and expending money for this work, respectfully reports:

"1. That every aspect in which the subject can be viewed, past, present, and prospective, shows imperious demand for a new, general and united consecration of our synods, ministers, and people, to the Home Mission work, in order to meet the great responsibilities which the providence of God has laid upon us.

"2. That the requirements of the case are not so much new machinery or new methods as a new baptism with the spirit of our Lord, and a more earnest, universal and united working of the plans already devised.

"3. That the varied character of the work calls for the continuation of the three general committees of the General Council, one to have entire charge of the Swedish work, another of the German, and a third of the English, and that the whole work of

[13] English Minutes, Greenville, 1887, pp. 47-49.

Home Missions outside of the district synods be assigned to these committees in their respective spheres.

"4. That the management of the Home Mission work within the district synods, in so far as within their power or desire, be left for the present to those synods, but with the earnest admonition of the General Council, in view of the great and suffering interests of the Church in new cities and territories, that they do not expend their means on small and unpromising places, but always have chief regard to the great centers of population and the larger and more growing communities.

"5. That the appeal to congregations, Sunday-schools, Missionary Societies, and individuals, for contributions and free will offerings for the use of the General Home Mission Committees be earnestly continued, and that the synods be requested and urged to incorporate with their methods of raising money for their own local purposes some arrangements for regular annual revenues for the General Home Mission work as conducted by the general committees.

"6. That each of the several committees be required to report to the General Council at each meeting the amount required for its department during the ensuing year, and that the Council apportion out the aggregate of such amounts to the several synods, as an indication of what would be deemed the proper share of such synods in raising the needed sum.

"7. That the general committees on Home Missions be severally authorized, in their discretion, as the need may be, to appoint traveling missionaries, or superintendents of missions, and to assign them their duties and fields of operation, and to determine the amounts of their compensation.

"8. That all moneys intended for the use of the general committees of Home Missions be promptly paid over to the Treasurers of the said committees, as indicated by the donors.

"9. That the Mission Committees of the district synods be required to make an annual report to the General Committee of the Council according to language, furnishing an account of the Mission work of their respective synods, the number and condition of the Missions under their care, the number of missionaries employed or aided by them, and the sums expended for their support, that the same may be incorporated in the reports of the general committees as made to the General Council.

"10. As to the other matter referred to your committee, the recommendation is that, until otherwise ordered by the General

Council, the balances in the hands of the Treasurer of the General Council arising from the publications of the General Council, all necessary expenses of this body being paid, be divided as follows, to wit: Two-thirds of surplus from German publications to the German Home Mission Committee; two-thirds of surplus from English publications to the English Home Mission Committee; and the other third in both cases to the cause of Foreign Missions.

In the year 1883 the English Committee on Home Missions presented its first separate report, which showed that the members of the committee had entered upon their work with characteristic zeal, and reported Missions in Illinois, Minnesota, and Ohio. The committee devoted its energies to the establishment of English Missions in the large centers of population in various portions of the country, as a result of which numerous flourishing congregations exist in Minnesota, Wisconsin, Illinois, Indiana, Ohio, in the Eastern States, and on the Pacific coast; and the Chicago Synod, the English Synod of the Northwest, the Pacific Synod, the New York and New England Synod, and the Nova Scotia Synod, have been organized. Since 1889 the general oversight of the work has been in charge of a Superintendent of Missions, with whom, within the last few years, a number of Field Secretaries and District Superintendents are associated, to whom specific territories have been assigned. The Board publishes a monthly paper in the interest of the work called "The Home Missionary."

With the growth of the work was felt, from time to time, the importance and need of the unification of the English Home Mission work of the General Council. Again and again one or the other synod called attention to the desirability and need of bringing all the Missions of the Council under the oversight of one carefully and thoroughly organized Board. The district synods were slow to see the necessity of this movement, and it is only within recent years that the unification has been accomplished. The progress of this movement has been clearly and fully stated by the Board of English Home Missions, which is here reproduced, as follows:—[14]

"On page 128, Minutes of 1903, the Board of English Home Missions was instructed to arrange for a meeting of representatives of the various Home Mission Boards of the District Synods, along with three members of its own, prepare a plan for the unification of the English Home Mission work of the General Council, and submit the same to the synods. This committee met at the adjournment of the Free Conference in the city of Pittsburgh, April 8,

[14] English Minutes, Milwaukee, 1905, pp. 131-34

1904, unanimously adopted a plan and submitted the same for action. The conclusions of the various synods will come before this body under the report of the district synods.

"We would here state, that, since as far back as the year 1885, the General Council has been wrestling with the question of the better organization of its Mission work. On page 52 of that year's Minutes, Rev. Dr. Mechling offered the following: 'Resolved, That the Vice-Presidents be requested to lay before their respective synods the question of committing to the General Council the whole work of Home Missions.' On page 72 of the General Council Minutes, 1886, a committee, of which Drs. Kunkleman, Fry, Schantz and Evald were members, recommended the following: 'That the synods be requested to transfer the entire Home Mission work, within as well as without their bounds, to the committee of the General Council.' In General Council Minutes, 1886, page 64, the District Synod of Ohio reports that it agrees to such an arrangement. And in the Minutes of the General Council, 1887, page 59, the Ministerium of Pennsylvania reports that it has 'Resolved, That this Ministerium approves of the plan of centralizing the entire Home Mission work within the General Council after the manner indicated, and that so soon as the General Council shall have completed arrangements for such concentration, this Ministerium gives its consent to transfer its Home Missions to the care of the General Council.' On page 62 the approval of the Pittsburgh Synod, and on page 66 that of the Chicago Synod is recorded.

"At the meeting of the General Council at Fort Wayne in 1893, at the recommendation of the Board, Rev. Drs. S. A. Repass, G. C. F. Haas, Edmund Belfour, M. C. Ranseen, W. K. Frick, and Revs. A. F. Siebert, W. A. Sadtler, and A. R. Schulz were appointed a committee to report on the 'Subject of the consolidation of Mission work in the hands of one or more General Mission Boards.' At the Easton convention, 1895, on page 48ff, this committee recommended the consolidation of all our English Home Mission work under one General Council Board. This report was adopted by the General Council and referred to the synods for examination and action. The Ministerium of Pennsylvania (see its English Minutes of 1896, page 59) approved of the plan to concentrate, and asked the Council to continue its efforts until consummated. The Pittsburgh Synod, General Council Minutes, 1897, page 117; the Chicago Synod, page 122; the Synod of the Northwest, page 124, likewise approved the plan. The action of the District Synod of Ohio is given in its Minutes, 1896, pages 34 to 36, approving the recom-

mendation of the Council's committee. Thus all the synods especially interested in English Home Mission work acted favorably, in the matter of unification.

"From the beginning of the agitation of this question up to the present, there has been a continuous growth of sentiment in its favor, and the imperative necessity of such re-organization of our work for its effective prosecution is apparent to all who have specially studied the problem. The fact is, we have outgrown our present methods of operation, and the attempt to continue them would be as unreasonable as to force the full-grown man into the kilt skirts of his childhood.

"In the study of the General Council's Home Mission work in connection with that of its district synods, its helpful, stimulating influence upon the latter is apparent. The general work not only of the English but also of the German and Swedish departments, were at first committed to its care, and their vast importance were through it brought to the attention of the General Council and the work divided into three departments, Swedish, German, and English. But upon the English work of our district synods the Board's helpful influence may be clearly traced, before and after the office of the Superintendent of Missions had been established. The light thrown upon the Mission problem by the members of the Board at the conventions of the district synods, the missionary intelligence contained in its reports, tracts and circulars, and the stirring tidings brought through newspaper articles and addresses before congregations, conferences, synods, and the Council by its first Superintendent and his successors, had much to do with arousing greater interest and activity in all our synods. And this was natural. A Board charged with the neglected territory of the General Council's field throughout North America, and a man selected to devote his entire time to the study and prosecution of the English Home Mission work in this country, ought to be able to know what was needed and how to supply it, and to teach the Church valuable lessons on English Home Missions. The special function of the Board to care for the outlying and neglected district, where there are no English-speaking synods, is now fulfilled. Since the organization of the Synod of the Northwest and the Pacific Synod, the English-speaking synods of the Council extend from coast to coast, and have jurisdiction over its entire territory. If the Board is to continue and measure up to its present possibilities, new functions must be given and a new sphere of operations must be assigned."

The plan of unification of all the English Mission work of the

General Council as finally worked out by the Board and representatives of the district synods, and adopted by the synods, was reported at the Buffalo convention, 1907, was thoroughly discussed, and finally adopted and authorized to be put into force, as follows:[25]

THE PLAN.

"1. The English Home Mission Board shall be constituted by the General Council electing seven members, and each district Synod co-operating, or its Home Mission Board, electing one member.

"2. This Board shall have charge of the English Home Missions throughout the territory of said district synods and such other missions as it may transfer; appoint a General Superintendent, Local and Field Missionaries, and all necessary missionary agencies.

"3. It shall make an estimate of moneys needed for its operations, to be apportioned among the synods, and report the same with the status of all missions under its care to each convention of the General Council, and, to each convention of the district synods co-operating, it shall report the amount of money asked of it, and the status of the missions within its bounds.

"4. Auxiliary thereto, each synod shall have a Home Mission Board, consisting of such members as it may elect, together with one member named by the General Council.

"5. To this Synodical Board the General Superintendent shall send a duplicate of that portion of his report which relates to the progress of each mission and the work of each missionary on its territory for information and preservation, and, after full consideration had, it shall transmit through him its recommendations to the General Board.

"6. Each Synod may appoint Conference and City Mission Committees, which shall transmit to the Synod's Board any information in their possession and recommendations with reference to their district.

"7. In special emergencies, when the means at the disposal of the General Board are inadequate to call into existence a mission deemed necessary, the Synodical Board, with the consent of the General Board, and the Conference or City Mission Committee with the consent of both, may establish and temporarily conduct the Mission to be cared for by the General Board as soon as able, nor shall this prevent a congregation, Conference or City Mission Committee or Synodical Board from establishing and carrying to the

[25] English Minutes, 1907, p. 196.

point of self-sustentation any mission at its own expense, provided that such action does not interfere with the rights of other congregations and is in harmony with the constitution of its Synod.

"8. The meetings of the Committees and Boards shall be held quarterly, the Committees to meet on the first Tuesdays, the Synodical Boards on the second Tuesdays, and the General Board on the third Tuesdays of the months to be specified.

"9. All mission funds shall be paid to the Synodical Treasurers and by them transmitted monthly to the Treasurer of the General Council."

The committee recommended and the Council instructed the General Board to accept the transfer of missions from the Boards of the synods which authorized the same, and to enter into negotiations with the Boards of the synods which had not yet adopted the plan with a view to the transfer of their missions after the next synodical conventions; and that synods which have not yet adopted the plan and whose English Home Mission work is not as extensive as that of the synods which have approved it, should be requested to take the matter into consideration, and, if possible, arrange to conduct their English Home Mission work in harmony with its provisions. And to the attainment of this end the English Home Mission Board was instructed to send a representative to the next convention of these synods, in order to set forth the purpose and effect of the plan. The Board was also instructed to have its charter amended to conform to the plan adopted.

The German Committee on Home Missions began its labors in the year 1881 with a few struggling missions, but immediately extended its operations so that within a few years work was being carried on in Canada, Michigan, Nebraska, Utah, Texas, California, and in the Northwest Territories of Canada. The latter has since become the most important territory, where numerous flourishing congregations have been established, and the Manitoba Synod has been organized in order to be able to have a better oversight of the mission work on its territory. The Board's present activities are confined chiefly to missions in the Pacific and Manitoba Synods. Since 1881 the Board has been publishing "Siloah," a monthly paper in the interest of the work among the Germans. In order to secure men for the German Mission work, the committee, in 1882, entered into arrangements with Pastor J. Paulsen's Institution at Kropp, Schleswig, Germany, for the training of men for this work in America, and in 1885 reported having received the first seven graduates, who were at once appointed as missionaries in various

places. In five years the committee had placed fifty men as missionaries and pastors of German congregations. In 1888, by resolution, the Council declared it inexpedient to continue the connection with the institution at Kropp, and all relations with that institution ceased. For a supply of men for the missions, the committee was directed to the institutions in this country.

The Swedish work has since the adoption of the plan in 1881 been entrusted to a committee appointed by and responsible to the Augustana Synod. Most of the Swedish mission work is carried on most efficiently by the Conferences of the Augustana Synod, and only such work is carried on by the general Board as can not be done by the Conferences. The Swedish missionary operations cover the United States, as far north as Alaska, and as far south as Florida, numbering altogether 491 mission congregations.

The last reports of the three Boards on Home Missions, giving account of the missionary operations of the Council in this country, embrace 214 English missions, 116 German, 491 Swedish, one Danish and one Hungarian, a total of 823 missions, with 44,843 communicant members.

As an important agency in carrying on the work of Home Missions the Church Extension and Mission Society must not be overlooked. This Society has assets amounting to $134,708.87, which can be used in establishing missions, and constitutes a permanent fund for the furthering of the mission work throughout the country, by means of loans to new enterprises, and in general to extend the work and operations of the General Council, by granting loans from its fund without interest for a period of years in order to enable struggling congregations and new missions to become firmly established, without the burden of interest-bearing debts.

The Woman's Home and Foreign Missionary Societies constitute another important and efficient aid in the work of Missions within the Council. The congregational, conference, and synodical societies are actively engaged in aiding the mission work by fostering a missionary spirit, by disseminating mission literature, and by contributing to the support of missions.

A Slav Mission Board was elected in 1905, charged with the duty of carrying on mission work among the scattered Slav population in this country. This Board presented its first report at the 1907 convention, and reported progress in the work. A man has been specially trained for the work, and is now actively engaged in the discharge of the duties assigned him.

Since its organization the General Council has been carrying on Immigrant Missionary work in New York, has maintained an Emigrant House, in the same city, for the accommodation, protection, and spiritual care of the newly arrived Lutherans from all parts of the Old World. To this has been added a Swedish Immigrant Mission and Emigrant House, as a separate institution, with another Swedish Immigrant Mission at Boston. Seamen's Missions are maintained at the various ports of entrance in this country for the spiritual care of the large number of seamen who come from time to time to American ports.

At the Milwaukee convention, 1905, the Council appointed a "permanent committee" on Inner Mission. This was done in order to unify the work of Inner Mission which had for years been carried on by a number of district synods connected with the Council, and by separate organizations within the several district synods. The committee presented its first report at the Buffalo convention, 1907, in which the work of the committee is clearly and fully outlined.

CHAPTER XIII.

THE BOARD OF PUBLICATION.

The first publication issued by authority of the General Council was the English Church Book, in 1868. As the Council had no facilities for publication and no funds to issue any books authorized by it, the Church Book was published by Sherman & Company for the Pennsylvania Ministerium, but with the copyright in trust for the General Council.

In 1872 the "Church Book with Music," edited by Miss Harriet R. Krauth, was published as a private enterprise, but she agreed to pay a certain percentage of the profits to the Council.

In 1873 the English Sunday-School Book with Music was published by the Rev. G. W. Frederick, of the Lutheran Book Store; but the copyright was taken out in the name of the Council, and by contract with the publisher the plates became the property of the Council and a premium of three cents per copy was to be paid to the Council.

March 31, 1874, the English Catechism with Proof Texts was published for the Council by the Lutheran Book Store.

In 1875 the publication of the German Sunday-School Book was announced, published jointly by S. K. Brobst & Co., of Allentown, and Ig. Kohler, of Philadelphia, the copyright and plates belonging to the Council, and a royalty of five cents per copy to be paid to the Council. The Revs. A. Spaeth, B. M. Schmucker, and Mr. J. Endlich were appointed a committee to superintend the sale of the book and the receipt of the premiums.

In December, 1876, the German Catechism with Proof Texts was published for the Council, by Brobst, Diehl & Co., and the Pilger Book Store.

In 1877 the German Church Book—Kirchenbuch—was published in two editions, for the Council by Sherman & Co., Philadelphia, on these conditions: The plates and copyright to be the property of the Council and a royalty of fifteen cents per copy on the large edition and ten cents per copy on the small edition.

In 1879 the committee reported the publication of the English

Sunday-School Book without Music, for the Council, by the Lutheran Book Store.

In the same year appeared the "Choralbuch mit Liturgie und Choralgesaengen," prepared by J. Endlich, at the request of the Church Book Committee, and published by Ig. Kohler, Philadelphia.

In 1881 the first action was taken looking to the time when the publications owned by the Council should be managed by the body itself, when the following action was taken: "That a committee be appointed, whose duty it shall be to determine whether the publications owned by this Council can be managed with greater profit to its financial interests;" and the President appointed the Revs. F. Wischan, F. W. Weiskotten, and H. Grahn, and Mr. J. C. File, and W. H. Staake, Esq. At the Lancaster, Ohio, convention, 1882, this committee presented a favorable report, and it was resolved, "That a committee be appointed to have charge of the publications of the books belonging to the General Council." A committee was accordingly appointed to be known as the "Committee for the Publication and Sale of the Books of the General Council."

In 1883 the committee reported the debt on the German Church Book and on the German Catechism paid off and the control and sale of both books assumed by the committee. Efforts were made to do the same for the German Sunday-School Book, the English Sunday-School Book, and the English Catechism, but the negotiations failed. Whereupon the Trustees of the Council were instructed "to endeavor to secure a settlement of all questions with reference to the Sunday-School Book, English and German, which may be at issue with the publishers of the same, and that, if necessary, they be authorized to appoint one person, the publisher another, and, if needed, these two another, whose decision shall be accepted by all," and "that after the settlement of these questions, the Committee on Publications be authorized to proceed under their instructions."

At the Monroe convention, 1884, the Publication Committee reported a new edition of the large and small sizes of the Kirchenbuch published during the year, the entire edition paid for and the debt reported the previous year reduced, and the publication of the German Sunday-School Book without Music.

The committee continued its efforts to secure control of all the books published by authority of the Council and claimed: "That it is practicable to place the publication and sale of all the books of the church into the hands of a committee."

In 1885 the committee reported its first original publication, the "Little Children's Book for Schools and Families," which was issued during the summer of 1884, also a miniature edition of the German Catechism printed from the plates of the German Sunday-School Book without Music. The committee reported a surplus of $146.09, with all obligations paid and the undisputed control of the following publications:

Kirchenbuch.
German Catechism with Proof Texts.
German Sunday-School Book without Music.
Miniature German Catechism.
Little Children's Book.

The Treasurer, Mr. J. C. File, attended to the sale of these books without expense to the Council. The committee reported unfavorably in reference to the request of the Pittsburgh Synod that the Council should establish a Publication House, because "the proper time for the establishing of such a house has not arrived," but suggested the propriety of agitating the matter in church circles so as to prepare the church for such an undertaking as soon as feasible.

In the adjustment of difficulties with publishers the Trustees reported, in 1886, settlement made with the publishers of the German Sunday-School Book with Music, that the German Sunday-School Book without Music should be temporarily turned over to them, but that the contract for the publication of both German Sunday-School Books should terminate in five years, dating from July 1, 1886, after which both books should revert to the exclusive control of the Publication Committee. With the Rev. G. W. Frederick it was agreed that the contract for the three books published by him—the Sunday-School Book, with and without Music, and the English Catechism—should also cease in five years, as above. At the same time the Trustees entered into negotiations with the Pennsylvania Ministerium, which proved satisfactory to both parties, so that in the process of time the English Church Book would also pass under the sole control of the Council's Publication Committee.

In 1887 the committee reported the publication of electrotyped editions, English and German, of the Constitution for Congregations. In 1889 the committee reported the publication of the liturgical part of the Kirchenbuch, in separate form.

In 1891 the Board of Publication—the new name for the former committee—reported the publication of the new Church Book with

the Common Service; that in accordance with the action of the Pennsylvania Ministerium the plates, both old and new, sheets and surplus funds of the English Church Book were transferred to the Board. The treasurer, the Rev. J. K. Plitt, paid the sum of $948.31, as the balance of the Church Book account and transferred 2800 copies in sheets subject to the order of the committee. The expenditures during the past two years had been extraordinarily heavy, owing to additions and changes in the Kirchenbuch. Editions of the new Church Book had been printed, but with it all a surplus of $1500 was paid over to the Council.

The contracts with Messrs. I. Kohler, T. H. Diehl, and G. W. Frederick having expired, the following books came under the absolute control of the Board:—German Sunday-School Book, with and without Music; English Sunday-School Book, with and without Music; English Catechism with Proof Texts, and English Church Book, by transfer of Pennsylvania Ministerium. The Board also published separately and in convenient form for the use of pastors the Orders for Ministerial Acts, English and German. The Board concludes its report with these words: "We believe that the General Council will rejoice with us that, at last, all its books are in the hands of its own committee, which will henceforth publish them, so that all the income above actual expense will flow into the treasury of the Chruch." The Board was instructed that all the Council's books should bear the imprint of the Board of Publication.

In 1893 the Board reported the publication of the "Pulpit Edition" of the Church Book, the issue of three editions of the Church Book amounting to 16,400 copies, the publication from the new Church Book of "Matins, Vespers, Confession, and Additional Hymns;" the publication of the small size Church Book; and a surplus paid to the Treasurer of the Council, amounting to $3,000. The Board was authorized, "whenever in its judgment it may seem prudent and to our interest to do so," to establish a general headquarters for the Boards and Agencies of the Council located in Philadelphia.

At the Easton convention, 1895, the Board reported the publication of the "Mission Edition" of the Church Book; the "Common Service" in separate form; the "Constitution, By-Laws and Charter of the General Council," German and English, for the use of the Church Book Committee "Additional Hymns Proposed for the Sunday-School Book;" and transferred to the Treasurer for Missions $8,000. The Board was authorized to publish the new Sunday-school apparatus recommended by the Sunday-school Work Com-

mittee, and the movement was inaugurated by which *The Lutheran* became the official church paper of the Council.. The Board was instructed to set aside thirty per cent. of the income of publications per annum, in order to create a fund for the purpose of securing a Publication House and report the state of this fund at each convention of the Council until the object for which it was created had been attained; and to allow all Lutheran institutions of mercy and education the privilege of securing the Mission edition of the Church Book.

In 1897 the Board reported that in May, 1896, headquarters had been established at 1204 Walnut street, Philadelphia, as "General Headquarters for the Boards and Agencies of the General Council located in Philadelphia," as authorized at the Fort Wayne convention; that Mr. Charles B. Opp, of Bethlehem, had been appointed Business Manager of the Board; the publication of the new German Sunday-School Book with Music, issued June 1, 1896; the new English Sunday-School Book with Music, December, 1896; the new German Sunday-School Book without Music, December, 1896; the new English Sunday-School Book, words only, February, 1897; and the Agende, in December, 1896, at a cash outlay for all these books of $4,576.57, and a surplus of $5,000 paid to the treasurer for Missions. With Advent, 1896, began the publication of the Sunday-School Series—Teachers' and Scholars' Sunday-School Lesson Quarterlies; "Sunbeams," a semi-monthly illustrated Infant School Lesson Paper; wall charts of the Ten Commandments, Creed, Lord's Prayer. The Board was authorized to take out letters of incorporation.

In 1899 the Board reported its reorganization under a charter, the purchase of property at 1522 Arch street for $21,000, and the publication of the following:—The Church Book, in the ordinary form, with Additional Hymns; Certificates of Baptism, Confirmation, and Marriage provided; the Lutheran Church Almanac, English and German; the Sunday-School apparatus, including Teachers' and Scholars' Lesson Quarterlies, "Sunbeams;" and new books of the series, "Bible Story: First Text Book in Lutheran Lesson Series, New and Old Testament," in two editions, one for scholars, and another for the teacher; "Bible History: Second Grade Text Book in Lutheran Lesson Series for Intermediate Sunday-schools," in two editions, one for the scholar, and one for the teacher; a German translation of "Bible Story" under the title "Biblische Erzaelungen;" "Hand-Agende aus dem Kirchenbuch des General Concils;" "Erstes Lesebuch fuer Wochen-und Sonntagschulen;"

new plates of the "Order of Service in the Kirchenbuch," in both large and small forms; the "Church Book with Music," by Mrs. H. R. Spaeth, under an agreement for five years; and under a similar agreement, Dr. Krauth's "Conservative Reformation;" also by special arrangement Dr. Seiss' "The Golden Altar" and "Beacon Lights," to be handled by the Board; for the Pennsylvania Ministerium, "Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States," containing the proceedings of the annual conventions from 1748 to 1820 and other historical material; conjointly with the Lutheran Publication Society, "The First General Conference of Lutherans in America," held in Philadelphia in 1898; and "The Lutheran," the weekly and monthly editions. The purchase of the property and the admirable account of the business of the Board were most heartily commended by the Council.

In 1901 the Board reported the continuation of the Sunday-School Series, and the publication of additional books, as "Bible Geography," and "Bible Biography," the "Primary Teacher" in three forms; "Sunshine," a semi-monthly Picture Lesson Paper for the Children's Division, and "Sunrays," a similar publication for the Junior Division; and the transfer to the Board of the German Sunday-School Lesson Leaves, formerly published by E. Kaufman; the Lutheran Church Almanac, English and German; and the publication of books for a number of authors. The volume of business had increased to such an extent that the receipts for two years amounted to $74,824.82. The careful and successful management of the publication work by the Board was again commended.

In 1903 the Board reported the publication of "Bible Teachings," and "Bible Literature" of the Sunday-school Series; "Biblical Criticism," and a number of books for authors; and the continuation of the Sunday-school Series, in English and in German, the publications embracing 27 titles; new plates for the Church Book; revised and enlarged edition of the Sunday-School Book with Music; the same without Music; Church Almanac, English and German; Church or Parish Record Book for congregations; Kirchenbuch, large size, and intermediate size; Agende; Hand Agende; revised and large editions of the German Sunday-School Book, with and without Music. The receipts of the Board amounted to $83,310.97.

In 1905 the Board reported the plates of the Kirchenbuch, large size, completed and the book issued; the plates of the small size nearing completion; the "Twenty Propositions," prepared by Dr.

Jacobs, published in pamphlet form; plates of the Church Book, large and small sizes, providing changes so as to adapt the book for use under governments other than the United States; the publication of "A Summary of the Christian Faith," by Dr. Jacobs; and books for various authors with the imprint of the Board; for the Sunday-school Series, in addition to those previously reported, "In Wonderland," for the Kindergarten Division; "In Workland," for Children's Division; and "In Pictureland," for the Junior Division; with other Lutheran bodies, the Board published the long-looked-for "Biblical Picture Charts," consisting of 104 pictures, a two years' course, covering the principal scenes in Holy Scriptures; the publication of "Bible Readings," for the intermediate department, the same to be published also in German, under the title "Bibel Spruch und Lesebuch;" the supply of picture cards for the use of the Icelandic Synod. The receipts of the Board amounted to $143,602.16. The Council, in a resolution, expressed its gratification with the progress made by the Board, as well it could.

In 1907 the Board stated in its report, "It is gratifying to be able to state that the volume of business has been steadily increasing. Nor will it be out of place to refer here to the fact that the success of our publication interest depends very largely upon the excellent qualifications, the scrupulous honesty, the watchful care, the business tact, and the incessant labors of Charles B. Opp, the general manager. He is always at his post, has proved himself master of the situation, and certainly is the right man in the right place. He has gained the implicit confidence and profound respect of the Board, and deserves the esteem and support of the entire General Council." The various matters referred to the Board by the Council received due attention.

The Board continued to publish the Sunday-school Series, as prepared by the committee on Sunday-school work, including "Sunrays" in colors, used also by the General Synod, and the Joint Synod of Ohio; the final transfer of "Kinderblættchen" to the Board; "Bible Facts and Scenes" in the graded system; and "Bibel Spruch und Lesebuch." The publications of the series now number 37 books and papers; the books formerly published by Dr. Seiss are now under the control of the Board, together with numerous books published for authors and handled by the Board. The receipts of the Board had increased to $168,015.05.

The Sunday-school Series, edited by the Rev. Theodore E. Schmauk, D. D., embraces the following publications, as now issued by the Board of Publication:—

Primary Department—In Mother's Arms; at Mother's Knee; Kindergarten Division—Wonderland, Sunbeams; Children's Division—Workland, Sunshine; Junior Division—Pictureland, Sunrays, Picture Charts. Intermediate Department—Bible Story, for teachers and scholars; Bible Readings, Bible History; Bible Facts and Scenes; Bible Biography; Bible Teachings. Senior Department—Bible Literature; Scripture Quarterly, for teachers and scholars; Pocket Lesson Leaf; Lesson Commentary. An illustrated weekly paper, "Young Folks."

The German Series embraces:—Kinderblættchen; Grossefarbige Wandbilder, Sonnenstrahlen; Biblische Erzaelungen; Erstes Leesebuch fuer Wochen und Sonntagschulen; Biblisches Spruch- und Lesebuch; Sonntagschul-Lektionsblætter.

CHAPTER XIV.

SUNDAY-SCHOOL WORK.

The proper management of Sunday-schools, the necessary literature to make the work efficient, and the supply of suitable service books and aids for teachers and scholars have received careful and constant consideration on the part of the General Council, and as a result this body has provided the most complete Sunday-School Book that has been published, at any time, by any ecclesiastical body, and the most complete series of text books, lesson helps, papers, and charts that any ecclesiastical body has ever provided for the teaching of its children and young people. At the Chicago convention, 1869, the following action was taken:—

"In view of the lack of a Sunday-school literature at once true to our church and her history, and profitable for our youth, resolved,

"1. That our pastors and laymen be urged to give earnest attention to this great want, and prepare with all diligence suitable books for our Sunday-schools.

"2. That the scholars of our Sunday-schools be especially asked to take part in the publication of Sunday-school books, by collecting and contributing funds to be used in printing such books.

"3. That a committee be appointed to examine Sunday-school books now published, and report such as could be properly recommended to our schools, and also make inquiry whether special editions of books to suit our wants cannot be secured."

At the 1870 convention the report of the committee was called for and the committee stated that a report would be presented; but no such report appears in the Minutes of that or subsequent conventions. At the convention in 1874, the subject was again brought to the attention of the Council and the following action taken:—

"That a committee be appointed to report at the next annual meeting of the General Council on the subject of Question Books, Lesson Leaves, and other aids in imparting instruction in the Sunday-school.

"That the attention of pastors and Sunday-schools of our

English congregations be called to the 'Questions on Epistles for the Church Year,' by the Rev. E. Greenwald, D. D., and the 'Lesson Leaves,' by Rev. S. Wagenhals."

At the Galesburg convention, 1875, this committee presented a lengthy report on the history of the Sunday-school, the importance of parochial schools as "the most efficient method of imparting religious instruction to the children of our congregations," and "methods of instruction, in connection with which stress is laid on the Word of God as the great text book. "The object of Sunday-school instruction is to impart the knowledge of the doctrines, facts, and the precepts of the Scriptures, and especially of the way of salvation through Jesus Christ. All the aids and helps, and instrumentalities adopted, must be subordinate to this great end, and promotive of it." And then add:

"In the infant department and for the instruction of small children, who cannot read, the teacher will use to advantage picture cards representing some Scriptural scenes, accompanied with explanations, and short Biblical narratives related to the school in simple language, and questions asked as to their recollection of the facts related. They also readily learn to sing hymns, to recite the Creed and the Lord's Prayer, and to commit short morning and evening prayers, and grace at meat, to be said by them at table.

"With the classes of larger scholars, a portion of Scripture should constitute the lesson, and a suitable question book or lesson leaf may be employed."

Then follow suggestions as to the use of the Gospels and Epistles of the church year, and other portions of Scripture related to these; historical portions of the Old and New Testaments; Luther's Small Catechism; the Augsburg Confession; a series of lessons explanatory of the Church Book and its proper use; series of lessons on Sacred Persons, Sacred Historical Events, Attributes and Works of God, Redemption of Man, to mention only a few of the series suggested, closing the report with the following recommendations, which were adopted:—

"1. That the General Council appoint a committee to prepare suitable aids for imparting instructions in our Sunday-schools.

"2. That we earnestly urge upon all our churches the duty of introducing into their schools the aids prepared by said committee."

To carry into effect this action the following committee was appointed: The Revs. E. Greenwald, W. J. Mann, J. Fry, A. Spaeth, J. A. Kunkelman, F. P. Mayser, D. H. Geissinger, S. Wagenhals, J. Telleen, and O. J. Hattlestad, and instructed to "have published

in the church papers, each week, an exposition of the lesson, for the assistance of Sunday-school teachers in their preparation of it."[1]

In 1876 the committee reported the publication of a series of Lesson Leaves, prepared by the Rev. J. Fry, D. D., based on Old Testament selections illustrating the Gospels for the year, the same published weekly, with suitable explanations, in the "Lutheran and Missionary," and the Lesson Leaves published in separate form by the Lutheran Book Store; in German the Lessons were prepared by the Rev. E. A. Bauer, and published in "Lutherische Zeitschrift," and in separate form. The Rev. F. P. Mayser published "Little Treasures for Little Children," intended for Infant Schools. In the Swedish Sunday-schools Luther's Small Catechism and Barth's Bible History in Swedish were reported in use. Arrangements were made for a second year's course in English, German, and Swedish. To this apparatus was added by the Lutheran Book Store in 1877, the monthly "Helper for Home and School," also edited by the Rev. Dr. J. Fry.

In 1880 the committee reported the publication of a number of German books and "Biblical History," by Pilger Book Store, and Lessons for Primary Sunday-school Class and for Infant Schools. After this convention no report was rendered by the committee; but at the Chicago convention, 1886, the resolution was passed: "That in view of the great importance of the Sunday-school work, the necessity of more accurately defining its sphere of operations and of affording aid in carrying it out more efficiently, a committee on Sunday-school work be added to the General Council's standing committees. That this standing committee be requested to report next year on the subject of Sunday-school organization and a graded course of instruction."

"That a committee of five members of this Council, at least two of whom shall be laymen, be appointed to report to this body on the organization of the Sunday-school work of the General Council, including the Constitution of Sunday-schools, the Instruction of Teachers, the Course of Study, and the preparation of Text Books."

At the Greenville convention, 1887, this committee reported, and the report, with all the papers connected therewith, was referred to a special committee, which, in the twelfth session, proposed the following action, which was taken:—

"1. That in view of the church's pressing need of prompt and definite action in the matter of introducing a uniform system of

[1] English Minutes, Galesburg, 1875, pp. 41-46.

instruction into our Sunday-school methods, the standing committee on Sunday-school work be instructed and urged to prepare plans for such a system as soon as possible.

"2. That we view, with pleasure, any prospect of co-operation with the General Synod in the important matter of preparing lessons taken from the Holy Scriptures and recognizing the church-year, and we recommend that the General Council's committee be authorized to unite with the committee of the General Synod in such undertaking, provided that it be carried out in full accordance with the teachings and usages of the Lutheran Church.

"3. That the work of this committee is for the English-speaking churches, and that standing committees—should such be needed —be appointed for German and Swedish work."

At the Minneapolis convention, 1888, the committee on Sunday-school work presented a very full report and an extended outline of a "Course of Study:" for the Primary Department—Pictures, Catechism, Little Children's Book; for the Intermediate Department—a four years' course in Biblical History, Catechism, and Elementary Lesson Leaf; for the Advanced Department—a four years' course, with Lesson Leaf, Mann & Krotel Catechism with Explanations; and Pastor's Bible Class, with Lesson Leaf, Epistles, Prophetical Books, entire Books of the Bible consecutively, Biblical Atiquities, Outline of Church History, Augsburg Confession, Church Service. This is followed by a seven years' course of Lesson Leaves, carefully outlined, for elementary and advanced study. In reference to the course of study the committee suggests:

"1. That they believe it to be carefully graded according to the mental capacity of those to be instructed. As the best means for imparting Scriptual knowledge in the Primary Department, your committee strongly urge the use of large wall pictures. Those published by Justus Nauman, Leipzig (Press of Mueller & Friedlander, Dresden), on which the course for the Primary Department is based, are very fine.

"2. It is also the conviction of your committee that for at least two years after promotion from the Primary Department, especially when such promotion is made early, the best results can be attained by the use of a good Biblical History. At this age the child-mind not only has a fondness for historical facts, but also remembers them more readily than anything else. These historical facts of Scripture, so valuable for the truths they teach in a concrete form, and so useful to the pastor for illustrative purposes during catechetical instruction, are, in a good Biblical History, presented in

such shape and order, that children competent to read will have no difficulty in learning them. For more advanced scholars, Lesson Leaves are recommended, as covering more in detail, the same and other portions of Scripture. And for the Pastor's Bible Class, usually composed of confirmed members of the Church, a variety of subjects, suitable for maturer minds, is submitted, from which a suitable choice can be made.

"Your committee directs attention to the prominence given in this Course of Study to the Bible, Catechism, and Church Book. Its aim is to teach children, as much as possible, the Sacred Word itself. In addition therefore to Biblical History and the Lessons provided in the Leaf Schedule, it is insisted on that children should, from the beginning, memorize large portions of the sacred text as contained in the Psalms, the Canticles, and the proof texts of the Catechism. And that they may soon learn 'the form of sound words,' and the most devout language of prayer and praise, they should not fail to commit the exact words of the Catechism, and the treasures of devotion contained in the Church Book.

"3. This Course of Study is also deemed sufficiently flexible to admit of adaptation to almost any circumstances. Your committee by no means profess to have surmounted all the difficulties spoken of in the report one year ago; yet they have reason to think that even in schools not so carefully graded as this course contemplates, the same can, by a judicious adjustment of its parts, be successfully used.

"For teachers' use your committee is of opinion that a Teacher's Bible, a Concordance, and a good Biblical Dictionary, are indispensable. What is needed beyond, in the way of doctrinal instruction, and in those wider fields of Biblical and ecclesiastical learning upon which only maturer minds can enter, is the proper work of the pastor and not of the Sunday-school teacher.

"During the year your committee continued correspondence with the committee on Sunday-school Work of the General Synod, but no definite results have as yet been attained."[2]

The committee was continued and instructed to arrange and issue a series of lessons for our Sunday-schools, based on the church-year, and have it ready for use by Advent; and to invite the co-operation of other Lutheran bodies in the selection of the lessons. By resolution of the Council the committee was enlarged and each synod given representation on it, and this enlarged com-

[2] English Minutes, Minneapolis, 1888, pp. 43-45.

mittee was instructed to devise and report a plan for the publication of these lessons, covering both the style and contents thereof, and that the publication be wholly controlled by the Council. At the Pittsburgh convention, 1889, the Sunday-school Work Committee reported, that after carefully considering the instructions received at the preceding convention, they "decided that the only practicable course open to it, was to enter into an arrangement whereby the 'Church Lesson Leaf' and 'Helper,' published by the Lutheran Book Store, Philadelphia, be edited during this year by the committee, using the lessons for the first year of the 'Lesson Leaf' schedule submitted in the committee's report one year ago." Satisfactory arrangements were made and the Lessons issued during the year. The enlarged committee recommended the following, which was adopted:—

"1. That for the year, from Advent, 1889-90, the schedule submitted by the committee previously appointed, be adopted, with the addition of supplemental leaves for the fifth Sundays of the month.

"2. That, until further orders from this body, the present arrangements for publication be continued.

"3. That the committee make the best possible arrangements with the publisher, toward complying with the desire expressed in the resolutions of last year, for securing revenue for this body, from these publications.

"4. That this committee be authorized to prepare the schedule of lessons for the year, from Advent, 1890-91, and edit the same.

"5. That the vice-presidents of the General Council be requested to call the attention of the churches in our district synods to these publications and to urge upon those making use of English Lesson Leaves to adopt this series, authorized by the General Council."[3]

At the Buffalo convention, 1891, the committee reported the successful publication of the Sunday-school apparatus as ordered by the Council at its previous convention. At the Fort Wayne convention, 1893, the committee reported that it had continued to carry out the instructions given at the previous conventions, without any changes in the editorial force, nor in the arrangements for publication; but asked for definite instruction in view of the fact that the schedule followed hitherto would expire in 1895. The committee was instructed to prepare lessons for 1895 and 1896 on the Gospels of the church-year, and on the poetical and propheti-

[3] English Minutes, Pittsburgh, 1889, p. 56.

cal books of the Old Testament, and that on the first day of the next convention the plan submitted in 1888 should be considered. At the Easton convention, 1895, the committee reported the continuation of its work as heretofore, and then recommended the following "Course of Study for Sunday-schools":—

"1. That we recommend to our Sunday-schools a graded course of study.

"2. That this course be subdivided into four departments: (1) A Primary Department, in which the instruction shall be oral. (2) An Intermediate Department, for those able to read fairly well. (3) An Advanced Department, for those still older, and who have received the instruction given in the preceding departments. (4) Senior Bible Classes.

"3. That the studies pursued in the Primary Department shall be: (1) Bible History, to be taught with the aid of suitable pictorial charts, illustrating the life of Christ as connected with the seasons of the church year, and suitable events in Old Testament History. (2) The Ten Commandments, the Apostles' Creed, and the Lord's Prayer. (3) Texts of Scripture, prayers, portions of the Psalms, and verses of hymns from the little Children's Book.

"4. That the studies pursued in the Intermediate Department shall be: (1) Biblical History of the Old and New Testaments, in simple form and wording. (2) The plain text of the First, Second and Third Parts of Luther's Small Catechism, to be memorized. (3) After a sufficient knowledge of Bible History has been attained, the study of such portions of Scripture as may have been designated from time to time, by this body, to be used in the Lessons recommended by it, or in Question books approved by it.

"5. That the studies pursued in the Advanced Department shall be: (1) Such portions of Scripture as may have been designated from time to time by this body, to be used in the Lessons recommended by it, or in Question books approved by it. (2) The Catechism with proof texts.

"6. That the studies pursued by the Senior Bible Class shall be: (1) Lessons or Question books, assigned Reviews of the previous departments, or some one or more of the following more especial studies: The Epistles, Consecutive study of entire books of the Bible, Augsburg Confession, the Church Services, Biblical Antiquities, Church History, and the like.

"7. That there should also be a Normal Department to prepare for teaching in Sunday-school."[4]

[4] English Minutes, Easton, 1895, p. 57.

In the ninth session the following additional action was taken:

"That the General Council Sunday-school Committee prepare and the Board of Publication publish the following Sunday-school apparatus, the same to be ready for use by Advent, 1896: (1) A two years' series of Biblical History Quarterlies for the scholars. (2) A two years' series of Biblical History Lesson Helps for the teacher. (3) A calendar of lessons from Scripture extending over a period of one year, and divided into quarters. (4) A two years' course of Quarterly Scripture Lesson Helps for the teacher. (5) A Lesson Quarterly, containing a three months' course of lessons, questions and explanations for scholars. (6) A cheap paper edition of Luther's Catechism to be distributed to Sunday-school scholars, and sold to schools at the lowest possible price. (7) A one year's Calendar of Continuous Scripture Readings for the use of classes that are to read extended parts or books of the Bible."

"That the Editorial Committee for Sunday-school publications be so constituted as to represent the English, German and Swedish languages, and be charged to confer with the German and Swedish brethren in order to learn to what extent it is feasible for them to adopt the Sunday-school system agreed upon."

"That the General Council recommend to the synods and congregations the adoption of the proposed plan of Sunday-school instruction."

"That the Board of Publication, acting on the advice of the Sunday-school Committee, be authorized to publish or secure a fit series of pictures, illustrating Old and New Testament History, and also, in chart form, the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, for use in our Sunday-schools."[5]

At the Erie convention, 1897, in presenting a report of its work, the committee says:—[6]

"The Committee, as organized at the last meeting of the General Council, in addition to the more general responsibility of a Committee on Sunday-school work, was instructed to prepare a series of new publications for our schools, as the beginning of the principle of gradation in Sunday-school work adopted by this body. The committee found itself charged with many details, some of which were beset with difficulties, and all of which required exacting work and much correspondence. It has been obliged to adapt its action to unforseen exigencies, in which cases it has consulted and

[5] English Minutes, Easton, 1895, pp. 72, 73.
[6] English Minutes, Erie, 1897, pp. 37, 38.

agreed with the Board of Publication as to the course deemed best for the interests of the Council. The results of the committee's work have been encouraging. The authority of this body in matters of teaching has been recognized by a much larger number of its schools than ever before. From the outset the subscriptions to the Lesson Quarterlies exceeded our most sanguine hopes, and have been continuing steadily through the year to such an extent as rendered it difficult to supply the demand. The committee at an early stage saw the necessity of forcing its work ahead of the demand; and by heroic effort on the part of the many writers engaged in it has succeeded in doing two years' work in one. With the experience and time thus gained, and with the possession of some slight financial resources, great and continued improvement of the apparatus may be expected in the future."

The apparatus as furnished by the committee consisted of Biblical History Quarterlies and Lesson Helps for teachers, and the Scripture Lesson Quarterlies for scholars and teachers, the latter also in bound form. These were the principal works furnished by the committee for the graded course. In addition, a cheap paper edition of Luther's Catechism was provided, together with wall charts of the Ten Commandments, Creed and Lord's Prayer. In order to continue Sunday-school work successfully and enlarge the apparatus for the work, the committee offered the following resolutions which, after careful discussion, were adopted:—[1]

"I. That the Committee on Sunday-school Work be hereby instructed to continue the preparation, and the Publication Board the publication of the following Sunday-school apparatus:

"1. The primary apparatus, including the Wall-charts, the 'Sunbeams,' and the Lessons for the Teachers and the Little Ones in the Teachers' Scripture Quarterlies.

"2. The Intermediate apparatus, including 'Bible Story.'

"3. The present Scripture Lesson Quarterlies, for Teachers and for Scholars of the higher departments.

"4. The cheap edition of Luther's Catechism.

"II. That the committee be authorized to prepare, or purchase, after consultation with the Board, and the Publication Board be instructed to publish the following additional apparatus:

"1. A series of large chart pictures illustrating Old and New Testament History, for the Primary Department.

"2. A continuation of the graded series of text books, at the rate of one volume each year.

[1] English Minutes, Erie, 1897, p. 40.

"3. Such other Sunday-school literature (e. g., A Teachers' Normal Course Manual, a paper for parents, papers for intermediate, advanced or senior department), as in the judgment of the committee will prove useful to the work, and in the judgment of the Publication Board will prove financially justifiable.

"4. That the committee have authority to make such changes in all new editions of its apparatus as it may deem advisable.

"III. That the sum of five hundred dollars a year be appropriated out of the moneys received from the Sunday-school Quarterlies to the committee for its expenses in purchasing books needed in its work, in payment for the more burdened regular writers and investigators on every lesson, for clerk hire and proof reading, and the like, the Publication Board to pay said sum on demand to the committee for expenses incurred for the series of 1896-97, and a similar sum April 1, 1898, for the series of 1897-98, and for subsequent series on April 1 of successive years.

"2. That the sum of one hundred dollars be appropriated in a similar way for similar expenses of Bible Story, and be paid as above indicated.

"3. That the sum of ten dollars be similarly appropriated and paid for similar expenses of 'Sunbeams.'

"IV. That the General Council appoint a German and a Swedish Sunday-school Committee, if so desired, to which the Committee on Sunday-school work shall give advance sheets of all its English works for translation and editing in their respective languages, and publication in the same, as designated by the synodical bodies concerned.

[As a substitute for this item, the Council later adopted the following: "That the General Council elect a German Sunday-school sub-committee of seven members, to take charge of the work in the German language, according to the schedules and methods of the Sunday-school Work Committee."]

"V. That the committee be authorized to confer with similar committees of other Lutheran bodies which may be desirous of substituting a series of Lutheran Lessons for other systems, if deemed advisable, and that the results of such conferences, if any, be reported at the next meeting of the General Council for action by this body."

After the adoption of these resolutions the committee was instructed to confer with the delegates of the New York Ministerium and the German delegates of the Pittsburgh Synod, in reference to the publication of German Sunday-school literature. As

a result of this conference, the Council elected a German Sunday-school sub-committee of seven, to take charge of the work in the German language, according to the schedule and method of the Sunday-school Work Committee. At this convention the work of the committee was most heartily commended by the Council, and the apparatus furnished was heartily endorsed, including the graded system of instruction, and the entire system and the text books recommended to all.

At the Chicago convention, 1899, the committee reported the continued success of the graded system, and efforts made to extend it among other Lutheran bodies in this country. The committee reported progress in the effort to secure a standard set of Primary Wall Picture Charts, the publication of "Bible Geography," the publication of English and of German Lesson Leaves, and presented a diagram of the entire system of grading and instruction, as presented on page fifty of the Chicago Minutes, 1899. At the Norristown convention, 1903, the committee reported the increased and widely extended use of the graded system, among English, German and Swedish Sunday-schools, and the continuation and extension of its publications for schools. At the Milwaukee convention, 1905, the committee still further outlined and explained its plan and method of work, as presented in the Minutes of that convention, pages 175-177. Conjointly with the General Synod, the committee issued a booklet for mothers of baptized children, "In Mother's Arms," and a joint Sunday-school weekly paper, "Young Folks;" the advancement of the German series of lessons and text books, the purchase of "Kinderblaettchen," hereafter to appear in semi-monthly form, containing pictorial lessons for little children under six years of age and corresponding to those in the English series. Great progress was made in the use of the graded system in the Sunday-schools of the Augustana Synod by the publication of primary apparatus, the series of text books, and Lesson Leaves reproduced in Swedish. The committee was instructed to complete a form of Constitution for the regulation and government of a General Council Graded Sunday-school.

At the Buffalo convention, 1907, the committee reported efforts made to inaugurate a Summer School for Sunday-school workers, the completion of the primary book, "In Mother's Arms;" the perfecting of the six years' primary instruction and its expected appearance in book form; the success of "Young Folks," and the expected purchase of "Der Jugend Freund," the oldest German paper for young people. The German Sunday-school ap-

paratus is now remarkably complete, with an illustrated paper for very little children, corresponding to "Sunbeams," the German colored picture charts, and the small German cards for children a little older; "Mein Erstes Lesebuch," for children just learning to read; "Biblische Erzaelungen," for children in the lowest grade after they are removed from the Infant School; "Biblisches Spruch und Lesebuch," for children who are nearing the age of confirmation, and "Lektionsblaetter," for all who are beyond this age. The English publications for the graded system number thirty-seven titles, adapted for the youngest children, as well as for the oldest members of our Sunday-schools and congregations, as presented at the close of the preceding chapter.

CHAPTER XV.

A CHAPTER OF STATISTICS.

Statistics are generally regarded as very dry and exceedingly uninteresting. Lutheran statistics, in view of the fact that we have not yet succeeded in establishing a uniform system, even in synods connected with the same general body, are not always accurate. A chapter of statistics, therefore, may not be viewed with great favor by some of the readers of this volume. Nevertheless, the statistics presented in this chapter ought to prove interesting because of the fact that they show a remarkable growth of the general body of which this volume treats, as well as of the individual synods connected with it. The effort has been made to bring together a number of statistical data which could not well be otherwise presented, and to be as accurate as possible, so as to present a fair exhibit of the numerical growth and strength of the General Council and the synods connected with it. This volume is not intended to be a statistical year-book, and therefore numerous details are omitted, and only general data are given, beginning with the preliminary convention, held at Reading, and tracing the progress made during the past forty years. The hope is entertained that what is presented here may prove of interest to many General Council Lutherans, as well as to all others who are interested in the growth of the Lutheran Church in this country.

I. CONVENTIONS AND OFFICERS OF THE GENERAL COUNCIL.

No.	Year.	Place.	President.	Recording Secretaries.	Corres. Secretaries.	Treasurer.	Synods Represented.	Members Present.		
								Clerical.	Lay.	Total.
	1866	Reading, Pa	Rev. G. Bassler	Rev. H. W. Roth, Eng..... Rev. W. Streissguth, Ger...	.....	.....	13	33	15	48
1	1867	Fort Wayne, Ind.	Rev. G. Bassler	Rev. H. W. Roth, Eng.....	Rev. B. M. Schmucker, Eng.	H. H. Muhlenberg, M.D.	11	34	15	55
2	1868	Pittsburgh, Pa ..	Rev. C. W. Schaeffer, D. D.	Rev. F. Fritschel, Ger..... Rev. H. W. Roth, Eng..... Rev. A. Spaeth, Ger.....	Rev. R. Adelberg, Ger..... Rev. B. M. Schmucker, Eng. Rev. R. Adelberg, Ger.....	H. H. Muhlenberg, M.D.	11	33	22	55
3	1869	Chicago, Ill	Rev. G. F. Krotel, D. D....	Rev. H. W. Roth, Eng..... Rev. A. Spaeth, Ger.....	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.... Rev. Erl Carlson, Swed.... Rev. O. J. Hattlestad, Nor...	C. F. Norton, Esq	10	38	24	62
4	1870	Lancaster, Ohio .	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. A. Spaeth, Ger.....	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.... Rev. Erl Carlson, Swed....	S. Gross Fry, Esq	10	31	20	51
5	1871	Rochester, N. Y..	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. A. Spaeth, Ger.....	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.... Rev. Erl Carlson, Swed....	S. Gross Fry, Esq	8	29	20	49
6	1872	Akron, Ohio	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. A. Spaeth, Ger.....	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.. Rev. Erl Carlson, Swed....	S. Gross Fry, Esq	8	26	14	40
7	1873	Erie, Pa	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. G.W . Drees, Ger.....	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.. Rev. Erl Carlson, Swed....	S. Gross Fry, Esq	8	37	25	62
8	1874	Jamestown, N. Y.	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. C. H. Thomsen, Ger...	Rev. B. M. Schmucker, Eng. Rev. G. A. Wenzel, Ger.. Rev. Erl Carlson, Swed....	S. Gross Fry, Esq	9	38	25	63
9	1875	Galesburg, Ill....	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. C. H. Thomsen, Ger...	Rev. B. M. Schmucker, Eng.. Rev. G. A. Wenzel, Ger.. Rev. Erl Carlson, Swed....	J. A. Geissenhainer, Esq.	7	32	18	50
10	1876	Bethlehem, Pa ..	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. H. Grahn, Ger.....	Rev. B. M. Schmucker, Eng.. Rev. G. A. Wenzel, Ger... Rev. J. Telleen, Swed.....	W. H. Staake, Esq	9	41	26	67
11	1877	Philadelphia, Pa .	Rev. C. P. Krauth, D. D....	Rev. S. Laird, Eng..... Rev. E. F. Moldehake, Ger..	Rev. B. M. Schmucker, Eng.. Rev. G. A. Wenzel, Ger... Rev. J. Telleen, Swed.....	W. H. Staake, Esq.....	10	39	27	66
12	1879	Zanesville, Ohio .	Rev. C. P. Krauth, D. D....	Rev. H. E. Jacobs, D.D., Eng Rev. J. C. Petersen, Ger....	Rev. B. M. Schmucker, Eng.. Rev. G. A. Wenzel, Ger.. Rev. J. Telleen, Swed.....	W. H. Staake, Esq.....	8	27	22	49

No.	Year.	Place.	President.	Recording Secretaries.	Corres. Secretaries.	Treasurer.	Synods Represented.	Members Present.		
								Clerical.	Lay.	Total.
13	1880	Greensburg, Pa ..	Rev. A. Spaeth, D. D.....	Rev. H. E. Jacobs, D.D., Eng Rev. E. F. Moldehnke, Ger..	Rev. B. M. Schmucker, Eng.. Rev. F. W. Weiskotten, Ger. Rev. O. Olsson, Swed.....	W. H. Staake, Esq.....	10	34	20	54
14	1881	Rochester, N. Y..	Rev. A. Spaeth, D. D.....	Rev. E. Belfour, Eng..... Rev. E. F. Moldehnke, Ger..	Rev. B. M. Schmucker, Eng.. Rev. F. W. Weiskotten, Ger.. Rev. O. Olsson, Swed.....	W. H. Staake, Esq....	8	36	24	60
15	1882	Lancaster, Ohio .	Rev. A. Spaeth, D. D.....	Rev. E. Belfour, Eng..... Rev. F. W. Weiskotten, Ger.	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. O. Olsson, Swed.....	W. H. Staake, Esq.....	9	29	15	44
16	1883	New York City...	Rev. A. Spaeth, D. D.....	Rev. E. Belfour, Eng..... Rev. F. W. Weiskotten Ger.	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. O. Olsson, Swed.....	W. H. Staake, Esq.....	8	43	29	72
17	1884	Monroe, Mich ...	Rev. A. Spaeth, D. D.....	Rev. S. L. Harkey, D.D., Eng Rev. F. W. Weiskotten, Ger.	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. O. Olsson, Swed.....	W. H. Staake, Esq.....	9	43	19	62
18	1885	Philadelphia, Pa..	Rev. A. Spaeth, D. D.....	Rev. S. L. Harkey, D.D., Eng Rev. F. W. Weiskotten, Ger.	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	8	49	38	87
19	1886	Chicago, Ill	Rev. A. Spaeth, D. D.....	Rev. C. A. Swensson, Eng.. Rev. J. Nicum, Ger.....	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	9	57	29	86
20	1887	Greenville, Pa ...	Rev. A. Spaeth, D. D.....	Rev. G. W. Mechling, Eng.. Rev. J. Nicum, Ger.....	Rev. B. M. Schmucker, Eng.. Rev. S. Klingman, Ger..... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	7	39	25	64
21	1888	Minneapolis, Minn	Rev. J. A. Seiss, D.D., LL.D	Rev. G. W. Mechling, Eng.. Rev. J. Nicum, Ger..... Rev. C. A. Ewald, Swed....	Rev. B. M. Schmucker, Eng.. Rev. Ph. Pfatteicher, Ger... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	7	59	34	93
22	1889	Pittsburgh, Pa ..	Rev. G. F. Krotel, D.D., LL.D	Rev. G. W. Mechling, Eng.. Rev. J. Nicum, Ger..... Rev. O. V. Holmgrain, Swed	Rev. H. E. Jacobs, D.D., Eng Rev. Ph. Pfatteicher, Ger... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	7	57	34	91
23	1891	Buffalo, N. Y....	Rev. G. F. Krotel, D.D., LL.D	Rev. G. W. Mechling, Eng.. Rev. J. Nicum, Ger..... Rev. C. J. Petri, Swed.....	Rev. H. E. Jacobs, D.D., Eng. Rev. Ph. Pfatteicher, Ger.... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	9	63	45	108
24	1893	Fort Wayne, Ind.	Rev. C. A. Swensson, Ph. D..	Rev. G. W. Mechling, Eng... Rev. J. Nicum, Ger..... Rev. C. J. Petri, Swed.....	Rev. H. E. Jacobs, D.D., Eng Rev. A. Richter, Ger ..... Rev. E. Norelius, Swed....	W. H. Staake, Esq.....	8	55	28	83
25	1895	Easton, Pa	Rev. E. F. Moldehnke, Ph.D..	Rev. W. K. Frick, Eng..... Rev. J. Nicum, Ger..... Rev. L. H. Beck, Ph.D., Swed	Rev. H. E. Jacobs, D.D., Eng. Rev. A. Richter, Ger ..... Rev. C. A. Blomgren, Swed.	W. H. Staake, Esq.....	8	65	42	107

1. CONVENTIONS AND OFFICERS OF THE GENERAL COUNCIL—Continued.

No.	Year.	Place.	President.	Recording Secretaries.	Corres. Secretaries.	Treasurer.	Synods Represented.	Members Present.		
								Clerical.	Lay.	Total.
26	1897	Erie, Pa	Rev. E. F. Moldehnke, Ph.D..	Rev. W. K. Frick, Eng..... Rev. G. C. Berkemeier, Ger... Rev. G. A. Brandelle, Swed.	Rev H. E. Jacobs, D.D., Eng Rev. A. Richter, Ger..... Rev. C. A. Blomgren, Swed.	W. H. Staake, Esq.....	9	71	44	115
27	1899	Chicago, Ill	Rev. M. C. Ranseen, D. D..	Rev. W. K. Frick, Eng..... Rev. G. C. Berkemeier, Ger... Rev. G. A. Brandelle, Swed.	Rev. S. A. Repass, D.D., Eng Rev. A. Richter, Ger ..... Rev. C. A. Blomgren, Swed.	W. H. Staake, Esq.....	9	91	49	140
28	1901	Lima, Ohio	Rev. M. C. Ranseen, D. D..	Rev. S. E. Ochsenford, Eng. Rev. G. C. Berkemeier, Ger. Rev. F. A. Johnston, Swed...	Rev. S. A. Repass, D.D., Eng Rev. C. G. Fischer, Ger.... Rev. A. W. Stark, Swed...	W. H. Staake, Esq.....	10	88	49	137
29	1903	Norristown, Pa ..	Rev. T. E. Schmauk, D. D..	Rev. S. E. Ochsenford, Eng. Rev. G. C. Berkemeier, Ger. Rev. L. Holmes, D.D., Swed.	Rev. S. A. Repass, D.D., Eng. Rev. C. G. Fischer, Ger..... Rev. A. W. Stark, Swed...	W. H. Staake, Esq.....	11	91	58	149
30	1905	Milwaukee, Wis .	Rev. T. E. Schmauk, D. D..	Rev. W. K. Frick, D.D., Eng Rev. G. C. Berkemeier, Ger. Rev. L. A. Johnston, Swed.	Rev. S. A. Repass, D.D., Eng Rev. J. Nicum, D. D., Ger.. Rev. A. Appell, Swed.....	W. H. Staake, Esq.....	10	111	53	164
31	1907	Buffalo, N. Y....	Rev. T. E. Schmauk, D. D..	Rev. W. K. Frick, Eng..... Rev. G. C. Berkemeier, Ger... Rev. L. A. Johnston, Swed.	Rev. F. A. Kaehler, Eng..... Rev. J. Nicum, D. D., Ger.. Rev. A. Appell, Swed.....	W. H. Staake, Esq.....	11	115	79	194

2. SYNODS CONNECTED WITH THE COUNCIL.

Name.	Organized.	Entered.	Left.
Pennsylvania Ministerium	1748	1866	
District Synod of Ohio	1857	1866	
English Synod of Ohio	1836	1866	1872
Synod of Wisconsin	1850	1866	1869
Joint Synod of Ohio	1818	1866	1867
Michigan Synod	1860	1866	1888
Pittsburgh Synod	1845	1866	
Minnesota Synod	1860	1866	1871
Iowa Synod	1854	1866	1867
Synod of Missouri	1847	1866	1866
Canada Synod	1861	1866	
New York Ministerium	1773	1866	
Norwegian Synod of America	1853	1866	1866
Scandinavian Augustana Synod	1860	1867	
Synod of Illinois	1867	1867	1871
Synod of Texas	1861	1868	1897
Chicago Synod	1871	1872	
Holston Synod	1861	1874	1886
English Synod of the Northwest	1891	1893	
Synod of Manitoba	1897	1897	
Pacific Synod	1901	1901	
New York and New England Synod	1902	1903	
Synod of Nova Scotia	1903	1903	
Synod of Central Canada	1909	1909	

3. GROWTH OF THE GENERAL COUNCIL.

Year.	No. of Synods.	Ministers.	Congregations.	Members.
1866	13	891	1,612	209,707
1867	11	478	950	126,296
1868	12	515	996	136,716
1869	11	477	903	129,551
1870	11	459	887	132,074
1871	9	414	806	126,875
1872	9	466	840	131,833
1873	9	489	917	144,403
1874	10	429	996	158,274
1875	10	547	1,040	167,722

Year.	No. of Synods.	Ministers.	Congregations.	Members.
1876	10	556	1,068	172,723
1877	10	593	1,113	175,236
1878	10	593	1,131	181,829
1879	10	609	1,167	182,505
1880	10	623	1,174	185,387
1881	10	635	1,202	191,795
1882	10	665	1,247	205,475
1883	10	684	1,312	211,509
1884	10	729	1,358	215,516
1885	10	769	1,403	220,662
1886	9	798	1,457	248,761
1887	9	829	1,462	252,301
1888	8	840	1,493	250,216
1889	8	889	1,557	264,235
1890	8	923	1,591	273,659
1891	8	972	1,625	283,467
1892	9	1,031	1,716	291,234
1893	9	1,055	1,777	307,523
1894	9	1,094	1,832	315,658
1895	8	1,091	1,776	323,447
1896	8	1,153	1,900	328,622
1897	9	1,177	2,010	338,604
1898	9	1,214	2,056	347,268
1899	9	1,228	2,011	352,454
1900	9	1,256	2,019	360,409
1901	10	1,306	2,068	362,409
1902	10	1,303	2,106	361,048
1903	12	1,371	2,213	386,132
1904	12	1,376	2,170	388,282
1905	12	1,428	2,231	397,492
1906	12	1,461	2,290	433,010
1907	12	1,497	2,347	456,429

4. GENERAL COUNCIL MISSIONARIES IN INDIA.

Name.	Arrived in India.	Returned.
Rev. C. F. Heyer,	December 1, 1869.	Finally, January, 1871.
Rev. C. F. J. Becker,	February 1, 1870.	Died, May 8, 1870.
Rev. H. C. Schmidt,	August 4, 1870.	Furlough, March 23, 1883.
	August 9, 1885.	" March 1, 1894.
	1895.	Pensioned, Nov. 1, 1901.
Rev. I. K. Poulsen,	January 22, 1871.	Furlough, March 1, 1880.
	January 29, 1882.	Resigned, 1888.
Rev. N. Paulus, Ordained,	December 25, 1878.	Died, May 25, 1897.

Rev. T. Joseph, Ordained,	December 25, 1878.	Died, March 26, 1899.
Rev. A. B. Carlson,	June 23, 1879.	Died, March 29, 1883.
Rev. H. G. B. Artman,	October 18, 1880.	Died, September 18, 1884.
Rev. F. S. Dietrich,	January 2, 1883.	Died, June 11, 1889.
Rev. F. J. MacCready,	October 18, 1884.	Resigned, Jan. 16, 1899.
Rev. Wm. Groenning,	December, 1885.	Died, 1889.
Rev. E. Edman, M. D.,	January 18, 1890.	Resigned, Dec. 31, 1896.
	Reappointed, 1901.	Recalled, May, 1903.
Rev. E. Pohl,	November 12, 1889.	Resigned, August 27, 1897.
Rev. C. F. Kuder,	1891.	Resigned, Jan. 16, 1899.
Miss Agnes I. Schade,	December 20, 1890.	Furlough, April 1, 1901.
	December, 1901.	
Miss Kate S. Sadtler,	December 20, 1890.	Furlough, April 1, 1895.
	Fall of 1896.	Finally, March, 1902.
Rev. Paul Baehnish,	1893.	Resigned, April 27, 1896.
Rev. R. Arps,	1893.	Furlough, Spring, 1901.
	December, 1902.	
Rev. H. E. Isaacson,	1893.	Furlough, May, 1902.
	November, 1904.	
Miss Lottie Swenson,	Fall of 1895.	Furlough, June, 1900.
	February, 1905.	Died.
Rev. E. H. Mueller,	Fall of 1897.	Resigned, Jan. 16, 1899.
Rev. P. Holler,	Fall of 1897.	Resigned, August 19, 1901.
Rev. J. William, Ordained,	January 8, 1899.	
Miss Lydia Woerner, M. D.,	Fall of 1899.	Furlough, May, 1906.
	1907.	
Rev. Gomer B. Matthews,	Fall of 1900.	Resigned, Jan. 1, 1901.
Rev. Ernst Neudoerffer,	Fall of 1900.	
Miss Martha Strempher	October 20, 1900.	Returned Sick, Nov. 13, 1902.
Miss Emilie L. Weiskotten,	October 20, 1900.	Furlough, May, 1906.
	November, 1907.	
Rev. C. James, Ordained,	November, 1900.	
Rev. J. H. Harpster, D. D.,	December, 1902.	
Rev. A. S. Fichthorn,	December, 1902.	Resigned, May 1, 1904.
Rev. F. W. Wackernagel,	December, 1902.	Resigned, April 9, 1907.
Miss Hedwig Wahlberg,	December, 1902.	
Miss Susan E. Monroe,	December, 1902.	Returned, 1908.
Rev. R. V. Ratman, Ord.,	February, 1902.	
Rev. E. H. Trafford,	December, 1903.	Returned, 1907.
Rev. K. L. Wolters,	December, 1904.	
Miss J. Van der Veer, M. D.	November, 1905.	
Rev. O. O. Eckardt,	January 16, 1906.	
Rev. O. L. Larson,	January 16, 1906.	
Miss Amy R. Rohrer, M. D.,	1907.	

5. FOREIGN MISSION FINANCES.

Year.	Receipts.	Expenditures.
1870	$2,480.00	$2,065.74
1871	3,065.00	2,861.32
1872	4,352.11	2,276.29
1873	3,869.24	3,879.24
1874	3,098.50	4,008.96
1875	2,026.09	2,971.66
1876	2,560.99	2,806.56
1877	5,877.41	4,347.68
1878	6,305.86	4,068.44
1879	5,168.08	8,753.28
1880	6,315.76	6,604.86
1881	7,680.16	6,915.85
1882	7,914.42	9,125.84
1883	7,256.52	7,255.00
1884	10,379.18	10,555.68

Year.	Receipts.	Expenditures.
1885	14,425.92	15,023.51
1886	10,986.32	10,744.87
1887	8,825.43	9,506.30
1888	10,288.20	10,307.89
1889	12,177.04	11,978.70
1890	10,784,72	11,907.40
1891	13,237.55	13,558.03
1892	14,578.75	30,844.30
1893	17,510.00	
1894	16,584.32	37,433.99
1895	20,023.40	
1896	18,570.12	40,452.87
1897	19,031.38	
1898	20,294.57	36,865.96
1899	18,583.82	
1900	24,907.62	43,605.86
1901	23,666.78	
1902-3	45,942.56	44,661.42
1904-5	56,411.80	57,919.09
1906-7	74,984.12	79,331.52
	PORTO RICO.	
1900-1	3,076.95	3,039.76
1902-3	7,932.86	6,925.20
1904-5	7,152.02	5,346.86
1906-7	7,603.03	6,984.34

6. HOME MISSION FINANCES.

1869	1,393.33	799.81
1870	1,268.41	1,861.93
1871	1,734.15	2,382.47
1872	1,546.25	3,036.55
1873	1,853.00	2,168.30
1874	2,151.50	2,879.94
1875	2,252.03	3,420.00
1876	2,204.12	3,248.40
1877	1,605.50	3,030.66
1878	2,555.45	2,828.06
1879	1,979.11	1,952.84

Year.	Receipts.	Expenditures.
1880	1,780.77	1,714.18
1881	1,964.23	1,872.29
1882	1,291.59	1,139.83
	ENGLISH.	
1883	5,050.52	4,324.47
1884	4,315.01	3,735.60
1885	4,527.52	4,106.93
1886	3,553.07	2,916.67
1887	5,730.04	5,055.15
1888	4,067.15	3,672.50
1889	5,397.89	5,586.24
1890	9,257.13	8,940.10
1891	9,690.86	12,000.03
1892-3	23,027.45	32,230.24
1894-5	30,167.28	30,076.40
1896-7	27,431.14	27,420.07
1898-9	33,518.91	34,702.86
1900-1	44,268.32	44,597.56
1902-3	36,229.40	31,638.89
1904-5	33,447.74	40,846.42
1906-7	37,114.79	

	GERMAN.		SWEDISH RECEIPTS.
1882	2,928.92	2,802.50	6,519.61
1883	4,747.90	4,710.20	8,164.46
1884	5,452.96	5,389.93	8,552.06
1885	5,923.07	5,793.92	11,015.82
1886	5,934.07	5,927.92	9,480.42
1887	5,457.69	5,454.95	12,200.93
1888	4,485.72	4,322.11	15,907.00
1889	1,750.06	1,404.85	15,901.63
1890-1	4,539.77	4,467.23	31,972.58
1892-3	10,785.01	10,294.57	33,335.57
1894-5	7,390.00	8,029.20	60,341.69
1896-7	6,580.21	6,659.52	50,000.00
1898-9	5,563.92	5,252.59	53,468.43
1900-1	8,090.40	8,039.37	83,961.52
1902-3	7,812.80	5,638.61	71,506.50
1904-5	7,790.28	8,620.17	86,179.30
1906-7	11,714.59	12,309.10	108,337.00

6. STATISTICAL REPORT OF SYNODS AND INSTITUTIONS.

District Synods, 1906.

No.		Organized.	Ministers.	Congregations.	Communicant Members.	Parochial Schools.	Teachers.	Pupils.	Sunday-Schools.	Officers and Teachers.	Scholars.	Benevolent Contributions, Missions, etc.
1	Ministerium of Pennsylvania	1748	378	546	138,456	34	77	2,255	513	9,279	87,850	$113,813 09
2	Ministerium of New York	1773	*149	133	58,566	32	46	1,594	143	3,233	27,684	*36,249 33
3	Pittsburgh Synod	1845	136	186	29,194	....	....	.....	184	1,628	18,872	40,415 75
4	District Synod of Ohio	1857	46	81	13,909	....	....	.....	76	1,121	8,481	10,675 37
5	Augustana Synod	1860	558	1,027	148,323	500	579	20,575	836	8,320	65,118	173.194 01
6	Canada Synod	1861	38	78	11,616	40	29	1,167	63	583	4,500	5.397 94
7	Chicago Synod	1871	39	55	5,783	....	....	.....	48	608	5,169	11,918 47
8	English Synod of the Northwest	1891	27	31	4,572	....	....	.....	35	432	4,307	5,074 24
9	Manitoba Synod	1897	*19	61	4,585	3	3	135	46	97	864	635 15
10	Pacific Synod	1901	13	20	1,145	3	....	46	15	92	754	347 07
11	New York and New England Synod	1902	52	48	14,354	....	....	.....	49	1,184	11,020	14,151 55
12	Nova Scotia Snyod	1903	6	24	2,508	....	....	.....	18	137	1,064	1,098 11
	Total		1,461	2,290	433,010	612	734	25,772	2,016	26,714	255,683	$412,970 08

* No report furnished. Statistics those of 1905.

District Synods, 1907.

No.		Organized.	Ministers.	Congregations.	Communicant Members.	Parochial Schools.	Teachers.	Pupils.	Sunday-Schools.	Officers and Teachers.	Scholars.	Benevolent Contributions, Missions, etc.
1	Ministerium of Pennsylvania	1748	388	554	145,215	29	51	1,619	539	10,141	93,137	$125,232 61
2	Ministerium of New York	1773	150	149	65,000	96	48	1,595	189	3,739	37,122	40,883 18
3	Pittsburgh Synod	1845	138	190	31,392	....	....	.....	181	1,817	19,349	35,199 96
4	District Synod of Ohio	1857	49	82	14,245	....	....	.....	80	1,189	8,967	11,254 94
5	Augustana Synod	1860	574	1,052	154,390	404	561	20,578	855	8,617	68,165	218,923 13
6	Canada Synod	1861	38	76	12,096	40	23	1,154	62	516	4,205	7,001 19
7	Chicago Synod	1871	40	58	5,981	....	....	.....	49	616	5,366	18,590 62
8	English Synod of the Northwest	1891	29	34	5,060	....	....	.....	34	472	4,588	7,985 66
9	Manitoba Synod	1897	18	51	4,000	15	15	555	19	57	660	594 74
10	Pacific Synod	1901	13	20	1,313	3	3	58	15	110	771	642 16
11	New York and New England Synod	1902	52	56	15,192	....	....	.....	60	1,200	11,056	18,242 55
12	Nova Scotia Synod	1903	8	25	2,545	....	....	.....	22	156	1,437	1,148 10
	Total		1,497	2,347	456,429	587	701	25,559	2,105	28,630	254,823	$485,748 84

Theological Seminaries.

Synod.	Name.	Founded.	Location.	President.	Value of Property.	Amount of Endowment.	Vols. in Library.	Professors.	Students.	Students for Ministry.	No. of Alumni.	Student's Nec. Yearly Exp'ses.
33	Augustana	1860	Rock Island, Ill.	Rev. Gustav Andreen, Ph. D.	(3)	(3)	(3)	4	60	...	622	$135
1	Lutheran	1864	Mt. Airy, Phila, Pa.	Rev. H. E. Jacobs, D.D., LL.D.	$380,000	$208,000	26,500	5	61	...	747	155
†	Chicago Lutheran	1891	Chicago, Ill.	Rev. R. F. Weidner, D.D.,LL.D.	75,000	(2)	9,000	6	42	...	110	175
	Total—3				$455,000	$208,000	35,500	15	163	...	1,479	....

Colleges.

Synod.	Name.	Founded.	Location.	President.	Value of Property.	Amount of Endowment.	Vols. in Library.	Professors.	Students.	Students for Ministry.	No. of Alumni.	Student's Nec. Yearly Exp'ses.
33	Augustana (co)	1861	Rock Island, Ill.	Rev. Gustav Andreen, Ph.D.	$250,000	$ 80,000	21,830	30	510	60	415	$175
1	Muhlenberg	1867	Allentown, Pa.	Rev. J. A. W. Haas, D.D.	300,000	250,000	14,000	11	98	38	644	275
17	Thiel (co)	1870	Greenville, Pa.	Prof. O. F. H. Bert, A.M.	75,000	60,000	7,500	6	60	...	303	225
33	Bethany (co)	1881	Lindsborg, Kan.	Rev. Ernest F. Pihlblad, D.D.	180,000	59,000	10,000	40	948	20	879	155
2	Wagner Memorial	1883	Rochester, N. Y.	Rev. H. D. Kraeling	12,000	(2)	1,000	5	30	28	102	158
33	Upsala (co)	1893	Kenilworth, N. J.	Rev. L. H. Beck, Ph.D.	56,000	3,000	1,500	10	91	30	114	150
33	Gustavus Adolphus (co)	1899	St. Peter, Minn	Rev. P. A. Mattson, D.D.	140,000	10,000	10,000	25	370	40	684	150
	Total—7				$1,013,000	$462,000	65,830	127	2,107	216	3,141	....

Academies.

Synod.	Name.	Founded.	Location.	President.	Value of Property.	Amount of Endowment.	Vols. in Library.	Professors.	Students.	Students for Ministry.	No. of Alumni.	Student's Nec. Yearly Exp'ses.
1	Allentown Prep. School	1867	Allentown, Pa.	Prof. A. A. Kunkle, A.M.	$40,000	(2)	(3)	6	80	14	.....	....
33	Luther Academy (co)	1883	Wahoo, Neb.	Rev. O. J. Johnson	60,889	$5,374	3,000	11	300	10	.....	....
43	Colburn Academy (co)	1900	Mulberry, Ind.	Prof. G. M. Moser	20,000	(2)	100	4	54	2	.....	....
33	Northwestern College (co)	1901	Fergus Falls, Minn.	Prof. A. C. Youngdahl	40,000	(2)	600	8	175	10	.....	....
33	Minnesota College (co)	1904	Minneapolis, Minn.	Prof. J. Larson, Ph.D.	36,344	(2)	175	8	220	...	.....	....
1	Girls' School, Drexel Home	1890	Philadelphia, Pa.	Rev. E. F. Bachmann	(1)	(2)	.....	12	73	...	.....	....
	Total—6—(co)—coeducat'l				$197,233	$5,374	3,875	49	902	36	.....	....

Hospitals.

Synod.	Name.	Founded.	Location.	Superintendent.	Value of Property.	Amount of Endowment.	No. of Inmates.
33	Augustana	1884	Chicago, Ill.	Rev. M. Wahlstrom, Ph.D.	$260,000	$2,775	2,353
33	Bethesda	1880	St. Paul, Minn.	Rev. C. A. Hultkrans	112,000	1,500	899
1	Children's	1889	Philadelphia, Pa	Rev. E. F. Bachmann	(1)	(2)	824
33	Immanuel	1890	Omaha, Neb.	Rev. P. M. Lindberg	60,000	2,453	552
	Total—4				$432,000	$6,728	4,628

Orphan's Homes.

Synod.	Name.	Founded.	Location.	Superintendent.	Value of Property.	Amount of Endowment.	No. of Inmates
17	Home and Farm School	1852	Zelienople, Pa.	Rev. J. A. Kribbs	$60,000	(2)	78
1	Evangelical Lutheran	1859	Philadelphia, Pa.	Mrs. G. C. Eisenhardt	213,831	$57,635	160
33	Vasa, Minn. Conf.	1865	Vasa, G'dhue Co., Minn	Mr. C. G. Lind	27,595	(2)	55
33	Swedish Lutheran	1867	Andover, Ill.	Rev. A. G. Andeer	42,802	(2)	60
33	Swedish Evang. Lutheran	1872	Stanton, Iowa	Mr. A. E. Liljegren	27,969	(2)	44
33	Evang. Luth. Kan. Conf.	1880	Cleburne, Kan.	Mr. N. H. Youngberg	22,000	(2)	33
33	Gustavus Adolphus	1883	Jamestown, N. Y.	Mr. John S. Swensson	45,919	(2)	76
33	Swedish Luth. & Ind. School.	1891	Joliet, Ill.	Miss Frida Schelander	30,000	(2)	94
1	Lutheran	1896	Topton, Pa.		50,000	(2)	75
33	Immanuel	1901	Omaha, Neb.	Rev. P. M. Lindberg	5,000	636	19
65	Bethany	1902	B'dgewater, N. Scotia	Rev. Prof. W. H. Little	8,000	(2)	15
2	Children's Friend	1904	Jersey City, N. J.	Mrs. M. Ohlandt	13,000	(2)	27
	Total—12				$546,116	$58,271	736

Homes for Aged, Asylums, Etc.

1	Luth. Home for Aged & In'm	1859	Philadelphia, Pa.	Mrs. G. C. Eisenhardt	(6)	(6)	55
1	Mary J. Drexel Home	1889	Philadelphia, Pa.	Rev. E. F. Bachman	(1)	(2)	40
†	Luth. Home for Aged & In'm	1896	Buffalo, N. Y.	Miss Louise Kaehler	$60,000	$7,000	28
	Luther Hospice	1903	Philadelphia, Pa.	Rev. J. S. Schantz	(1)	(2)	100
33	Bethesda Old People's Home.	1904	Chisago City, Minn.	Rev. C. A. Hultkrans	8,000	(2)	18
33	Evang. Luth. Salem Home	1905	Joliet, Ill.				
	Luther Settlement House	1906	Philadelphia, Pa.	Rev. J. S. Schantz	(1)	(2)	250
†	Luth. Home for Aged	1906	Erie, Pa.	Rev. G. A. Benze	15,000	(2)	12
	Total—8				$83,000	$7,000	503

Immigrant and Seamen's Missions.

†	German Lutheran	1869	New York, N. Y.	Rev. G. Doering	$200,000	(2)	6,000
1	Phila. City Mission	1899	Philadelphia, Pa.	Rev. J. F. Ohl, Mus. D.	(1)	(2)	9,000
33	Swedish Lutheran	1895	New York, N. Y.	Rev. A. B. Lilja	65,000	(2)	...
33	Swedish Lutheran	1902	Boston, Mass.	Rev. C. R. Swanson	25,000	(2)	1,000
1	Seamen's	1904	Pt. Breeze, Phila, Pa.	Rev. E. C. Metzenthin	(1)	(2)	3,000
	Total—5				$290,000	.....	19,000

Deaconess Institutions.

†	Mary J. Drexel Motherhouse.	1888	Philadelphia, Pa.	Rev. E. F. Bachman	$600,000	(2)	69
33	Immanuel	1890	Omaha, Neb.	Rev. P. M. Lindberg	80,000	$3,089	45
33	Bethesda	1902	St. Paul, Minn.	Rev. C. A. Hultkrans	20,000	(2)	21
	Total—3				$700,000	$3,089	135

7. GENERAL COUNCIL HOME MISSIONS, REPORTED IN 1907.

I. Supported by the Board of English Home Missions.

PLACE.	CHURCH.	PASTOR.	Communicants	S. S. Scholars.	Church Property Ch.	Church Property Par	Value of Property.
Montreal, Ontario, Canada	Redeemer	Chas. G. Beck	238	62	.....		$19,000
New Britain, Conn	Reformation	A. W. Rohrig	85	92	.....		3,000
Hartford, Conn	St. Paul's	.....	43	66	.....		.....
Chicago, Ill	Epiphany	.....	40	68	.....		.....
Austin, Ill	Redeemer	J. R. E. Hunt	57	111	.....		2,000
Aurora, Ill	Redeemer	R. C. Kaufman	47	88	Church.		6,500
Beloit, Wis	Atonement	Paul H. Roth	60	55	.....		2,000
Milwaukee, Wis	Epiphany	G. K. Rubrecht	140	328	Church.		28,200
Superior, Wis	Holy Trinity	W. H. Gable	50	65	.....		1,500
Cedarburg, Wis	Advent	G. O. Jost	43	35	Church.		.....
Duluth, Minn	Trinity	.....	30	72	.....		.....
Sioux Falls, S. D.	Redeemer	R. W. Yeany	29	87	.....		7,000
Winnipeg, Manitoba, Can.	First Eng. Lutheran	A. G. Olsson	31	46	Church.		7,500
Inwood, Manitoba Can.	.....	A. G. Olsson	50	51	.....		.....
*Salt Lake City, Utah	Trinity	F. W. Bussard	26	50	Ch. & P.		7,000
*Spanish Forks, Utah	English Lutheran	F. W. Bussard	35	25	.....		800
Bellingham, Wash	St. Mark's	Theo. Schoenberg	72	67	.....		1,200
Everett, Wash	St. Paul's	Theo. Schoenberg	53	43	.....		.....
Tacoma, Wash	St. John's	C. F. W. Stoever	168	97	Church.		6,500
Vancouver, Wash	St. Paul's	W. I. Eck	41	54	.....		4,500
Portland, Ore	St. James'	J. A. Leas	294	109	Church.		46,000
San Jose, Cal	Immanuel	Emil Meyer	80	103	.....		3,400
Detroit, Mich	Christ	W. C. Miller	100	84	.....		8,000
Providence, R. I	.....	F. Croman	15	19	.....		.....
Worcester, Mass	English Lutheran	P. G. Krutzky	25	19	.....		.....
Minneapolis, Minn	Holy Trinity	.....	33	83	.....		.....
Livingston, Mont	Redeemer	L. G. Deily	37	34	.....		800
Madison, Wis	Holy Trinity	H. R. Gold	36	33	.....		2,500
Washington, D. C	Atonement	I. O. Baker	99	134	.....		.....
St. Paul, Minn	Merriam Park	.....	.....	....	Church.		20,500
Oshkosh, Wis	St. John's	C. B. Lindtwed	.....	....	.....		.....
Transferred to the Self-sustaining List.							.....
Boston, Mass	St. Mark's	E. Lunn Miller	171	119	Church.		2,200
Boston, Mass	Letonian Ev. Lutheran	John Steik	80	....	.....		.....
Newark, N. J	Grace	M. S. Waters	208	195	Church.		22,500
Anderson, Ind	St. John's	D. L. Reese	69	49	Ch. & P.		8,000
Chicago, Ill	St. Luke's	M. E. Haberland	138	391	Ch. & P.		18,000
Detroit, Mich	St. Paul's	J. A. Miller	150	154	.....		7,000
Kenosha, Wis	Grace	P. E. Baisler	205	318	Church.		15,000
Minneapolis, Minn	St. Mark's	John Keehley	189	206	Church.		4,500
Seattle, Wash	Holy Trinity	H. A. W. Yung	120	126	Church.		2,500
Organized as Self-sustaining by the Field Missionaries.							
Buckley, Ill	Reformation	T. E. Stough	52	48	.....		2,000
Woodstock, Ill	Grace	J. H. Behrens	96	44	.....		.....
Waterloo, Wis	St. Paul's	A. C. Petersen	58	37	.....		1,000
Toronto, Canada	St. Paul's	E. H. Boettger	75	74	.....		.....
Galt, Canada	St. Paul's	M. J. Bieber	100	38	.....		.....
Brantford, Canada	St. Matthew's	M. J. Bieber	20	....	.....		.....
Albert Lea, Minn	Salem	John Keehley	53	66	.....		.....
	47 missions.	37 missionaries	3841	4035	.....		$260,600

*Approximate figures, as Missionary failed to send last report.

II. Supported by the Board of German Home Missions.

I. Pacific Synod.

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Prop'ty. Ch. Par.	Value of Property.
Macksburg, Ore		B. Merz	66	....	.....	.....
New Era, Ore		B. Merz	24	....	.....	.....
Needy, Ore		B. Merz	33	....	.....	.....
Meridan, Ore		B. Merz	17	....	.....	.....
Oregon City, Ore		W. R. Kraxberger	75	....	.....	.....
Eugene, Ore		W. R. Kraxberger	16	....	.....	.....
Medford, Ore		F. Sack	79	....	.....	.....
Anaheim, Cal		M. Markert	14	....	.....	.....
Camas, Wash		F. C. Boehner	20	....	.....	.....
Astoria, Ore		F. C. Boehner	12	....	.....	.....
San Jose, Cal		E. Meyer	71	....	.....	.....

II. Manitoba Synod.

Manitoba District.						
Russill		A. Lamak	150	....	.....	.....
Friedensfeld		A. Lamak	150	....	.....	.....
Plum Coulee		A. Lamak	80	....	.....	.....
Brandon		A. Lamak	70	....	.....	.....
Beausgour		F. J. Fürst	205	....	.....	.....
Green Bay		F. J. Fürst	126	....	.....	.....
Thalberg		F. J. Fürst	137	....	.....	.....
Grünwald		F. J. Fürst	117	....	.....	.....
Emerson		H. Becker	290	....	.....	.....
Greenridge		H. Becker	104	....	.....	.....
Overstone		H. Becker	62	....	.....	.....
Neverville		H. Becker	84	....	.....	.....
Gretna		P. Bähnisch	250	....	.....	.....
Rosenfeld		P. Bähnisch	200	....	.....	.....
Morris		P. Bähnisch	45	....	.....	.....
Dresden, N. D		Th. Hempel	220	....	.....	.....
Saskatchawan District.						
Neudorf (country church)		H. Petschke	550	....	.....	.....
Neudorf (town church)		H. Petschke	....	....	.....	.....
Wolseley		H. Petschke	.....	....	.....	.....
Edenwald		R. Roehle	.....	....	.....	.....
Pheasant Forks		R. Hauptmann	56	....	.....	.....
Beaver Hills		R. Hauptmann	115	....	.....	.....
Beaver Hills, P. O., Robert		R. Hauptmann	40	....	.....	.....
Beaver Hills P. O., Hirzel		R. Hauptmann	33	....	.....	.....
Rosthern		F. Pempeit	246	....	.....	.....
Stony Hill		F. Pempeit	90	....	.....	.....
Aberdeen		F. Pempeit	54	....	.....	.....
Gartenland		F. Pempeit	151	....	.....	.....
Silver Grove		F. Pempeit	18	....	.....	.....
Wheatwyn		P. Tourney	47	....	.....	.....
Fairy Hill		P. Tourney	68	....	.....	.....
Last Mountain		P. Tourney	47	....	.....	.....
Alberta District.						
Strathcona		M. Ruccius	260	....	.....	.....
Stony Creek		M. Ruccius	40	....	.....	.....
Edmonton		H. Walbaum	160	....	.....	.....
Wetaskiwin		A. Lilge	400	....	.....	.....
Red Deer Lake		F. Bredlow	176	....	.....	.....
Battle River District		F. Bredlow	35	....	.....	.....
Stettler		F. Bredlow	80	....	.....	.....
Ingleton		F. Bredlow	50	....	.....	.....
Shooting Lake		F. Bredlow	20	....	.....	.....
Leduc		W. Willing	95	....	.....	.....
Gnadenthal		W. Willing	85	....	.....	.....
Heimthal		W. Willing	110	....	.....	.....
Otoskwan		W. Willing	85	....	.....	.....
Hay Lake		W. Willing	80	....	.....	.....
Ellerslie		F. Loeb	.....	....	.....	.....
58 missions.		22 missionaries.	5918	....	.....	.....

III. Supported by District Synods.

1. Augustana Synod.

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Prop'ty. Ch. Par.	Value of Property.
Monson, Me	Zion	K. Anderson	25	28	Frame.	$ 4,000
†Portland, Me	Immanuel	Charles Pehrson	44	22	Brick..	13,500
Concord, N. H	Concordia	E. J. Norden	73	30	Frame.	3,450
Barre, Vt		F. A. Petterson				
Brattleboro, Vt			84	30	Frame.	2,500
Montpelier, Vt		F. A. Petterson				
Attleboro, Mass	Emanuel	F. W. Lindstrom	39			
Beverly, Mass		A. A. Dahlberg				
Boylston, Mass		F. A. Engstrand				
Dorchester, Mass						
East Boston, Mass	Trinity	R. Swanson	125	55	Frame.	5,000
Everett, Mass		J. A. Bernhard	86	65	Frame.	7,000
Gloucester, Mass						
Greendale, Mass		A. Berghult				
Greenfield, Mass	Bethany	A. M. Green	27	7		
Holyoke, Mass		J. E. A. Evert				
Hopkinson, Mass						
Hyde Park, Mass		A. M. L. Herenius				
Lawrence, Mass	Immanuel	A. J. Stenwall	53	7		
Malden, Mass	Salem	J. A. Bernhard	69	35	Frame.	5,000
Medford, Mass	Tabor	G. S. Swensson	18	3		
Millville, Mass	Zion	F. W. Lindstrom	98	52	Frame.	4,000
Pigeon Cove, Mass	Klippan	A. A. Dahlberg	10	23	Frame.	2,000
Pittsfield, Mass		K. A. Martin				
Rockport, Mass						
Salem, Mass	Bethany	A. A. Dahlberg	13			
S. Farmington, Mass						
Natick, R. I	Gustav Adolf	A. Nelson	54	28	Frame.	2,500
Newport, R. I	Zion	H. Myreen	40		Frame.	4,000
Pautucket, R. I	Trinity	F. W. Lindstrom	126	62	Frame.	4,600
S. Providence, R. I						
Woonsocket, R. I						
Ansonia, Conn	St. Paul	O. J. Andrews	69	35	Frame.	12,000
Centerbrook, Conn	Zion		27		Lot	300
Collinsville, Conn						
Danbury, Conn						
Deep River, Conn	Bethel		53	19	Frame.	2,680
Norwich, Conn	Salem	J. A. Broden	138	54	Frame.	7,900
Stamford, Conn	St. John's	A. J. Ostlin	130	30	Frame.	8,500
Thomaston, Conn	Bethlehem		44	21		
Torrington, Conn	Bethany	E. A. Zetterstrand	31	31	Lot	1,200
Washington Depot, Conn	Trinity	O. J. Andrews	63	5	Frame.	3,500
Willimantic, Conn	Ebenezer	J. A. Broden	115	46	Frame.	6,500
Albany, N. Y		K. A. Martin				
Ashville, N. Y		V. Lindblad				
Astoria, N. Y	Salem					
Bronx, N. Y		G. S. Oshlund				
Brooklyn, N. Y	Tabor	J. C. Westlund	47	40	Frame.	6,200
Brooklyn, N. Y	Zion	J. C. Westlund	77	100	Frame.	7,500
Buffalo, N. Y	Trinity	Julius Nordling	120	70	Frame.	10,000
Busti, N. Y		V. Linblad				
Corning, N. Y		M. Parson				
Cornwall, N. Y						
Corona, N. Y	Trinity		20	18		
Dunkirk, N. Y	Zion	J. Nystrom	32	16		
Flatbush, N. Y						
Long Island City, N. Y	Salem		30	30	Frame.	5,000
Millwood, N. Y		J. C. Westlund				
Morris Park, N. Y		J. C. Westlund				
New Amsterdam, N. Y						
Newburg, N. Y	Olaus Petri	K. A. Martin	6			
New Rochelle, N. Y	Zion	G. S. Oshlund	64	40		
Niagara Falls, N. Y	Bethany	Julius Nordling	35	14	Frame	2,500

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Value of Property.
Olean, N. Y	Bethany		66	35	Fr. &P..	6,096
Ossining, N. Y	Zion	J. E. Chester	25	14		
Pleasantville, N. Y	Emanuel	G. S. Ohslund	22			2,100
Port Richmond, N. Y		I. E. Wallin				
Portville, N. Y						
Poughkeepsie, N. Y						
Rochester, N. Y						
Schnectady, N. Y	Gustaf Adolf	K. A. Martin	75	23	Fr. & P..	11,000
S. Brooklyn, N. Y		J. G. Danielson				
S. Buffalo, N. Y		Julius Nordling				
Troy, N. Y						
West Seneca, N. Y		J. Nystrom				
West Troy, N. Y						
White Plains, N. Y	Trinity	G. S. Ohslund	42			
Yonkers, N. Y		J. E. Chester				
Bayonne, N. J	Eleonora	I. E. Wallin	37	14		
Dover, N. J	Trinity	P. E. Fredlund	60	34	Frame ..	4,000
East Orange, N. J	Tabor	K. J. Erkander	70	20		
Elizabeth, N. J	Bartholomew	C. O. Thunberg	10	8	Lots	6,000
Morristown, N. J	First Scandinavia	P. E. Fredlund	42			
Mt. Vernon, N. J	Emanuel	G. S. Ohslund	54	19	Frame ..	7,330
Newark, N. J	Emanuel	N. W. Swenson	60	25	Brick...	5,000
Passaic, N. J	Ansgarius	A. E. Ericsson	75	70	Frame ..	4,500
Paterson, N. J	Zion	A. E. Ericsson	40	16	Frame ..	3,000
Perth Amboy, N. J		N. W. Swenson	12			
Plainfield, N. J	Gethsemane	K. J. Erkander	64	10	Frame ..	6,000
Summit, N. J	Salem	J. E. Lorimer	60	25	Lots ...	1,830
Union Hill, N. J	Libanon	L. Hokenson	50	20	Frame ..	1,300
Austin, Pa	Aurora					
Bessemer, Pa		F. E.W. Kastman				
Blue Stone, Pa						
Costello, Pa						
Cross Forks, Pa	Emanuel	L. Hokenson	77	38	Frame ..	1,200
Duquesne, Pa	Zion	A. E. Lundquist	105	57	Frame ..	4,500
Hastings, Pa	Bethania	A. J. Okerblom	64	35	Frame ..	2,200
Homestead, Pa						
Johnsonburg, Pa						
Landrus, Pa	Nazareth	M. Parson	22	14	Frame ..	600
Monessen, Pa	Bethania	A. F. Lundquist	34	38		
Munhall, Pa	Gethsemane	A. F. Lundquist	39	25		
New Castle, Pa	Zion		46	14	Frame ..	2,000
Oil City, Pa	Zion	Oscar Nelson	74		Brick...	5,300
Patten, Pa	Hebron	A. J. Okerblom	86	25	Fr. & P..	4,600
Rochester, Pa						
Smethport, Pa	Ansgarius		45	26	Frame ..	4,000
S. Pittsburgh, Pa						
Tidioute, Pa	Salem	Oscar Nelson	42	16	Frame ..	2,000
Wilson, Pa	Bethlehem	A. F. Lundquist	26			
Wilmington, Del		O. M. Anderson				
Baltimore, Md	St. Olaf	O. M. Anderson	56	25	Frame ..	2,500
Washington, D. C		O. M. Anderson				
Lorain, Ohio		Otto Olson				
West Cleveland, Ohio		Otto Olson				
Austin, Ill	Messiah	G. A. Elliot	205	174	Br. & Fr.	9,000
Belvidere, Ill	Zion	J. T. Kraft	98	35	Brick ..	9,500
Berwyn, Ill	Augustana		109	55	Brick...	7,795
Biggsville, Ill	Bethel		21			
Blue Island, Ill	Siloa	S. J. Sebelius	113	74	Frame ..	3,150
Cheltenham, Ill	Tabor					
Chicago, Ill	Nebo	S. A. Sandahl	57	70	Frame ..	3,150
Chicago, Ill	Capernaum		46	55		
Chicago Heights, Ill	Immanuel	P. O. Bersell	122	54	Frame ..	5,600
Clarence, Ill	Zion	P. Pearson	82	30	St. & Br.	3,500
Cragin, Ill	Libanon	O. N. Olson	50	70	Lots	500
Danville, Ill		J. I. Bergstrand	96	34	Frame ..	2,500
Gladstone, Ill	Immanuel	E. Anderson	45	16		
*Galesburg, Ill	Trinity	F. O. Hanson	222			

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch.	Church Property. Par	Value of Property.
Granville, Ill		G. Erikson	49	20	Frame		2,500
Hyde Park, Ill							
Harvey, Ill	Tabor	P. O. Bersell	71	55	Frame		3,500
Hegewisch, Ill	Libanon		84	65	Fr. & P.		5,650
Highwood, Ill	Zion	C. Almen	59	50	Frame		3,000
Irving Park, Ill		T. S. Johnston	200	190	Frame		6,103
Jefferson, Ill	Emmaus						
Kinsman, Ill	Immanuel	A. A. Jacobson	31	32	Frame		1,500
Kirkland, Ill			124	62	Frame		5,000
La Grange, Ill	Emmaus	A. A. Jacobson	74	56	Brick		5,000
Maywood, Ill		J. A. Christenson	113	85	Fr. & P.		10,000
Morrison, Ill	Bethesda		59		Frame		1,300
Oakdale, Ill	Ebenezer		60	73	Frame		3,600
Oregon, Ill			14	7			
Prophetstown, Ill		A. Edgren	100	25	Fr. & P.		4,500
Rockford, Ill		A. Appell					
Sterling, Ill	Bethlehem		11		Frame		2,000
Stronghurst, Ill		J. M. Rydman	83				
†Walker Station, Ill			59	80	Frame		3,200
East Chicago, Ind	St. Paul		65	61	Frame		3,200
Indiana Harbor, Ind	Genesareth		52	22			
Michigan City, Ind	Zion	D. A. Lofgren	166	72	Frame		9,100
Whiting, Ind	Nazareth		29	25			
Amasa, Mich	Maria	G. A. Johnson	21	25	Frame		1,500
Barga, Mich							
Benten Harbor, Mich							
Big Rapids, Mich	Immanuel		42	16	Frame		1,200
Carney, Mich		C. A. Lund	105		Frame		1,200
Cedarville, Mich		K. J. Peel	33	20	Lot		75
Cheboygan, Mich			34	30	Frame		1,000
Colfax, Mich	Augustana		57	25	Frame		1,000
Crystal Falls, Mich	Libanon	G. A. Johnson	202	136	Fr. & P.		4,000
Detroit, Mich	Bethlehem	Joseph Alexis	50				
Dollar Bay, Mich		E. Rehner	93	45	Frame		3,650
Elk Rapids, Mich		J. Forsberg	49	25	Frame		1,000
Gladstone, Mich	Ebenezer		110	136	Fr. & P.		5,000
Hancock, Mich		E. Rehner	68	40	Frame		4,216
Iron River, Mich	Zion		71	35	Fr. & P.		4,000
Isabella, Mich	Bethania	K. M. Holmberg					
Michigamme, Mich	Bethlehem	E. V. Isaacson	48	12	Frame		1,500
Munissing, Mich	Eden	G. A. Ekeberg					
Newberry, Mich	Messiah		70	50	Frame		3,000
Oscoda, Mich	Eliazor		36	38	Frame		1,000
Ontonagon, Mich	Siloa	E. Rehner	27		Frame		1,050
St. Ignace, Mich	Zion's	K. J. Peel					
Sault Ste. Marie, Mich	Elim	A. J. Lawson	31	10	Lot		650
St. Joseph, Mich							
Scandia, Mich	Emanuel	G. A. Ekeberg	20	10	Brick		3,000
Skanee, Mich			120	40	Frame		2,500
Stonington, Mich	Bethel	K. M. Holmberg	31	37	Frame		800
Traverse City, Mich		J. Forsberg	49	39	Fr. & P.		4,300
Trimontain, Mich		E. Rehner	22	14			
Amery, Wis	Ebenezer	J. A. Gustafson	67	40	Frame		1,800
Bayfield, Wis		J. Franzen	18	30	Frame		1,300
Birch Lake, Wis	Trinity	J. Franzen	19	15	Frame		800
Carlton, Wis							
Clayton, Wis	Immanuel	J. A. Gustafson	132	52	Frame		1,700
Eau Claire, Wis	Immanuel	C. A. Lundquist	150	80	Fr. & P.		6,500
Florence, Wis	Bethlehem		28	85	Frame		900
Glen Flora, Wis	Saron	J. Magny	12		Frame		1,000
Grantsburg, Wis	Salem	A. A. Peterson	24	16	Fr. & P.		2,400
Hudson, Wis	Zion	C. E. Odell	75	40	Frame		2,400
Kenosha, Wis	St. Paul	Carl Almen	164	90	Fr. & P.		8,000
Madison, Wis			20				
Merill, Wis		J. A. Carlstrom	124	59	Fr. & P.		3,000
Milwaukee, Wis	First	A. S. Hamilton	53	25			
Mosling, Wis	Zion	C. A. Lund	22		Frame		1,100

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Value of Property.
Phillips, Wis	Philippi		8	....	Frame..	1,400
Poplar, Wis	Bethany	J. B. A. Idstrom..	71	33	Frame..	3,000
Port Wing, Wis		A. Okerstrom	102	62	Frame..	2,200
Racine, Wis	First	G. K. Stark	62	25	Brick...	10,000
Rice Lake, Wis	Immanuel	O. Nordbladh	82	30	Frame..	1,600
S. Superior, Wis						
Steel Plant, Wis						
Superior, Wis	Zion	J. B. A. Idstrom..	78	53	Fr. & P..	3,000
Washburn, Wis	Emanuel	J. Franzen.....	37	35	Frame..	1,600
West Superior, Wis						
White Stone, Wis						
Wonewoc, Wis	Elim		12	....		
Ackley, Minn						
Aitkin Co., Minn	Maria	E. H. Sanden	30	10	Frame..	1,000
Aitkin Co., Minn	Bethlehem	E. H. Sanden	24	20	Frame..	1,200
Aitkin Co., Minn	St. Paul	E. H. Sanden	35	30	Frame..	2,500
Annandale, Minn	St. John	O. Wallin.....	69	43	Frame..	875
Atkinson, Minn	Bethel	C. E. Gustafson...	26	13	Fr. & P..	1,000
Aldrich, Minn	Balsamlund	J. Nordstrom	37	18	Frame..	500
Belle Prairie, Minn	Zion		42	41	Frame..	800
Black Duck, Minn						
Blomskog, Minn		C. E. Gustafson...	23	23	Fr. & P..	1,000
Borey, Minn	Bethel	M. Peterson	10	...		
Camden Place, Minn	Salem		87	130	Fr. & Br.	4,000
Carlton, Minn	Bethesda	C. O. Swenson ...	41	30	Frame..	2,000
Coss Lake, Minn						
Christine, Minn		J. O. Lundberg...	76	20	Fr. & P..	7,500
Clarissa, Minn	Immanuel		65	31	Frame..	1,500
Crookston, Minn	Emanuel		38	....	Frame..	1,800
Detroit, Minn	Trinity		62	....	Fr. & P..	3,500
Elbow Lake, Minn			62	36	Frame..	5,000
Ely, Minn	Bethany					
Eveleth, Minn	Tabor	M. Martinson....	25	50	Frame..	2,800
Fertile, Minn	St. John's		30	20	Frame..	6,000
Feeley, Minn	Bethel	M. Peterson	21	....		
Forest Lake, Minn		J. E. Carlson.....	173	165	Fr. & P..	8,000
Fridsborg, Minn		A. J. Kallberg ...	42	....	Frame..	1,700
Grand Rapids, Minn	Zion	M. Peterson	24	20	Frame..	2,000
Ham Lake, Minn		J. E. Erlander....	105	43	Fr. & P..	3,800
Heart Lake, Minn		J. P. Leaf.....				
Hermon, Minn		O. Wallin.....	105	35	Fr. & P..	4,800
Hibbing, Minn	Immanuel	J. Truedson	29	23	Fr. & P..	5,000
Hoflanda, Minn		L. A. Edman	59	14	Frame..	1,300
Hopkins, Minn	Gethsemane	J. N. Almquist ...	81	90	Fr. & B..	3,600
International Falls, Minn						
Isle Harbor, Minn	Zion	Gustaf Nelson ...	22	20	Frame..	500
Milaca, Minn	Zion	A. J. Elmer	110	85	Fr. & P..	2,000
Mahtowa, Minn	Salem	C. E. Gustafson...	50	31	Fr. & P..	1,150
Minneapolis, Minn	Grace		35	59	Frame..	12,000
*Mora, Minn		S. Udden.....	77	30	Frame..	1,250
Merriam Park, Minn		J. A. Frost	100	80	Frame..	1,800
Minneapolis, Minn	Zion	C. O. Olander ...	125	145	Frame..	9,000
Moose Lake, Minn	Bethlehem	O. Wallin	63	11	Brick...	2,200
Nylanda, Minn		C. E. Gustafson ..	17	....	Fr. & P..	800
Opstead, Minn	Immanuel	Gustaf Nelson....	16	....		
Olivia, Minn		A. J. Kallberg ...	85	12	Fr. & P..	3,500
Ortenville, Minn	Zion	A. Engdahl.....	56	30	Fr. & P..	5,000
Park Rapids, Minn						
Pine Grove, Minn		E. J. Werner	33	24	Frame..	1,000
Princeton, Minn	Emanuel	J. E. Carlson	25	....	Frame..	2,000
Rice Lake, Minn	Immanuel	O. Nordbladh....	82	30	Frame..	1,600
Ronneby, Minn	Gustaf Adolf					
Sebeka, Minn	Trinity	P. E. Ording	20	....	Frame..	1,200
Swede Park, Minn		C. E. Gustafson ..	60	22	Fr. & P..	1,200
Silver Creek, Minn		A. F. Tornell	65	30	Fr. & Br.	1,800
S. St. Paul, Minn	Bethesda	A. Noren.....	76	69	Fr. & Br.	4,700
Soudan, Minn	Bethel		33	57	Frame..	3,000

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch.	Church Property. Par.	Value of Property.
St. Paul, Minn	City Mission						
Sandstone, Minn.	Elim		22	35	Fr. & P..		900
Tower, Minn.	Immanuel		38	40	Fr. & P..		12,299
Town of Ward	Zion						
Virginia, Minn.	Mamre	P. O. Hanson	53	100	Fr. & P..		6,000
Wadstena, Minn		P. J. Eckman	18		Frame..		1,200
Wheaton, Minn	Gustaf Adolf	E. A. Lindgren.	81		Frame..		4,600
Braddock, N. D.	Maria		38	12			
Bergen, N. D							
Grand Forks, N. D	Gustaf Adolf		46	36	Frame..		3,000
Malcolm, N. D							
Minot, N. D	First						
Sheyenne, N. D.	Augustana	C. W. Andeer	112	46	Frame..		6,500
Weller, N. D	Birka	J. P. Neander					
Bijou Hills, S. D.		K. J. Bring	31				
Black Hawk, S. D	Bethlehem	J. E. Holzt	20	15			
Erwin, S. D.	Klora	J. H. Ford	54	12	Frame..		1,800
Lead, S. D.	Augustana	J. E. Holzt	86	50	Par.		4,500
Mitchell, S. D	Bethlehem	A. Sundberg	24				
Platte, S. D.	Fridhem	K. J. Bring	36	10	Frame..		1,800
Platte Valley, S. D		K. J. Bring	37	22	Frame..		1,400
Terraville, S. D	Bethel	J. E. Holzt	36	35	Frame..		1,500
Battle Lake, Can	Svea				Frame..		1,400
Buffalo Lake, Can.		L. J. Fihn	24	11	Frame..		2,000
Burnt Lake, Can	Bethel	L. J. Fihn	18		Frame..		1,400
Bear Lake, Can.		O. Lindgren					
Calgary, Can.	Emanuel	L. J. Fihn	42	5	Frame..		5,000
Clareshohn, Can	Swedeholm	L. J. Fihn	18	5			
Calmar, Can.		O. Lindgren					
Danvers, Can.	Bethania		33		Log		300
Dalby, Can	Falun	O. Lindgren					
Dubue, Can.	New Sweden	N. Lehart	40				
Fleming, Can		N. Lehart	28		Frame..		1,000
Fridhem, Can.		O. Lindgren					
Fort William, Can	Zion	P. N. Sjoegren	49		Lot		800
Kenora, Can.	Bethesda	A. G. Olsson	131	60	Fr. & P..		3,800
Meeting Creek, Can		O. Lindgren					
Moose Jaw, Can							
New Stockholm, Can		N. Lehart	72		Log & P.		3,500
Percival, Can	Emanuel	N. Lehart	92	28	Log		1,200
Port Arthur, Can	Immanuel	P. N. Sjoegren	25		Lot		1,000
Scandinavia, Can.	Bethlehem		50		Log & P.		1,800
Stavely, Can	Salem	L. J. Fihn	19				
Tyndall, Can.							
Valley City, Can	Saron	L. J. Fihn	19	23	Frame..		2,000
Wetaskawin, Can.	Bethlehem				Frame..		2,000
Winnipeg, Can.	Zion	A. J. Ryden	200	86	Br. & P..		20,000
Whitemouth, Can	Immanuel	A. G. Olsson	20				
Cedar Rapids, Ia.	Saron	A. E. Gustafson	52	26	Fr. & P..		12,000
Cherokee, Ia	Bethlehem		39	25	Frame..		2,500
Council Bluffs, Ia	Immanuel	B. N. Glim	120	32	Br. & P..		10,500
Creston, Ia	Salem		116	34	Fr. & P..		9,000
Delaware, Ia	Immanuel	A. E. Gustafson	57	15	Frame..		1,200
Diamond Center, Ia.							
Davenport, Ia		O. W. Ferm	80	50	Fr. & P..		8,000
Fairfield, Ia	Emanuel	J. M. Persenius	16	10	Frame..		
Lincoln, Ia			58	28	Fr. & P..		2,700
Montgomery Co., Ia	Tabor	D. J. Laurence	115	40	Fr. & P..		4,250
Mareus, Ia	Carmel		58	8	Fr. & P..		2,000
Meriden, Ia.	St. Jacob's		22				
Morning Star, Ia							
New London, Ia.		A. E. Monell	11		Frame..		800
Odebolt, Ia.			69	24	Frame..		1,800
Oelwein, Ia							
Ruthven, Ia.	Salem		27				
Salina, Ia	Clara	A. E. Johnson	101	15	Fr. & P..		4,000
Shenandoah, Ia.	Emanuel	G. O. Gustafson	60	25	Frame..		1,500

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch.	Church Property. Par.	Value of Property.
Sioux City, Ia	Immanuel	E. P. Korleen	61	60	Frame	. .	4,000
Summitville, Ia	Victoria	C. O. Morland	38	33	Frame	. .	600
Spencer, Ia	Bethesda		22	14	Fr. & P.	. .	1,200
Bucklin, Mo			38	....	Frame	. .	900
Kansas City, Mo	Immanuel	O. A. Henry	126	147	St. & P.	. .	46,700
Mountain Grove, Mo			.....	....	.....		.....
Pierce, City, Mo			.....	....	.....		.....
St. Joseph, Mo	Elim		.....	....	.....		.....
St. Louis, Mo	Gethsemane	C. J. Sergerh'mer	145	60	Br. & P.		5,725
Swedeborg, Mo			26	....	Frame	. .	1,000
Verona, Mo			21	....	Fr. & P.	. .	800
Wentworth, Mo			.....	....	.....		.....
Benson, Neb			.....	....	.....		.....
Boyd Co., Neb	Messiah	C. A. Lindahl	45	23	Frame	. .	800
Boyd Co., Neb	Rosendahl	C. A. Lindahl	60	20	Fr. & P.	. .	600
Cheyenne Co., Neb	Peniel	F. W. Bergquist	9	....	Frame	. .	250
Deuel Co., Neb	Berea	F. W. Bergquist	32	10	Fr. & P.	. .	2,450
Deuel Co., Neb	Siloa	F. W. Bergquist	18	....	Stone	. . .	300
Florence, Neb	Ebenezer	C. E. Elving	9	12	Frame	. .	1,750
Fremont, Neb	Sinai	Elof Peterson	93	23	Fr. & P.	. .	.....
Greeley, Neb	Concordia	M. J. Lonner	70	20	Fr. & P.	. .	5,000
Hartington, Neb	Emanuel	G. A. Ostergren	25	12	Frame	. .	2,000
Hershey, Neb		O. Hedlund	.....	....	.....		.....
Howard, Co., Neb	Immanuel	M. J. Lonner	.....	....	.....		.....
Kearney, Neb		S. E. Selander	75	25	Fr. & P.	. .	5,600
Minden, Neb	Nazareth	O. Moren	17	....	.....		.....
Norman, Neb	Falun	O. Moren	40	....	Frame	. .	300
Omaha, Neb	Zion	J. V. Carlson	86	119	Brick	. . .	15,000
Osceola, Neb	St. Paul	O. A. Johnson	94	35	Fr. & P.	. .	8,000
Overton, Neb		S. E. Selander	.....	....	.....		.....
S. Omaha, Neb	Gethsemane	J. V. Carlson	76	74	Frame	. .	3,500
Valparaiso, Neb	Ekedahl	E. G. Chinlund	49	25	Frame	. .	1,300
Cheyenne, Wyo		D. N. Anderson	36	15	Frame	. .	5,000
Hanna, Wyo		D. N. Anderson	.....	....	.....		.....
Pine Bluffs, Wyo		D. N. Anderson	.....	....	.....		.....
Rawlins, Wyo		D. N. Anderson	.....	....	.....		.....
Rock Springs, Wyo		D. N. Anderson	21	18	.....		.....
Gove Co., Kan	Saron		27	50	Stone	. .	600
Lawrence, Kan		E. Glad	13	....	Frame	. .	1,000
Lund, Kan	Gustaf's		.....	....	.....		.....
Ottawa, Kan			22	20	Frame	. .	3,000
Page Co., Kan	Bethesda		32	13	Fr. & P.	. .	600
Rawlins Co., Kan	Enne		36	21	Frame	. .	500
Sharon Springs, Kan	Saron		16	3	Fr. & P.	. .	500
Stockholm, Kan	Bethania		88	11	Frame	. .	500
Trego Co., Kan	Emanuel		53	4	Stone	. . .	2,000
Vilas, Kan	Bethel		61	40	Frame	. .	1,200
Colorado Springs, Colo		C. E. Lindquist	66	36	Frame	. .	1,500
Cripple Creek, Colo		J. H. Nelson	32	15	.....		.....
Greeley, Colo	Immanuel	O. W. Gustafson	39	25	Lot	. . .	1,200
Idaho Springs, Colo	Zion	Oscar Ostrom	45	40	Fr. & P.	. .	3,000
Las Animas, Colo	Bethania		48	....	Stone	. . .	3,500
Loveland, Colo	Zion	O. W. Gustafson	65	45	Fr. & P.	. .	4,100
Pueblo, Colo	Tabor	G. R. Peterson	94	55	St. & P.	. .	9,300
Victor, Colo	Nebo	J. H. Nelson	110	30	Brick	. . .	3,000
Austin, Texas	Gethsemane		94	50	Br. & P.	. .	15,000
Dallas, Texas	Immanuel	Theo. Seashore	15	....	.....		.....
El Campo, Texas	Philippi	A. Swanlund	131	36	Fr. & P.	. .	5,000
El Roy, Texas	Moline	L. J. Sundquist	44	25	Frame	. .	1,300
Eriksdahl, Texas	Bethel		22	....	Lots	. . . .	1,000
Fort Worth, Texas	Gustaf Adolf	Theo. Seashore	23	12	Lots	. . . .	4,000
Galveston, Texas	Zion		73	....	Frame	. .	.....
Ganado, Texas	Salem	A. Swanlund	25	....	Frame	. .	1,100
Manor, Texas	Emmaus	L. J. Sundquist	30	32	Frame	. .	2,100
Olivia, Texas	Eden	C. J. Damstrom	34	30	Lots	. . . .	200
Astoria, Ore	First	G. E. Rydquist	205	115	Fr. & P.	. .	8,000
Carlsborg, Ore		C. J. Renhard	.....	...	.....		.....

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch.	Church Property. Par.	Value of Property.
Cascade Locks, Ore		B. S. Nystrom					
Chinook, Ore		G. E. Rydquist					
The Dalles, Ore		B. S. Nystrom					
East Portland, Ore		C. J. Renhard					
Gooseberry, Ore	Valby	B. S. Nystrom	72	16	Frame		500
Gresham, Ore		B. S. Nystrom					
Hood River, Ore		B. S. Nystrom					
Hockinson, Ore		B. S. Nystrom					
Mosier, Ore		B. S. Nystrom					
Marshfield, Ore	Coos Bay	B. S. Nystrom	195	80	Fr. & P.		10,000
Mist, Ore	Bethlehem	C. J. Renhard	42		Frame		500
Maygers, Ore		C. J. Renhard					
North Bend, Ore		B. S. Nystrom					
Powell Valley, Ore	Saron	B. S. Nystrom	60	45	Frame		760
Quincy, Ore		C. J. Renhard					
Skamokawa, Ore	Bethania	G. E. Rydquist					
Warren, Ore		C. J. Renhard					
Aberdeen, Wash		J. A. Levin					
Anacortes, Wash		G. A. Anderson					
Ballard, Wash		H. Lind					
Bellingham, Wash	First		53	25	Frame		4,500
Blakely, Wash		M. L. Larson					
Bothel, Wash	St. John's	V. N. Thoren	27	7	Frame		725
Burlington, Wash		G. A. Anderson					
Clearbrook, Wash	First		26	20	Frame		550
Everett, Wash	Sion	V. N. Thoren	65	24	Frame		3,000
Ferndale, Wash	Immanuel		30	15	Frame		400
Hoaquiam, Wash		J. A. Levin					
Kent, Wash		M. L. Larson					
Mica Peak, Wash		J. Jesperson					
Mt. Vernon, Wash		G. A. Anderson					
McNeel Island, Wash	Sunne	C. E. Frisk	26	30	Frame		700
Olympia, Wash	Sw. Finn	S. D. Hawkins	18	17			
Pleasant Valley, Wash		B. S. Nystrom					
Rochester, Wash	Sw. Finn	S. D. Hawkins	31	15			
S. Tacoma, Wash		C. E. Frisk					
South Bend, Wash	Ausgarii	S. D. Hawkins	9		Frame		500
Waterman, Wash		M. L. Larson					
West Port, Wash		M. L. Larson					
Golden, B. C	Lebanon	R. Swanson					
New Westminster, B. C		R. Swanson					
Vancouver, B. C	First	R. Swanson	45	45	Fr. & P.		8,000
Victoria, B. C		R. Swanson					
Eureka, Cal	Eureka		18		Fr. & P.		6,000
Fresno, Cal	First		40	30	Frame		2,500
Kingsburg, Cal	Concordia						
Kerman, Cal	Bethany	M. A. Nordstrom	40	28			
Riverside, Cal	Eden	O. N. Glim	53	15	Fr. & P.		6,500
Stevenson, Cal	Berea		14				
Stockton, Cal	Stockton		9				
Bingham Canyon, Utah	Bethlehem	O. A. Elmquist	114	32	Frame		2,000
Eureka, Utah	Bethel	S. E. Rydberg	29				
Heber, Utah		O. A. Elmquist					
†Ogden, Utah	Elim	O. A. Elmquist	34	36	Fr. & P.		6,000
Ophir, Utah		S. E. Rydberg					
Park City, Utah	St. John's	O. A. Elmquist	22		Frame		2,000
*Provo, Utah	Bethany	S. E. Rydberg	5		Br. & P.		4,500
Salt Lake City, Utah	Zion	S. E. Rydberg	96	44	Br. & P.		27,000
Santaquin, Utah	Nebo	S. E. Rydberg	3		Frame		200
*Blackfoot, Idaho	Immanuel	C. E. Bengston	22				
†Boise, Idaho	Immanuel	A. H. Franzen					
Burley, Idaho		C. E. Bengston	16		Frame		1,100
Burk, Idaho		A. V. Anderson					
Coeur d' Alene	Sion	Oscar Liden	61	50	Frame		1,800
Emmett, Idaho							
Hayburn, Idaho							
†Idaho Falls, Idaho	Gustaf Adolf	C. E. Bengston	55		Fr. & P.		4,000

1. Augustana Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Value of Property.
Mullan, Idaho		A. V. Anderson				
Nampa, Idaho						
*Payette, Idaho	Immanuel	A. H. Franzen	17	18	Frame	1,500
Pocatello, Idaho		C. E. Bengston				
Rupert, Idaho						
Shelley, Idaho	Bethel	C. E. Bengston	21		Frame	500
Silver City, Idaho						
Twin Falls, Idaho						
Wallace, Idaho		A. V. Anderson				
Douglas, Alaska		J. A. Levin			Frame	4,000
Anaconda, Mont	Zion	C. W. Vetell	120	85	Br. & P.	9,400
Bonner, Mont		A. V. Anderson				
Butte, Mont	Emanuel	J. W. Nyvall	70	54	Frame	5,000
East Helena, Mont		P. A. Fair				
Great Falls, Mont	Bethlehem	C. T. Carlson	88	60		
Helena, Mont	St. John's	P. A. Fair	68	30	Brick	5,500
Hamilton, Mont		A. V. Anderson				
Lothrop, Mont		A. V. Anderson				
Missoula, Mont	Emanuel	A. V. Anderson	71	36	Frame	3,600
Birmingham, Ala		H. F. H. Hartelius				
Fruithurst, Ala	Emanuel	H. F. H. Hartelius	13			
Thorsby, Ala	Concordia	H. F. H. Hartelius	40	35	Frame	1,800
Silver Hill, Ala	Sion	H. F. H. Hartelius				
De Land, Fla		E. J. Werner				
Forest City, Fla		E. J. Werner				
Miami, Fla		E. J. Werner				
Hallandale, Fla		E. J. Werner				
Pierson, Fla	Ebenezer	E. J. Werner	43	9	Fr. & P.	5,000
Swea, Fla		H. F. H. Hartelius				
Titusville, Fla		E. J. Werner				
Upsala, Fla	Upsala	E. J. Werner	11		Frame	1,100
Total	496 missions.	185 missionaries	19070	9783		1008,100

Of the 496 missions, 488 are Swedish, 5 (marked *) are English, and 6 (marked †)are Swedish-English.

2. Canada Synod.

Arnprior, Ont	St. Johannis	Wm. Kupfer			Frame	$1,500
Admaston, Ont	St. Jacobus	Wm. Kupfer	200	80	Frame	800
Whitney, Ont	St. Petri	Wm. Kupfer				
Renfren, Ont		Wm. Kupfer				
Auburn, Ont	Salem	I. Badke	52	20	Frame	900
Renbigh, Ont	St. Paulus	G. Daechsel			Frame	1,200
Lyndoch, Ont	Christus	G. Daechsel				
Plevna, Ont	St. Johannis	G. Daechsel	200	80		
Raglan, Ont	St. Stephen	G. Daechsel			Frame	1,000
Maynooth, Ont		G. Daechsel			Frame	800
Bancroft, Ont	Christus	G. Daechsel				
Chalk River, Ont	St. Matthaeus	E. Haecker			Frame	800
Petawawa, Ont	Trinitatis	E. Haecker	120	30		
Massey, Ont	Zion	E. Haecker			Frame	800
Ottawa, Ont	St. Johannis	C. Lucas	115	40	Brick	2,000
Port Elgin, Ont	Salem	R. Mosig			Brick	1,000
Southampton, Ont		R. Mosig	135	60		
Mildmay, Ont	Matthaeus	R. Mosig			Brick	1,000
Lindwood, Ont	St. Petri	P. Kleine	170	60	Brick	5,000
Bethlehem, Ont		P. Kleine			Frame	800
Total	20 missions.	7 missionaries	992	370		$17,600

3. Chicago Synod.

Alexandria, Ind	Our Saviour	Jno. Knauer	29	37	Brick	$15,000
Benton, Ind	St. Paul's	H. N. Thompson	39	57	Frame	1,300
Chicago, Ill	Atonement	A. H. Arbaugh	68	86		
Chicago, Ill	St. James'	A. R. Beck	70	161	Lot	3,000
Chicago, Ill	St. Matthew's	P. J. Gerberding	99	125	Frame	4,700

3. Chicago Synod (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Property. Value of
Chicago, Ill	St. Peter's	H. B. Reed	170	300	Brick..	5,500
Chicago Heights, Ill.	Ascension	Student Brewer	19	47	Frame..	350
Corydon, Ind	Mt. Solomon	A. M. Sappenfield	140	20	Frame..	1,900
Gila, Ill	Union	N. Mattheis	112	40	Fr. Par.	2,000
Lafayette, Ind	Holy Trinity	E. D. S. Boyer	75	75	Lot Par.	5,800
Mishawaka, Ind	First	L. W. Steckel	60	85	Br. Par.	17,800
Nappanee, Ind	St. John's	V. J. Becker	36	60	Fr. Par.	3,800
Nappanee, Ind	Emmanuel's	V. J. Becker	32	55	Frame..	1,500
South Bend, Ind	Holy Trinity	C. A. Dennig	100	120	Frame..	3,500
Syracuse, Ind	Grace	H. N. Thompson	42	57	Ct. Blk..	6,500
Wheeler, Ill	Wheeler	N. Mattheis	19	....	.....	1,300
Total	16 churches.	13 missionaries.	1110	1325	.....	$73,950

4. Ministerium of New York.

Brockport, N. Y	Concordia	C. Masius	88	26	Frame..	$5,000
Carteret, N. J	Zion's	E. Hingkeldey	45	28	Frame..	3,500
Englewood, N. J	Ev. Luth	J. Riebesell	40	25	Hall....	3,000.
Farmington, N. Y	St. John	W. Seidel	107	24	Frame..	3,500
Hartford, Conn	Trinity	Vacant	61	75	.....	3,200
Hollis, N. Y	Trinity	R. Mekler, Ph.D	32	33	Frame..	7,000
Jamesport, L. I., N. Y	.....	H. Reumann	.....	....	.....	.....
Madison, Conn	Immanuel	A. Hunzinger	50	45	Frame..	600
New Bedford, Mass	St. John	J. Rathke	71	48	Frame..	2,000
Paterson, N. J	St. John	A. Red'roth, Ph.D.	24	40	House..	4,500
Peekskill, N. Y	St. John	H. Krusa	30	15	Hall....	2,300
Potter, N. Y	St. John	E. Reissig	192	40	Frame..	2,000
Ravena, N. Y	Trinity	F. Leddin	62	27	Frame..	3,600
Ridgefield Park, N. J	.....	M. Voelker	.....	....	.....	.....
Van Nest, N. Y. City	St. Luke	W. Eickmann	125	141	Frame..	7,000
Watertown, N. Y	Zion's	Y. Brandt	46	33	.....	.....
Total	16 missions.	15 missionaries.	973	600	.....	$46,600

5. Synod of New York and New England

Brooklyn, N. Y	Resurrection	Vacant	59	114	No.....	.....
Brooklyn, N. Y	Incarnation	W. H. Steinbicker.	148	275	Yes.....	$20,000
Brooklyn, N. Y	Holy Spirit	E. J. Keuling	70	85	Yes.....	7,600
Brooklyn, N. Y	St. Andrew's	G. C. Blessin	52	258	No.....	.....
Brooklyn, N. Y	Ascension	J. Schaefer	.....	....	(Not organized.)	
Brooklyn, N. Y	Good Shepherd	C. D. Trexler	55	149	No.....	.....
Buffalo, N. Y	Grace	Vacant	107	98	No.....	3,000
Dunkirk, N. Y	Grace	G. G. Ruff	108	108	No.....	6,400
Elizabeth, N. J	Holy Trinity	F. C. Krapf	180	339	No.....	6,780
Elmira, N. Y	Holy Trinity	F. C. Martin	81	69	Yes.....	10,000
New Rochelle, N. Y	Holy Trinity	T. G. Hartwig	112	118	No.....	15,000
North Tonawanda, N. Y	Grace	O. L. Schreiber	120	123	No.....	5,000
Perth Amboy, N. J	Grace	Rob. Schlotter	80	173	No.....	14,000
Poughkeepsie, N. Y	St. John's	C. S. Rahn	105	64	No.....	5,500
South, Lima, N. Y	.....	J. W. Smith	24	56	No.....	.....
Weehawken, N. J	Good Shepherd	A. Wuerstlein	76	146	No.....	2,400
Yonkers, N. Y	Redeemer	J. W. Knapp	38	43	No.....	2,500
Total	17 missions	15 missionaries.	1423	2209	.....	$98,180

6. English Synod of the Northwest.

N. St. Paul, Minn	St. Mark's	R. A. Helms	75	109	Frame..	$2,500
Beaver Bay, Minn	Preaching Station	W. H. Gable	8	...	.....	.....
Milwaukee, Wis	Reformation	Student Weibel	.....	100	Hall....	.....
Thiensville, Wis	Preaching Station	C. A. Dennig	.....	32	Hall....	.....
Afton, Wis	Preaching Station	P. H. Roth and W. P. Christy	.....	...	Rtd. Ch.	.....
Oshkosh, Wis	Now G. C. Mission	Wis. Pastors	.....	20	Hall....	.....
Total	6 missions.	2 special miss.	83	261	.....	$2,500

7. Synod of Nova Scotia.

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Value of Property.
New Germany	New Germany Parish	C. H. Little	225	99	.....	$6,000
Midville	Midville Parish	G. H. Hartwig	408	120	.....	4,450
Total	2 missions.	2 missionaries .	633	219	.....	$10,450

8. District Synod of Ohio.

Ashville, Ohio	Evan. Lutheran	A. J. Holl, supply.	67	80	Frame ..	$4,500
Barberton, Ohio	First Evan. Lutheran	F. W. Ash	157	99	Brick...	10,000
Coshocton, Ohio	Emanuel	H. T. Weber	65	66	Brick...	7,000
Defiance, Ohio	Zion	R. E. M. Engers..	111	71	Brick...	7,000
Stanley, Ohio	St. John's	R. E. M. Engers..	50	....	Church..	1,500
Holgate, Ohio	St. Peter's	R. E. M. Engers..	20	....	Ct. Blk .	2,500
Leetonia, Ohio	St. John's	J. H. Graf	80	105	Church .	2,500
London, Ohio	St. John's	F. W. Ash, supply	50	....	Brick...	2,500
Lilly Chapel	Zion	F. W. Ash, supply	37	....	Brick...	1,000
Paulding, Ohio	St. Paul's	R. A. Albert	65	49	Frame ..	3,400
Paulding, Ohio	St. John's	R. A. Albert	18	....	.....	.....
Pemberville, Ohio	Martin Luther	J. S. Herold, supt.	131	53	Brick...	5,000
Toledo, Ohio	Grace	G. S. Schmogrow .	250	274	Frame ..	6,000
Toledo, Ohio	St. Luke's	J. S. Herold	125	141	St. Vr...	7,000
West Carrollton, Ohio	Grace	L. P. Pence	65	135	Brick...	2,000
Yondota, Ohio	St. Luke's	E. J. K. Schmidt .	82	....	Ct. Blk..	3,500
Totals	16 missions.	10 missionaries.	1373	1223	15 chs.	$65,400

9. Manitoba Synod.

No Missions other than those of the German Home Mission Board.

10. Pacific Synod.

Smelter, Wash	English	C. F. W. Stoever..	26	....	Frame ..	$1,000
Nehalem, Ore	German	Vacant	28	....	.....	.....
Meridian, Ore	G. C. Mission	B. Merz	17	....	.....	.....
New Era, Ore	G. C. Mission	B. Merz	16	....	.....	.....
Needy, Ore	G. C. Mission	B. Merz	24	....	.....	.....
Holy Trinity, Eugene, Ore.	G. C. Mission	W. R. Kraxberger.	35	....	.....	.....
Astoria, Ore	English	12 (Recently relinquished Aug. Synod.)				
Total	7 missions.	3 missionaries..	158	....	.....	$1,000

11. Ministerium of Pennsylvania.

North Cramer Hill, N. J.	Christ	Paul Ludwig	250	240	Frame ..	$5,000
Egg Harbor City, N. J	Zion	Vacant	101	230	Frame ..	6,650
Folsom, N. J	St. Jacobus	G. E. A. Reshke ..	179	250	Frame ..	6,500
Chesilhurst, N. J	St. Paulus	.....	101	175	Frame ..	.....
Williamstown, N. J	St. Johannes	.....	118	100	Frame ..	.....
Bristol, Pa	German	A. Biemueller	85	100	Frame ..	20,000
Tacony, Pa	German	.....	110	85	Stone...	.....
Germantown, Phila., Pa	St. Thomas	H. P. Freeseman..	120	100	Stone...	12,000
Philadelphia, Pa	Kreuz	W. R. M. Oeser ..	420	450	St. Br.	70,000
Liberty Park, Camden, N. J	Nazareth	F. Teegen	221	190	Frame ..	8,000
Woodbury, N. J	St. John's	.....	.....	....	.....	.....
Gloucester, N. J	German	.....	.....	....	.....	.....
Steelton, Pa	Trinity	E. Metzenthin ...	186	120	Frame ..	5,000
Philadelphia, Pa	Redeemer	Paul Schneider ..	52	100	Frame ..	4,000
Hainesport, N. J	St. Paul's	A. Neudoerffer...	134	90	Frame ..	4,000
Asbury Park, N. J	Atonement	Vacant	92	75	Frame ..	12,000
Atlantic City, N. J	St. Andrew's	Vacant	70	70	Frame ..	20,000
Trenton, N. J	Saviour	J. C. Mattes	163	215	Stone ..	18,000
Frankford, Phila., Pa	Salem	Francis Miller....	121	175	Frame ..	3,000
Falls, Phila., Pa	Redeemer	H. F. Hehl	76	105	Stone	7,500
Philadelphia, Pa	Resurrection	H. F. Sieger	125	225	Brick...	11,000
Philadelphia, Pa	Our Saviour	C. M. Sandt	123	240	Stone ..	10,000
Philadelphia, Pa	St. John's (Danish)	J. P. Nielsen	.....	....	.....	.....
Manoa, Del. Co., Pa	Trinity	F. G. Huntzinger.	41	80	Stone...	9,000

11. Ministerium of Pennsylvania (Continued).

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch.	Par.	Value of Property.
South Camden, N. J	Christ	F. I. Paul	67	134	Frame		4,000
Magnolia, N. J	Trinity	Vacant			Frame		2,000
Olney, Philadelphia, Pa	Zion	Fred. W. Friday	54	80	Frame		5,000
Philadelphia, Pa	Covenant	J. W. H. Heintz	100	160	Frame		6,750
Overbrook, Phila., Pa	Good Shepherd	M. R. Minnich	28	60			
Philadelphia, Pa	Mediator	F. T. Esterly	63	95			
Wildwood, N. J	Holy Trinity	H. E. Snyder	58	80			8,000
Philadelphia, Pa	Advocate	J. C. Fisher	60	130	Stone		10,000
Souderton, Pa	Emmanuel	G. S. Fegley	305	200	Stone		10,000
Attleboro, Bucks Co., Pa	Redeemer	N. Y. Ritter	40	60	Stone		6,000
Shillington-Edison, Pa	Grace	F. F. B'myr, D.D.	60	160	Brick		4,000
Bernville, Pa	Frieden's						
E. Bangor, Pa	Grace	J. H. Miller,	60	85			
N. Bethlehem, Pa	St. Stephen's	C. J. Cooper, D.D.	70	90			
Allentown, Pa	St. Stephen's	Ira W. Klick	249	350	Stone		18,000
E. Allentown, Pa	St. Joseph's	J. W. Mattern	55	110	Stone		3,500
Northampton, Heights, Pa	St. Matthew's	S. M. Wenrich	263	250	Brick		3,600
Easton, Pa	Colored	Mr. J. A. Burton					
N. Water Gap, Pa	St. Mark's	L. A. Trump	57	65	Stone		4,000
S. Allentown, Pa	Grace	J. H. Raker	75	220			5,000
Scranton, Pa	St. Paul's	W. S. Heist	83	90	Frame		12,000
Scranton, Pa	Christ	J. D. C. Witke	326	260	Frame		12,000
Sayre, Pa	St. John's	E. M. Beysher	135	100	Frame		7,500
Gouldsboro, Pa	Grace	J. M. Smeltzer	50	85	Frame		8,500
Carbondale, Pa	St. Paul's	R. L. Pfeil	105	70	Frame		7,800
Packerton, Pa	Zion	Vacant			Frame		8,000
Lopez, Pa	Trinity	A. L. Smith	28	110			1,500
Ricketts, Pa	St. John's						
Lehighton, Pa	Grace	Frank Croman	70	90	Stone		8,000
Plymouth, Pa	St. Paul's						
Locust Valley, Pa	St. Peter's	J. H. Young	205	70	Frame		20,000
Quakake, Pa	Christ Church						
Quakake, Pa	Ascension						
Pinegrove, Pa	St. Peter's	W. W. Kramlich	125	70			
Dows, Pa	St. Mark's						
Pinegrove Twp., Pa	St. Matthew's						
Branch Twp., Pa	Frieden's	H. M. Shofer	130	80	Frame		8,000
Ringgold, Pa	Ringgold	J. H. Keller					
Berwick, Pa	Berwick	H. M. Shofer					13,300
Strasburg, Pa	St. Michael's	G. W. McClanahan	128	115	Stone		14,000
Palmyra, Pa	Palmyra	J. H. Neiman	80	80	Stone		3,000
Harrisburg, Pa	Holy Communion	C. K. Fegley	67	45			4,700
Lancaster, Pa	St. Mark's	J. H. Strenge	57	50	Brick		5,000
Lititz, Pa	St. James'	J. H. Darmstaetter	22	40	Brick		5,000
Richfield Twp., Pa	Richfield	E. E. Gilbert	227	260	Brick		4,000
Monroe, Pa	St. Peter						
Perry Twp., Pa	Zion						
Jersey Shore	Zion	C. D. Zweier					4,500
S. Williamsport, Pa	Christ	Chas. Ziegelbrier					2,400
Mildred, Pa	Trinity	W. H. Berk					4,000
Totals	74 missions.	54 missionaries.	6122	6509			$330,700

12. Pittsburgh Synod.

Allegheny, Pa	Emanuel's	B. F. Hankey	61	50	Frame	$12,000
Allegheny, Pa	Bellevue	B. F. Hankey	20	55		8,000
Ambridge, Pa	Zion's	J. A. Frischkorn	42	77	Brick	7,523
Ashtabula, Ohio	First English	Wm. F. Pfeifer	15	12		
Avonmore, Pa	St. Andrew's	Chas. D. Miller	21	39	Frame	4,000
Avonmore, Pa	St. James'	Chas. D. Miller	75	35	Brick	3,500
Braddock, Pa	Trinity	W. E. Bauer	64	54	Frame	7,500
Bridgeville, Pa	Zion's	H. A. Ziel, Ph. D.	79	35	Frame	6,000
Bridgeport, Ohio	Holy Trinity	A. C. Sumons	96	79	Br. Br.	14,000
Cleveland, Ohio	First English	G. B. Mathews	122	101	Brick	17,000
Conneaut, Ohio	Grace	Vacant	29	25	Brick	5,500
Corry, Pa	St. Paul's	H. N. Harter	66	47	Br. Fr.	5,000
Ellwood City, Pa	Trinity	A. P. Lentz	94	45	Fr. Fr.	7,000

PLACE.	CHURCH.	PASTOR.	Communicants.	S. S. Scholars.	Church Property. Ch. Par.	Value of Property.
.....	St. Mark's.....	A. P. Lentz	68	80	Frame..	1,200
.....	Zion's.....	A. P. Lentz	30	60	Frame..	1,000
Emlenton, Pa.....	St. John's.....	Walter C. Beck ..	54	35	Frame..	3,000
Emricksville, Pa.....	Grace.....	J. W. Meyers	24	49	Frame..	2,000
Erie, Pa	St. Matthew's	J. J. Neudoerfer..	100	60	Frame..	6,000
Erie, Pa.....	Grace.....	F. E. Strobel.....	108	172	Frame..	4,000
Fennletown, Pa	.....	Herbert Martens..	49	29	Frame..	2,500
Ford City, Pa.....	(German)	Vacant.....	60	24	Frame..	4,000
Freeport, Pa	(German)	Vacant.....	50	52	Frame..	.....
Glenfield, Pa	(German)	J. A. Friochkorn.	90	24	Frame..	4,000
Girard, Pa.....	St. John's.....	Vacant.....	50	33	.....	.....
Hoffmans, Pa	Old Hoffmans	John Shunk.....	33	37	Brick...	3,000
Hunkers, Pa	St. Luke's	H. K. Shanor	30	70	.....	.....
Jeanette, Pa	Christ's (Ger.).....	Vacant.....	56	30	Fr. Fr.	3,000
Johnsonberg, Pa	St. John's (Ger.).....	Paul Kummer ...	106	97	Br. Fr.	7,000
Latrobe, Pa	Christ's (Ger.).....	Vacant.....	80	200	Frame..	6,000
Leetsdale, Pa	St. Matthew's	P. J. C. Glatzert..	50	66	Frame..	3,000
Martins Ferry, Ohio	Hungarian.....	J. Csarneczsky ...	.....	....	.....	.....
Monaca, Pa	Ch. of Redeemer.....	I. H. Stetler.....	150	149	Brick...	10,000
Morgantown, W. Va.....	St. Paul's	J. A. Yount	76	75	Frame..	7,000
Moundsville, W. Va.....	Zion's.....	Supplied.....	30	50	Frame..	8000
Natrona, Pa	St. Peter's.....	J. R. Richards ...	105	80	Brick...	6,7000
New Kensington, Pa.....	St. Paul's.....	I. M. Wallace, Ph. D	22	17	Frame..	1,8000
North East, Pa.....	St. Peter's.....	J. Q. Waters	82	43	Brick...	8,0000
Osage, Ohio	.....	Vacant.....	40	44	.....	1,800
Parkersburg, W. Va	St. John's.....	F. C. Longaker...	142	101	Brick...	18,000
Pittcairn, Pa.....	St. Paul's.....	Wm. E. Bauer ...	29	23	.....	.....
Pittsburgh, Pa	Church of Reedemer	H. S. Gilbert	129	107	Frame..	12,000
Pittsburgh, Pa	Jewish.....	J. Legum, Ph.D ..	.....	....	.....	.....
Reynoldsville, Pa	Trinity.....	J. W. Meyers	119	90	Frame..	3,000
Reynoldsville, Pa	Chestnut Grove	J. W. Myers.....	89	40	Frame..	1,500
Saltsburg, Pa	St. John's.....	H. Martens	48	40	Brick...	7,000
Sewickley, Pa.....	St. Paul's.....	P. J. C. Glatzert..	33	31	.....	.....
Smithton, Pa.....	Memorial.....	John Shunk.....	15	88	.....	.....
South Sharon, Pa	Grace.....	H. F. Obenauf ...	37	75	Frame..	6,000
Springdale, Pa	St. Mark's.....	E. O. Graham....	44	31	Fr. Fr.	2,500
St. Petersburg, Pa	St. Peter's.....	W. C. Beck.....	82	92	Frame..	3,500
Tarentum, Pa	Grace	E. O. Graham....	55	70	Frame..	5,000
Verona, Pa.....	Trinity.....	I. C. Wallace, Ph. D	99	78	Frame..	5,000
Youngwood, Pa	St. Luke's	H. K. Shanor	80	81	Brick...	9,000
Total	53 missions.	31 missionaries.	3351	3377	.....	$253,873

Recapitulation of General Council Home Missions.

1. Missions Supported by	Number of Missions.	No. of Mission-aries.	Communi-cant Members.	Sunday School Scholars.	Value of Church Property.
General Council English Board	47	37	3,841	4,035	$260,600
General Council German Board	58	22	5,918	.....	.....
Augustana Synod (Swedish and English)	496	185	19,070	9,783	1,008,100
Canada Synod (German)	20	7	992	370	17,600
Chicago Synod (English)	16	13	1,110	1,325	73,950
Ministerium of New York (German)	16	15	973	600	46,600
New York and New England Synod (English)	17	15	1,423	2,209	98,180
Synod of the Northwest (English)	5	2	83	261	2,500
Nova Scotia Synod (English)	2	2	633	219	10,450
District Synod of Ohio (English)	16	10	1,373	1,223	65,400
Manitoba Synod (German)	...	...	.....	.....	.....
Pacific Synod (English and German)	3	3	54	.....	1,000
Ministerium of Pennsylvania (English and German)	74	55	6,122	6,509	330,700
Pittsburgh Synod (English and German)	53	31	3,351	3,377	253,873
Total	823	397	44,943	29,911	$2,168,953

2. Missions According to States and Territories.

United States.

Alabama	4
Alaska	1
California	11
Colorado	8
Connecticut	15
Delaware	2
District of Columbia	2
Florida	8
Idaho	17
Illinois	46
Indiana	14
Iowa	22
Kansas	10
Maine	2
Maryland	1
Massachusetts	25
Michigan	31
Minnesota	69
Missouri	9
Montana	11
Nebraska	20
New Hampshire	1
New Jersey	36
New York	57
North Dakota	7
Ohio	24
Oregon	29
Pennsylvania	121
Rhode Island	6
South Dakota	10
Texas	10
Utah	11
Vermont	3
Washington	28
West Virginia	3
Wisconsin	37
Wyoming	5
	718

Canada.

Alberta	16
British Columbia	4
Manitoba	42
Nova Scotia	2
Ontario	25
Saskatchewan	16
	105
Grand Total	823

3. Missions According to Language.

A. Englilsh Missions.

Synods.	Churches.	Communicant Members.
Augustana Synod	5	302
Chicago Synod	16	1,110
N. Y. & New Eng. Synod	17	1,423
Northwest, Eng. Synod of.	5	83
Nova Scotia Synod	2	633
Ohio, District Synod of...	16	1,373
Pacific Synod	2	26
Penna. Ministerium	58	4,295
Pittsburgh Synod	46	2,909
Gen. Council Board	47	3,841
Total	214	15,995

B. German Missions.

Synods.	Churches.	Communicant Members.
Canada Synod	20	992
New York Ministerium...	16	973
Pacific Synod	1	28
Penna. Ministerium	15	1,827
Pittsburgh Synod	6	442
General Council Board...	58	5,918
Total	116	10,180

C. Swedish Missions.

Synods.	Churches.	Communicant Members.
Augustana Synod	491	18,768

D. Miscellaneous.

Synods.	Churches.	Communicant Members.
Pa. Ministerium—Danish.	1	.....
Pittsburgh Synod—Hungn	1	.....
Total	2	.....

Summary of General Council Missions.

English Missions	214	15,995
German Missions	116	10,180
Swedish Missions	491	18,768
Miscellaneous	2	.....
Grand Total	823	44,943

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Aaron, A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Abrahamson, L. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Adelberg, R.	N. Y. Min	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Albrecht, C.	Eng. Dist. of Ohio.	.	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Aldrich, N.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Alford, F. A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Almen, C. O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, A. C.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, J. A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, P.	Nor-Aug	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Andreen, A	Augustana	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Andreen, G. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Andreen, Ph	Augustana	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Andrewson, O.	Nor-Dan. Aug.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anspach, J. M.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Appell, A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bacher, W. F	N. Y. Min. 26.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	N. Y. & N. E.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bachman, E. F.	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Baden, J. H.	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bading, J	Wisconsin	.	*	*	.	.	.	*	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Badke, F.	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Baker, I. O.	Pittsburgh.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Bambam, F. C.	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Barb, J. C.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bartholomew, A. W.	Eng. Synod of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bartholomew, E. F.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bassler, G.	Pittsburgh.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Baughman, G.	Joint Synod of Ohio.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bauman, J. A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	16—1883	11—1877	12—1879	13—1880	14—1881	15—1882	10—1876	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Beates, J. F	Eng. Dis O. 23	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Penna Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Beates, W. A	Eng. Dist. Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beck, H	Michigan	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beck, L. H	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beckel, C	German Iowa	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Becker, J. L	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Becker, T. H	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Becklund, A. S	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beer, F	Manitoba	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Belfour, E	Penna. Min. 3, 5, 7, 9	.	.	.	*	.	*	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Bengston, C. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Benson, C. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Benze, C. T	Pittsurgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Benze, G. A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bergin, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bergstrom, A. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Berkemeier, G. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Berkemeier, H. J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Berkemeier, J. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Berndt, F. K	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bernheim, G. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bierdemann, G. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Blomgren, C. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Blum, A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boetticher, H	Illinois	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bonander, A. M	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bonander, F. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Borg, J. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brandelle, G. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brandelle, J. N	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brennecke, E	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brezing, J	Can. 14, 15, 16, 18, 19	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	.	*	*	.	.	*	*	*	*	*	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Brobst, S. K.	Penna. Min	*	*	*	*	*	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brodine, P. J.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brown, A. J.	Holston	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bruegel, G. A	Eng.. Dist. O. 5	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bruning, H. H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Buermeyer, F. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlson, E	Augustana	.	*	*	*	*	*	*	.	*	*	.	.	.	*	*	.	.	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.
Carlson, J. V	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Chalman, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Christensen, C	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Christensen, J. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Christy, V. B	Pittsburgh 9	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Eng. Dist. O	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Conrad, C. N	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Cook, F. P	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cooper, C. J	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Cornell, P. J. O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Crile, A. D	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cronenwett, G	Joint Synod of Ohio	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Deindoerfer, J	German Iowa	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Dewald, J. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Dietrich, I	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Doering, G. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Doerr, Ph	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Drach, Geo	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Drees, G. W	N. Y. Min	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Early, J. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Eberhard, C. L	Michigan	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ehinger, F	Canada	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ehrhart, J	N. Y. Min	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ekblad, T	Augustana	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ekeberg, G. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ekholm, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Elliott, G. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Elvin, S. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Elving, C.E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Englund, M	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Engvall, J. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Enstam, A. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Erb, I. N. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Erb, J. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Erdmann, F	Illinois	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*
Erdmann, H. R	Pittsburgh	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	.	.
Evald, C. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Fachtmann, G	Minnesota	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fahs, J. F	Penna. Min. 2	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	*	*	*	.	.	.	.	.	.	.	.	.	.
	Eng. Dist. of Ohio	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Falkenberg, A	Texas	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fant, A. T	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.
Fegley, H. N	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ferm, O. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.
Fichthorn, A. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fischer, C. G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fishburn, J	Canada	*	*	*	*	*	*	*	.	*	*	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Flath, J. F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Floren, J. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Fogelstrom, E. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fors, A. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Forsberg, G. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fox, J. B	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Franzeen, S. C	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Frederick, G. W	Penna. Min	.	.	.	.	.	.	.	.	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Frey, A. E	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Frey, W. E	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Frick, W. K	Augustana 19, 21	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	*	.	.	.	*	*	*
	Eng. Synod N. W	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Fritschel, G	German Iowa	*	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Fritschel, J	German Iowa	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Fritschel, S	German Iowa		*	*	*																												
Frodeen, J. J	Augustana																																
Froeberg, P	Augustana																																
Fry, C. L	Penna. Min																																
Fry, F. F	N. Y. & N. E																																
Fry, J	Penna. Min																																
Gebert, Geo	Penna Min																																
Gebhart, H. K	Eng. Synod N. W																																
Geisenhainer, A. T	Penna. Min																																
Geissinger, D. H	Penn. Min. 18, 22, 23 Pittsburgh																																
Genzmer, W. L	N. Y. Min																																
Gerberding, G. H	Pitts. 15, 17, 19, 21. Eng. S. N. W. 23, 24 Ind-Chicago																																
Gilbert, H	Pittsburgh																																
Goedel, C	Penna. Min																																
Gomph, G. H	N. Y. Min																																
Gongaware, G. J	Pittsburgh																																
Grabau, H. R	N. Y. Min																																
Grahn, H	Penna. Min																																
Greenwald, E	Penna. Min		*	*		*			*	*		*	*																				
Groh, L	Penna. Min																																
Grossman, G	German Iowa	*																															
Gunberg, A	Augustana																																
Gustafson, G. O	Augustana																																
Haas, G. C. F	N. Y. Min																																
Haas, J. A. W	N. Y. Min. 25, 27, 28, 29 Penna. Min																																
Haberland, M. A	Ind-Chicago																																
Halfman, L	N. Y. Min																																
Hallberg, C. A	Augustana																																
Hamilton, A. S	Augustana																																

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Hancher, J. K.	Holston	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Harkey, S. L	Ill. 1, 2. Aug. 3. E. D. of O. 8,13,15,17 Pittsburgh 22	.	*	*	*	.	.	.	.	*	.	.	.	.	*	.	*	.	*	*	.	.	.	*	.	.	.	.	.	.	.	.
Harter, G	Eng. Dist. of Ohio	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hasselquist, T. N.	Augustana	.	*	*	*	*	.	*	*	*	*	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.
Haterius, C. J. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Hatlestadt, O. J	Augustana 1, 3 Nor-Dan. 5, 6, 7, 9 Nor-An. 9, 19	.	*	.	*	.	*	*	*	.	*	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Hauff, J. L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Haupt, A. J. D	Augustana 21, 22 Eng. Syn. N. W	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	*	.
Haussmann, C. F	Michigan	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.
Heischmann, J. J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	*	.	.	.	*	.	.
Hellwege, A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hemborg, C. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Hemsath, C. H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hengerer, J. A	Canada	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Henkel, D. M	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hentz, J. P	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Herold, F	Illinois	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Herzberger, F. A	Joint Syn. of Ohio	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Heyd, E	N. Y. Min	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Heyer, C. F	Minnesota	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hill, R	N. Y. Min. 3, 4 Penna. Min	.	.	.	*	*	.	.	.	.	.	.	*	.	.	*	.	.	*	*	.	.	.	.	*	.	.	.	.	.	.	.	.
Hinterleitner, G. A	Penna. Min	.	.	.	.	.	*	.	.	.	.	.	*	*	*	*	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.
Hoenecke, A	Wisconsin	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hoffman, E	N. Y. Min. 1,7,11,13 Canada	.	*	.	.	.	.	.	*	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	*	.	.	*	.	*	.	*	.
Hoffmann, H. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF TH E GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Hoffman, I. C.	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*
Hogshead, L	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.
Holmes, L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.
Holmgrain, O. V	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Hoppe, C. F. W	Penna. Min. 7 N. Y. Min	.	.	.	.	.	.	.	*	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hoppe, W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	*	*	*	*	.
Horine, M. C	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Horn, E. T	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
House, A. V	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Huber, E	Texas	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hult, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hulteen, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hultgren, C. O	Augustana	.	.	.	.	.	*	.	.	*	*	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hultkrans, J. G	Augustana	.	.	.	.	.	*	.	.	*	.	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Hunton, J. H	Indiana 6, 7, 15 Eng. Dist. of Ohio	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	*	.	*	*	*	*	.	.	.	.	.	.	.	*	.	.	.
Hunton, W. L	N. Y. Min. 26 Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Hursh, J. G. M	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	*	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Jacobs, H. E	Pittsburgh 5 Penna. Min	.	.	.	.	.	*	.	.	.	.	.	.	*	*	.	.	*	.	*	*	.	.	*	.	.	*	.	.	.	*	.	.
Jacobson, F	Augustana	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Jaeggli, R	Texas	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Jensen, J. C	Nor-Aug	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Jespersen, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Jessup, E. C	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Johnson, A. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Johnson, A. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Johanson, C. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Johnson, F. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Johnston, L. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Kaehler, F. A.	N. Y. Min. 20,21,23-28																															
	N. Y. & N. E.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kaehler, F. C. C.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Kaehler, H. C	Canada	.	.	*	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Karl, C. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Keiter, W. D. C	Penna. Min.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kemerer, D. M	Pittsburgh	.	.	.	.	.	.	*	.	.	*	.	*	.	.	.	*	.	.	*	*	.	.	.	.	.	.	*	*	*	*	*	.
Kepner, D. K	Penna. Min.	.	.	.	.	*	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	*	*	.
Kerschner, C. A.	Penna. Min.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kindborg, J. W.	Augustana	.	.	.	.	.	*	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	*	.
Kirsch, J. A. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kjellgren, T	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kline, J. J	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Klingman, S	Michigan	*	*	*	*	*	*	*	*	.	.	*	*	*	.	*	.	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Knapp, C. L.	N. Y. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Knoll, R.	Illinois	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Koenig, L	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	*	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.
Koerner, C.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kohler, F. W	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.
Kohler, J.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kraeling, E. C. J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Krantz, J. A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Krauss, E. F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Krauth, C. P	Penna. Min.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Kretschmann, T. W	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kroenke, T	German Iowa	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Krotel, G. F	N. Y. Min. 2, 3, 4, 7	*	*	*	*	*	.	.	*	.	*	*	*	*	.	*	*	*	*	*	*	.	.	*	*	.	.	.	.	.	.	.	.
	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Krug, Ph.	N. Y. Min	.	.	.	.	.	.	.	.	.	*	*	*	*	.	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.
Kuder, C. F	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	.	.	.	.	.	*	*	.	.	.	.	.
Kuder, J. H	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	.	.	.	.	.	*	*	.	.	.	.	.
Kuehne, A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kuendig, J. J	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kuever, H. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kuhns, S. W.	Eng. Dis. Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Kunkelman, J. A	Penna. Min																																
Kuntz, J. J	Pitts. 16, 23, 24				*		*		*	*		*	*						*	*													
Kunzman, J. C	Ind-Chicago																																
	Pittsburgh																																
	Penna. Min. 31																																
Laird, S	Penna. Min	*		*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*													
	Pittsburgh, 2-11																																
Lambert, J. F	Penna. Min																																
Lampe, F. C. H	Pittsburgh				*																												
Landell, O. A	Augustana																																
Langholz, J	Canada																																
Larson, S. G	Augustana				*																												
Leas, J. A	Pacific																																
Lehman, W. F	Jt. Syn. of Ohio	*																															
Lieb, J. G	Texas																																
Liebich, H	N. Y. Min																																
Liese, S	Illinois				*																												
Lilja, A. B	Augustana																																
Lincoln, J	Augustana																																
Lindahl, S. P. A	Augustana									*	*				*																		
Lindberg, C. E	Augustana																																
Lindeblad, H. O	Augustana							*				*																					
Lindell, C. O	Augustana								*				*																				
Lindenstruth, L	Penna. Min									*																							
Linder, F. A	Augustana										*																						
Lindquist, A. W	Augustana																																
Lindstrom, A. J	Augustana																																
Lindstrom, A. R	Augustana					*																											
Loch, J. W	N. Y. Min																																
Loefgren, D. A	Augustana																		*														
Loy, M	Jt. Syn. of Ohio	*																															
Lund, C. A	Augustana																																
Lund, E. G	Pittsburgh																				*												
Lundahl, G	Augustana																																
McCreery, L. M	Nova Scotia																																

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
McDaniel, R. E.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
McMurray, H. L.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Magny, J.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mann, W. J.	Penna. Min.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	*	.	.	.	.
Martin, A.	Wisconsin	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mattson, P. A.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Maurer, J.	Nova Scotia	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mauritzon, J.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mayser, F. P.	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mechling, G. W.	Eng. Dist. of Ohio	.	*	*	*	*	*	*	*	*	*	*	.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Meerwein, O.	Pittsburgh	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.
Melhorn, J. K	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Merz, H	Texas	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, C. Armand	Penna. Min. 27	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Miller, Wm. J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	*	.	.	*	*	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.
Moldehnke, E. F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Monten, A. P.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Morland, C. O.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Morton, J. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mueller, Geo. P	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mueller, J. A. F. W	Missouri	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mueller, P. W.	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mueller, R	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Murray, W. E	Nova Scotia	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Myers, J. H.	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Neiffer, J. G	Eng. Dist. Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nelsenius, G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nelsenius, J. D	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nelson, G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nelson, O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Neudoerffer, E	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Neumann, R	N. Y. Min	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nieum, J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Nilsenius, G.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Nordling, J. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*
Nordling, J. E	Augustana	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.
Norelius, E	Augustana	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Norrbom, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Nothstein, I. O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Noyd, M	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.
Nyquist, J. P	Augustana	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Oberly, F. C	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Ochsenford, S. E	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Ockerstrom, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Offermann, H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ohl, J. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Ohmann, S	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Ohslund, G. S	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Okerblom, A. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olson, C. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olson, C. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olson, H	Augustana	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olson, O. N	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olsson, E. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Olsson, O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Ostrom, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Oswald, F. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Passavant, W. A., Jr	Pittsburgh	*	.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	.	*	*	*	*	*	*	*	*	.	*	.	.	.	.	.
Passavant, W. A., Sr	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Peschau, F. W. E	Pittsburgh, 25, 26, 27 Eng. Dist. Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Peters, G	Augustana	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Peters, H	Eng. Dist. Ohio, 25 Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	*	.	.	*	*	.	.	.	.	*	.	.	*	.	.	*
Petersen, J. C. J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Peterson, D. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Peterson, P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Petri, C. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Pfatteicher, Ph	Penna. Min																																
Pflueger, O. E	Penna. Min																																
Pihlblad, E. F	Augustana																																
Plitt, J. K	Pittsburgh			*																													
Pohle, E. H	Penna. Min							*																									
Pohlman, H. N	N. Y. Min																						*										
Raible, J	Michigan	*																															
Ramsey, A	Pittsburgh 24, 25																	*								*							
	Eng. Syn. N. W																																
Randolph, J. H	Augustana																													*			
Ranseen, M. C	Augustana																																
Rast, G	Augustana																																
Rath, J. B	Penna. Min											*																					
Rausch, C. J	Penna. Min																		*														
Rechenberg, C. F. W	Canada	*																															
Reck, H	Augustana										*																						
Reed, E. L	Pittsburgh																																
Reed, H. B	Ind-Chicago																																
Rehrig, W. M	Penna. Min																																
Reichert, A. J	Eng. Syn. N. W																																
Reinartz, J. G	Pittsburgh																																
Rembe, H	Canada																																
Repass, S. A	Penna. Min																																
Reuther, G. W	Michigan			*																													
Richards, F	Pittsburgh 19																																
	Eng. Dist. Ohio																																
Richards, M. H	Penna. Min																																
Richter, A	N. Y. Min																																
Rodell, A	Augustana																																
Roeder, R. D	Penna. Min																																
Roehm, J. C	Texas			*																													
Root, J. A	Eng. Synod of Ohio	*		*		*																											
Rosenbaum, R. G	Pittsburgh									*																							
Rosenberg, F. von	N. Y. Min							*																		*							

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Rosenquist, E.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Roth, E	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Roth, H. W	Pittsburgh	*	*	*	.	.	.	.	.	.	.	.	*	.	.	.	.	.	*	.	.	.	*	*	.	*	*	*	*	*	.	.	*	.
Rothacker, D	Eng. Dist. of Ohio	*	.	*	.	.	*	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	*	*	*	*	*	.	.	*	.
Ruccius, M.	Manitoba	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rugan, J	Eng. Synod of Ohio. Illinois Synod 3	*	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ruperti, J.	N. Y. Min	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rupp, J. C. F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ruthrauff, W. P.	Pittsburgh	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Sadtler, B	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Sadtler, W A	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sandell, J. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sander, J.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Sandstedt, H. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sandt, Geo. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sanft, W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sarver, J.	Pittsburgh	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Schaeffer, C. W	Penna. Min	*	*	*	*	*	*	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schaeffer, W. Ashmead	Penna. Min	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Schaidt, J. G	Holston	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schantz, F. J. F	Penna. Min	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	.	*	*	*	*	*	*	*	*	.
Scheffer, J. A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schindel, J. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.
Schlenker, C	Michigan	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schlenker, J. O	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schmauk, B. W	Penna. Min	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.
Schmauk, T. E	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Schmidt, F. A	Norwegian	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schmogrour, G	Ind-Chicago	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schmucker, B. M	Penna. Min	*	*	*	*	.	*	*	*	*	*	*	*	*	*	*	*	*	.	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.
Schmucker, G. W	N. Y. Min	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schultz, A. R	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Seashore, A. T	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.
Seedoff, J. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Seip, T. L.	Penna. Min	*																														
Seiss, J. A.	Penna. Min		*	*	*	*	*	*	*																							
Sibole, E. E.	Penna. Min																															
Sibole, J. L.	N. Y. Min. 28																															
	N. Y. & N. E.																															
Siebert, A. F	Eng. Dist. of Ohio																															
Siebott, H. D. E.	Penna. Min																															
Sieker, J. H.	Minnesota				*	*												*														
Sjoblom, N. P.	Augustana																															
Sjostrom, N. P.	Augustana																															
Slaett, C. E	Augustana																															
Smith, E	Eng. D. O. 4,5,11,13					*	*						*			*		*			*	*	*								
	Penna. Min																															
Smith, J. H	Eng. Dist. of Ohio																															
Smith, J. L.	Eng. Dist. O. 6, 10							*				*																				
	Pittsburgh	*																														
Smith, O. P	Penna. Min																															
Soedergren, C. J	Augustana																															
Soederman, J. D	Augustana																															
Solomonson, C	Augustana																															
Spaeth, A	Penna. Min			*	*	*	*	*	*		*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Spaeth, H. D	Penna. Min																															
	N. Y. & N. E.																															
Spieker, G. F	Penna. Min											*								*	*											
Spiggle, G. W	Pittsburgh																															
Spring, C. F	Canada														*																	
Stark, A. W	Augustana																															
Stark, E	Augustana																															
Stark, G. K	Augustana																															
Steinhaeuser, J.	N. Y. M. 18,20,22,23																			*		*		*	*			*				
	Penna. Min																															
Stirewalt, J. L.	Eng. Dist. of Ohio				*	*																										

THE PERSONNEL OF THE CONVENTIONS OF TH E GENERAL COUNCIL.—CLERICAL DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Stirewalt, M. J.	Ind-Chicago																																
Stohlman, C. F. E.	N. Y. Min																																
Streissguth, W	Wisconsin		*																														
Strempfer, J.	Canada																																
Stricker, G.	Texas																																
Strodach, H. B	Penna. Min																																
Struntz, G. A	Penna. Min																																
Stuckert, A	N. Y. Min																																
Stump, J.	Penna. Min																																
Svaerd, P. J.	Augustana																																
Swensson, C. A	Augustana																																
Swensson, F. S	Augustana																																
Swensson, Jonas	Augustana																																
Telleen, J.	Augustana																																
Tengwald, V	Augustana																																
Ternstedt, J.	Augustana																																
Thelander, P. G	Augustana																																
Thomsen, C. H.	N. Y. Min																																
Thorene, H	Augustana																																
Trabert, G. H.	Pa. Min. 14, 15, 26																																
	Augustana 16, 23																																
	Pittsburgh 24																																
	Eng. Syn. N. W																																
Uhler, J. P	Augustana																																
Ulery, W. F	Pittsburgh																																
Veit, F	Canada																																
Vogelbach, J. T	Penna. Min																																
Volz, C.	N. Y. Min																																
Vorberg, G	N. Y. Min																																
Wagenhals, S	Ind-Chicago																																
Wagner, M. L.	Ind-Ch. 24,25,27,28.																																
	Eng. Dist. of Ohio																																
Wahlstrom, M.	Augustana																																
Waidelich, J. H	Penna. Min																																

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Walter, A. W	Penna. Min. 21	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.
	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Waters, A. H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Waters, J. Q	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Waters, M. C	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.
Weber, J	Eng. Dist. of Ohio	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Weenaas, A	Augustana	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Weidner, R. F	Penna. Min. 15	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Augustana 16, 18	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.
Weigand, H	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Weiskotten, F. W	Penna. Min	*	*	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	*	.	.	*	.	.	.	*	.	.	.
Welden, C. F	Penna. Min	*	*	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	*	.	.	*	.	.	.	*	.	.	.
Weller, H. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wenner, P. A	Augustana	*	*	*	*	*	*	*	*	*	*	*	*	.	.	*	.	.	*	*	*	*	*	*	*	.	.	*	.	.	.	.
Wenzel, G. A	Pittsburgh	*	*	*	*	*	*	*	*	*	*	*	*	.	.	*	*	*	*	*	*	*	.	.	*	*	.	*	*	.	.	.
Wesner, J. E	Ind-Chicago	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Whitteker, J. E	N. Y. Min. 23	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
	Pittsburgh 27	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wischan,	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	*	.	.	.	*	.	*	.	.	.	.
Witmer, C	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Wohlbrecht, Fr	Illinois	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Worley, D	Eng. Dist. of Ohio	*	*	*	.	.	.	*	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wurster, E	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Yelden, F	Canada	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Youngdahl, G. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Youngert, S. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Yount, A. L	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Yung, H. A. W	Ind-Chicago 27	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Pacific	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Zahn, J. A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ziegenfuss, S. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Zweizig, M. L	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Ahrheedt, A	N. Y. Min	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Aiken, J. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Albright, A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ambrose, J. T	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, A. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, C. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	*	*
Anderson, C. T. A	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Anderson, G	Augustana	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, J. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Anderson, O. D	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, O. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Anderson, O. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anderson, S	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Andreen, P. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Anger, Geo. F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Armor, D. M	Pittsburgh	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Armour, W. G	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Bacher, J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Baer, R. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Baist, T	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Baker, A. T	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.
Baker, C	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Baker, M. D	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Baker, S. L	Eng. Synod of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bantleon, D	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Barr, J. C	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Bartholomew, H. S. K	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	*	.	.
Bartholomew, L. E	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Bartmann, J. W	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*
Bauer, F	Penna. Min	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bauer, J. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.
Bauer, R	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Baughman, J	Eng. Synod of Ohio.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beates, H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Beck, G. G	Eng. Dist. of Ohio	.	.	.	*	*	*	*	*	*	.	*	*	.	.	.	*	.	.	*	.	*	*	.	.	.	.	.	.	*	.	.	.
Beck, S. J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Becker, C	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bendel, A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bergey, A. M	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	*	.	.
Berndt, T. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bert, O. F. H	Pittsburgh	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Betjman, O. N	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bierer, J. J	Eng. Dist. of Ohio	.	*	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bishop, Geo	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bishop, W. H	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bitter, W. J	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bittner, F. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Blyholder, S. S	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boal, G. U	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boas, G. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bodin, G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bodin, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boerst, H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bohn, J. A	Eng. Synod N. W	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.	.
Bonander, L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Bonzo, W. E	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.
Booher, L	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Born, J	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	*	*	*	*	.	.	.	.	.	.	.	*	.	.	.	.	.
Boschen, G. D	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boschen, J. H	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bowman, J	Eng. Dist. of Ohio	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Boyer, D. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brabender, A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brandelle, D. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Braun, W. P	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Breinig, P. B	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bremer, J. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Bremer, W.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brendlinger, F.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Britton, Z. T.	Penna. Min.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Brock, P. J	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Brombacher, M. H. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.
Brown, F. L.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	.	.	.
Buehrle, R. K.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Burman, C	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.
Bush, H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Campioni, W.	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlbert, C. F	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlson, A. G.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlson, A. J.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlson, J. S.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Carlton, E. C.	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cassel, H. S	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Chindblom, C. R	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Chinlund, E. G	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Colberg, A. P. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Colladay, C. D.	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Colseth, S	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Conrod, Chas	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Conrod, N.	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Conrades, E	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cook, M	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cooper, D. C.	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Crist, J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cronquist, A. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Dauer, F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Deck, M. L.	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Deitz, D	Penna. Min.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Dencker, G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Dieckmann, G. H	Illinois 3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Ind-Chicago	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Diehl, G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Diehl, T. H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	*	.	*	*	.	*	*	*	.	.	.	.	*
Dinkey, J. F	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*
Dopstaff, G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Doscher, J. H. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Dresher, C	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Duff, J. Boyd	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.
Duff, J. F	Pittsburgh	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Earhart, E. F	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Eckhart, W	Canada	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Eckman, C. L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Edlund, P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Ehler, H. F	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Eisman, L	Eng. Dist. of Ohio	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.
Enander, J. A	Augustana	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Endlich, J	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Engberg, J	Augustana	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Enghend, H. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Erikson, R	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Erlander, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Esbjorn, C. M	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Estill, J. A	Eng. Dist. of Ohio	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ettinger, Geo. T	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Evans, J. H	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Evers, J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Falk, P. A	Augustana	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Farness, C. T	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.
Fegley, Jacob	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	*	.	.	*	*	*	.	.	.	.	.
Feilbach, J. H	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
File, J. C	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	*	.	.	.	.	.
Finley, J. G	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	*	.	.	.
Fischer, T	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
FonDersmith, C. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Foss, C. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Fox, D. M	Michigan 3	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Penna. Min																															

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Fox, G. T	Penna. Min																															
Frantz, J. C	Pittsburgh																															
Frase, P	Eng. Dist. of Ohio			*				*																								
Frederick, J. L	Pittsburgh																															
Freeman, N. B	Ind-Chicago												*																			
Freeman, Th	Augustana																				*											
Fritch, D. D	Penna. Min																													*	*	
Fritch, J. D	Ind-Chicago																															
Fritch, T. D	Penna. Min																														*	
Froeberg, S	Augustana																															
Fry, S. Gross	Penna. Min	*	*			*	*	*																								
Gangwere, J	Eng. Dist. of Ohio																															
Gaynor, L. N	Augustana																															
Gebhart, H. K	Eng. Dist. of Ohio																															
Geib, F	N. Y. Min				*																											
Geiger, A. W	Penna. Min																															
Geiger, G	Eng. Dist. of Ohio							*																								
Geisenhainer, A. W	Penna. Min																															
Geisenhainer, J. A	Penna. Min																															
Gelm, A. P	Augustana								*	*																						
Gerhard, S	Penna. Min								*	*																						
Getler, P. O	Eng. Dist. of Ohio										*	*																				
Gimlich, J	N. Y. Min																															
Grabe, G. H	Pittsburgh																															
Greene, J. W	N. Y. & N. E																															
Griffith, W. A	Pittsburgh																															
Grohtusen, J	N. Y. Min																															
Grove, G. A	Eng. Dist. of Ohio			*																												
Gunther, H	Augustana																*															
Gustafson, A	Augustana								*	*																						
Hager, W. H	Penna. Min																															
Haines, A S	Penna. Min																															
Hallberg, C	Augustana																															
Happ, Geo	N. Y. Min																															
Hartzell, J. W	Pittsburgh																															
Hauberg, J. H	Augustana																															

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Hauff, Wm	N. Y. Min. 7, 9, 10																																
Hauff, W. H	Penna. Min			*		*		*	*	*	*	*		*		*	*	*		*	*		*										
Haupt, L. L	Penna. Min			*		*		*	*	*	*	*	*	*	*	*	*	*															
Haupt, L. M	Penna. Min				*																												
Hawkinson, P. L	Augustana				*																												
Heckel, G. W	Penna. Min				*																	*											
Heilman, F. E	N. Y. Min																				*												
Heilman, J. A	Pittsburgh																																
Heinitsch, C. A	Penna. Min							*																									
Heinrichs, W	N. Y. Min											*	*								*												
Heins, G	Penna. Min																																
Heller, W. G	Penna. Min				*							*																					
Hemsing, F. C	Eng. Synod N. W																																
Hengeret, Ed	N. Y. & N. E																																
Hengerer, W	N. Y. Min																																
Henrich, F	N. Y. Min. 27																																
	N. Y. & N. E																																
Henry, O. H	Penna. Min																																
Herman, G. F	Penna. Min																																
Herrman, J	N. Y. Min																																
Hertzel, A	Pittsburgh						*																										
Heuer, H	N. Y. Min																																
Heuer, J	N. Y. Min												*																				
Heyl, J. K	Penna. Min																																
Hieber, J. C	N. Y. Min																																
Hill, S. M	Augustana																																
Hoerner, J	N. Y. Min																																
Hoffsten, E	Augustana																																
Holman, J. W	Penna. Min																																
Holmberg, C. P	Augustana																																
Holmes, A. A	Augustana																																
Holt, A	Augustana																																
Horn, W. D	Eng. Dist. of Ohio																																
Huber, M	N. Y. Min																																

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Huff, G. F.	Pittsburgh																																
Hultberg, G.	Augustana																																
Hungerford, H. L.	Penna. Min.																																
Jacob, F.	N. Y. Min																																
Jacoby, N.	Penna. Min.			*																													
Jarecki, H.	Pittsburgh			*																													
Johanson, H.	Augustana								*																								
Johnson, A.	Augustana									*																							
Johnson, A. P.	Ind-Chicago											*																					
Johnson, C. J.	Augustana																																
Johnson, E.	Augustana																																
Johnson, F.	Augustana																																
Johnson, G.	Augustana																																
Johnson, G. W.	Augustana																																
Johnson, H.	Augustana																																
Jones, Geo. M.	Penna. Min.																																
Kaercher, J. B.	Pittsburgh																																
Kalenbach, F. A.	N. Y. Min																																
Kandel, F.	N. Y. Min																																
Karweich, J.	N. Y. Min																																
Kaufmann, L.	N. Y. Min																																
Keffer, J. M.	Eng. Dist. of Ohio																																
Keffer, M., Sr	Eng. Dist. of Ohio																																
Keller, C.	Eng. Dist. of Ohio																																
Keller, P. A.	Penna. Min.																																
Keller, Paul P.	Penna. Min.																																
Keller, Peter P.	N. Y. Min																																
Kennedy, P.	Eng. Synod of Ohio.																																
Kepple, D.	Pittsburgh																																
Kifer, L. M.	Pittsburgh																																
Killian, W. D.	Ind-Chicago																																
Kim, L.	Pittsburgh																																
King, J. W.	Pittsburgh																																
Kinnard, A. H.	Pittsburgh																																
Kjellgren, A.	Augustana																																

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	**15—1882**	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Klemm, H	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Kleindienst, G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kling, C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Klingensmith, H. M	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Klingensmith, J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Klingler, H. J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Klove, A. A	Augustana 3	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
	Nor.-Dan	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kney, Geo	N. Y. Min	.	.	.	*	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Koerner, E. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kopitsch, C. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kracke, F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Krantz, J	N. Y. Min	.	.	*	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kughler, G. D	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Kuntz, J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lamberg, P. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lane, Thos. H	Pittsburgh	.	*	*	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lange, A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Langenstein, M	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lantz, C. R	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Larson, P. H	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lawrence, A. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lehman, H	Penna. Min	*	*	*	*	*	*	*	*	.	.	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Leicht, G. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lerch, G. F	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Levin, J. J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Liess, L. H	Penna. Min	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Light, N	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lilja, A. B	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lind, P. J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lindeblad, A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lindquist, N. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lingenfelser, F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Long, B. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Long, J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Loucks, W. S	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lovecamp, W	Illinois	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Ludder, H. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Lundberg, A. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Lundquist, A. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Malm, L. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.
Malm, L. L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
March, Geo. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	.	.
Marks, C. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	*	.	*	.
Martin, H	N. Y. Min 7, 14	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.
Mattes, H. L	Penna. Min	*	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.
Mayland, A. U	Eng. Synod N. W	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Melander, L. M	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Mellquist, A. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Miller, D. J	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, E. Aug	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Miller, F. P. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, H	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, J. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, J. H	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, J. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, R. B	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, S. D	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miller, S. H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Millering, F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Moeller, G. H	N. Y. Min. 5, 8, 13	.	.	.	.	.	*	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.
	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	*	.	.	.
Mohr, J. J	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Mohr, W. S	Penna. Min	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Molin, J	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Moser, D. W	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Moser, G. K	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Moser, H. G	Penna. Min	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Mowl, S	Pittsburgh					*									*																		
Mowrey, D. A	Pittsburgh																																
Motter, I. S	Eng. Dist. of Ohio																																
Mueller, H	Eng. Synod N. W.																																
Muhlenberg, H. H	Penna. Min	*	*	*								*																					
Myers, G. H	Penna. Min			*																													
Nelson, M. M	Augustana																																
Newmeyer, S. L	Pittsburgh																																
Newton, L	Pittsburgh				*																												
Nielander, L	Pittsburgh				*																												
Nilson, N. A	Augustana				*						*																						
Noling, L. M	Augustana											*								*	*		*	*					*				
Nordin, F	Augustana																				*												
Norton, C. D	Penna. Min																			*													
Norton, C. F	Penna. Min	*	*	*	*							*								*			*	*									
Nutzhorn, B. F	N. Y. Min																								*	*							
Oakleaf, J. B	Augustana																																
Ochs, E. F	Penna. Min																																
Oestlund, O	Augustana																						*										
Olson, E. W	Augustana																																
Olsson, B	Pittsburgh																						*										
Opp, C. B	Penna. Min																		*														
Overmeyer, G. W	Eng. Dist. of Ohio											*		*	*	*	*							*			*	*					
Pearson, A	Augustana																		*														
Pearson, J. G	Augustana																																
Pearson, P. C	Augustana																								*								
Peters, E. N	Ind-Chicago								*	*																							
Peterson, A	Augustana																*																
Peterson, A. W	Augustana																																
Peterson, C. P	Augustana																																
Peterson, J. W	Augustana																			*													
Peterson, O. T	Augustana																																
Pfender, A	N. Y. & N. E																																
Pierson, M	Augustana																																
Pontius, J	Eng. Dist. of Ohio			*								*																					
Potteiger, A. W	Penna. Min						*				*		*		*	*	*		*	*		*				*							

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Pretz, C.	Penna. Min	*	*	*	.	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Prigge, J. A	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Quales, N. T	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rambo, A.	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Richard, J.	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Reichert, J	N. Y. Min	.	.	.	.	.	.	.	*	.	*	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Reinoehl, Geo	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Reiss, H. K.	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Richter, F. E.	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Richter, F. W	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ridenour, A. L	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ripper, J. A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Ritter, H. O	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rittinger, F	Canada	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Roessler, Ed	Illinois	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Romich, I. G	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Roth, T. B.	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rudisill, H. J	Pittsburgh	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Rumbaugh, P	Eng. Dist. of Ohio	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Ryden, C. A	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sadtler, S. P	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sachman, H	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Saeger, A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Saeger, A. G	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Saeger, E	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Saeger, O	Pittsburgh	.	.	.	*	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Saeger, Thos. W	Penna. Min	.	.	.	.	.	.	.	.	.	*	*	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Salveson, C. S.	Nor-Aug	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Salzman, J. W	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Samuelson, J. P	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Sandt, C. Albert	Penna. Min	.	.	.	.	.	.	.	.	*	.	.	.	.	*	*	.	.	.	.	.	*	.	.	.	.	*	*	.	.	.	.	.
Sappenfield, C	Ind-Chicago	.	.	.	.	.	.	.	.	.	*	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.
Saylor, B. F	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schack, F	N. Y. Min	.	.	.	.	.	*	.	*	*	*	*	*	*	.	.	.	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.	.
Schaeffer, C. H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schaeffer, Philip	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Schaeffer, T	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schafer, C	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schaller, J. F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schieren, C. A	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Schimmelfeng, C	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schlegelmilch, G. E	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Schmauk, E. J	Eng. Dist. of Ohio 14 Pittsburgh	.	.	.	.	.	.	*	*	*	.	.	*	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*
Schmidt, J. G	Canada	.	.	.	.	.	.	*	*	*	*	.	*	*	*	*	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.
Schmitthenner, W. A	N. Y. Min	.	.	.	.	.	.	.	*	*	*	.	*	*	*	*	*	*	*	*	*	*	.	.	.	.	.	.	.	.	.	.	.
Schneider, J	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schnepel, C. A	N. Y. & N. E	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Schnepf, C	Pittsburgh	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schrack, T. L	Penna. Min	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schwabe, C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Schwabeland, H	N. Y. & N. E	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Schultz, C. G	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Schutte, F. H	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Seashore, G	Augustana	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Seiberling, J. F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Seiple, S. C	Penna. Min	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Seitz, F. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Seligman, L	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.
Seltzer, W. K	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.
Serfass, T. H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.
Shaner, J. F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.
Shirey, C. F	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Siefert, Geo	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Singer, M	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Smith, C. A	Augustana 21 Eng. Synod N. W.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	*	*	*	.	.	*	.
Smith, H	N. Y. Min	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Smith, L. T	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Snyder, C	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Snyder, Jas. M	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

THE PERSONNEL OF THE CONVENTIONS OF THE GENERAL COUNCIL.—LAY DELEGATES.

NAME.	SYNOD.	Prelim.—1866	1—1867	**2—1868**	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	**22—1889**	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	**29—1903**	30—1905	31—1907
Snyder, John M.	Penna. Min																															
Soderberg, A. W	Augustana																															
Sohlberg, O	Augustana																															
Spahr, W. A., Sr	Pittsburgh																															
Staake, Wm. H	Penna. Min																															
Steck, C. A	Pittsburgh																															
Stegman, C	N. Y. Min			*																												
Stein, L. K	Penna. Min					*	*																									
Steinmeyer, Wm	Pittsburgh						*																									
Stiver, S	Eng. Dist. of Ohio																															
Stohlman, F. A	N. Y. Min																															
Stomberg, A. A	Augustana																															
Sundström, J. O	Augustana																															
Sundström, K. J	Augustana																															
Sutter, J	N. Y. Min																															
Swain, G. D	Pittsburgh																															
Swain, G. W	Pittsburgh																															
Swenson, G. S	Augustana																															
Swenson, N. M	Augustana																															
Swingle, C. E	Eng. Dist. of Ohio																															
Swingle, F	Ind-Chicago																															
Swingle, W. M	Pittsburgh																															
Telly, A. L	Augustana																															
Themanson, A	Augustana									*																						
Thiel, A. L	Pittsburgh																															
Thuleen, F. O	Augustana		*	*																												
Towley, G. H	Augustana																															
Trexler, Horatio	Penna. Min	*		*		*		*																								
Trexler, M. L	Penna. Min																															
Trout, A	Eng. Dist. of Ohio																															
Ulrich, A. Stanley	Pittsburgh													*																		
Ulrich, Chas. P	Penna. Min											*																				
Van der Smissen, H	Canada																															
Van Gilluwe, L	Penna. Min																															
Veit, J	Canada																															

NAME.	SYNOD.	Prelim.—1866	1—1867	2—1868	3—1869	4—1870	5—1871	6—1872	7—1873	8—1874	9—1875	10—1876	11—1877	12—1879	13—1880	14—1881	15—1882	16—1883	17—1884	18—1885	19—1886	20—1887	21—1888	22—1889	23—1891	24—1893	25—1895	26—1897	27—1899	28—1901	29—1903	30—1905	31—1907
Venell, J. E	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*
Vorberg, G. M	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wachmeyer, G. F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wagner, E	Ind-Chicago	.	.	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wagner, G. C	N. Y. Min	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wagner, J. G	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wagner, J. P	Canada	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Walborn, E. V	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Waldorf, C	Michigan	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Walp, A. B	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Walthower, J. S	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Waters, O. J	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wattles, W. W	Pittsburgh	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.	.
Webber, A. G	Ind-Chicago	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.	.
Wedemeyer, A. J. D	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Weimer, J. J	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	*	.	.	.	*	.	.	.	.	.	.
Wells, H	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.
Weltey, D	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.
Wendling, F	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Wenrich, R. D	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	.	.	.	.
Werner, N. O	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Werner, R. C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Whitesell, J	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.	*	.	.	.	.	.	.	.
Williams, O	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	.
Williamson, A. W	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.
Wilson, H. L	Augustana	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wintjen, M	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wolff, Wm	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wolfman, F	Eng. Dist. of Ohio	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Worsley, C. A	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wulff, Wm	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Wunderlich, J. H. A	Pittsburgh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Young, H. E	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Zieber, P. S	Penna. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Zimmele, J. B	Penna. Min	.	.	.	.	.	.	.	.	.	.	*	.	.	.	.	.	*	.	*	.	.	.	.	*	.	.	.	.	.	.	.	.
Zornow, C	N. Y. Min	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.

INDEX

A

Adult Baptism, 439.
Alaska, 224, 230.
Allegheny Synod, 54, 69.
Arbitration, Committee on, 291, 297, 307, 313.
Archivarius, 233, 316.
Ash Wednesday, Day of Fasting, etc., 256.
Augsburg Confession, Jubilee of, 254.
Augsburg Confession, Standard Translation of, 268, 271, 274, 421, 448, 452.
Augsburg Synod, 252, 285.
Augustana Synod, 148, 224, 231, 238, 245, 250, 260, 264, 265, 273, 279, 338, 341.
Augustana, Scandinavian, Synod, 231.
Austria, Evangelical Movement in, 303.

B

Bassler, G., 134, 146, 149, 223, 225, 226.
Berkemeier, W., 301.
Biblical Picture Charts, 314.
Board of Publication, 489 sq.
Book of Concord, Jubilee of, 254.
Brown, J. A., 84.
Benze, C. T., 398.

C

Canada Synod, 342.
Catechism, English, 268.
  Standard Translation of, 268, 271, 274, 285, 290, 296, 298.
Catechism, German, 268.
Causes leading to General Council Organization, 57 sqq.
Central Illinois Synod, 166.
Central Pennsylvania Synod, 166.
Charter, Constitution, etc. See General Council.
Chicago Seminary, 229, 233, 238, 240, 242, 245, 247, 254, 270, 273, 276, 279, 284.
Chicago Synod, 288. See also Indiana Synod.
Children's Day, 204, 277, 280.
Choralbuch, 249, 255.
Choral Service, 267.
Christian Kindergarten, 310, 313, 320.
Church and Sunday-School Books, 410 sqq.
Church Book, English, 222, 232, 235, 237, 239, 249.
  its history, 415 sq.
  its contents, 417, 420, 423.
  principles of service, 417.
  Normal Lutheran Service, 447.
  published, 418.
  revised edition, 419.
  new, completed, 282, 423.
  excellence of, 282.
  pulpit edition, 285, 424.
  and Pennsylvania Ministerium, 268.
  with music, 237, 420.
  Mission Service Book, 270, 271, 279, 285, 314, 424.
Church Book, German. See Kirchenbuch.
Church Book Committee, 11, 29, 152, 226, 229, 255, 259, 261, 263, 264, 266, 271, 274, 279, 282, 285,

Church Book Committee.—*Continued.*
290, 296, 298, 304, 310, 314, 319, 412, sq.
personnel of, 412 sq.
Church Book for use in British Possessions, 310.
in Telugu, 239.
Church Books, 4, 144, 224, 252.
Church Book Society, 315, 320.
Church Extension Society, 238, 240, 242, 244, 280, 284, 286, 289, 297, 303, 306, 310, 313, 320.
Church fellowship, 325.
Church Music, Committee on, 316, 320.
Church's Responsibility, 365.
to Truth, 373.
Church, The true, 357.
Church unity, 137, 179.
Closer union of Synods, 320.
Colloquium, 240, 242, 244, 247.
Colors for Seasons of Church Year, 296, 298.
Directions for use, 299.
Columbian Exposition, 284.
Committee on Publications, 257, 260, 261, 263, 265, 269, 273, 280, 283.
Committees changed to Boards, 284.
Common Faith, 364.
Common Service, 252, 254, 257, 260, 261, 264, 271, 274, 279, 421, 443 sq.
Basis for, 252, 444.
History of, 444 sq.
Normal Lutheran Service, 447.
Principles of, 454.
Common Service Book, 268, 271, 274, 290, 297, 298, 310, 314, 450, 453 sq.
Concordia Synod, 225.
Confessional Books, 326.
Confessional Lutheranism, 12, 57.
Confessional Principle, 356.
Confessions and Holy Scripture, 359.
Confessions of the Church, 358.
Confirmation and Adult Baptism, 252, 254.
Confirmation, History of, 439.
Congregations, 139, 181.
and Synods, 139, 181, 182, 258.
Constitution, By-Laws, etc., to be published, 266, 272, 276, 279, 284, 287, 289, 291, 302, 316.
Constitution for Congregations, 152, 190, 194, 195, 196 sqq., 227, 229, 232, 234, 236, 237, 239, 241, 243, 246, 248, 249, 250, 253, 264, 269.
confessional basis, 196.
synodical relation, 196.
membership, 196.
rights and duties of members, 197.
voters, 197.
congregational meetings, 197.
officers, 197.
Pastor, 198.
His confessional pledge, 198.
His duties, 199.
Discipline, 199.
vacancies in pastoral office, 200.
Pastoral call, 200.
Deacons, 201.
their duties, 201.
church discipline, 202.
By-laws, 202.
amendments, 203.
Constitution for Synods, 152, 190, 191, 227, 229, 232, 234, 249, 251, 253, 254, 257, 284, 291.
Constitution of the Council, Proposed, 168 sqq.
Constitution of the Council, 183 sqq.
membership, 183.
meetings, 184.
powers and duties, 184.
officers and their duties, 185.
district synods, 186.
synodical boundaries, 186.
reception of synods, 186.
violation of constitutions, 186.
amendments, 187.
Conventions. See General Council.

Conventions and officers, 510 sq.
Conventions, Personnel of, 536 sqq.
Convocation of church musicians, 286, 303, 307.
Co-operation of Lutheran bodies, 287, 288, 311, 315.

D

Danish West Indies, 224, 230, 296.
Day of Fasting, etc., 249, 254, 256.
Deaconess Work, 291, 297, 302, 307, 310, 315, 320.
Definite Platform, 63 sq., 69, 73.
Denominational principle, 361.
Denominational weakness, 366.
Digest of laws, etc., 311, 316, 320.
Discussions, 322 sqq. See General Council.
District Synods, 230.
District Synod of Ohio, 297, 341.
Divisions in Christianity, 6.
Divisions in Protestantism, 7.

E

East Pennsylvania Synod, 54, 166.
Education, Committee on, 307, 310, 320.
Encyclical of Pope, 227, 229.
English Synod of Iowa, 84.
English Synod of the Northwest, 282, 285.
English Synod of Ohio, 84, 100, 101, 102, 123, 236.
Extremes of Lutheranism, 12.

F

Family Prayers, 226, 232, 235, 237, 239, 255, 305, 419.
Father Heyer's History, 239.
Finns, 263.
"Foreign Missionary," 253.
Foreign Missions, 224, 227, 228, 233, 235, 237, 239, 242, 244, 245, 248, 250, 253, 256, 259, 260, 262, 265, 272, 275, 278, 283, 286, 288, 292, 295, 299, 304, 309, 312, 317, 458 sqq.
Four Points, The, 154 sq., 236.
Franckean Synod, 72 sq., 96, 97, 111, 112.
Franklin College, 54.
Free Conference, 226.
Fry, J., 255.
Fundamental doctrines, 335.
Fundamental Principles, 135 sqq., 292.

G

Galesburg declaration, 245.
Galesburg Rule. See Discussions.
General Conference with Lutherans, 297, 302, 307, 311.
General Council—
Character and Influence of, 1 sqq.
Distinguishing characteristics, 3
spheres of activity, 3.
its influence, 3, 9.
its position, 4, 13.
its growth, 5.
its spirit, 7, 355.
aim of its founders, 7.
principles of union, 13.
its foundation, 8, 15.
its confessional basis, 8.
its basis of union, 15.
General Organizations prior to, 17 sqq.
Evangelical Lutheran Ministerium of North America, 21 sqq.
its organization, 22.
first Liturgy, 24 sq.
first constitution, 29 sq.
position and influence, 42.
fidelity to confessions, 42, 55, 68.
efforts for general union, 43 sq.
and the General Synod, 45 sq.
its character, 50, 62.
its aims, 51.
its weakness, 62, 93.
its attitude to the confessions, 63.
its latest attitude, 94 n.
Causes leading to formation, 57 sqq.
Reasons for organization, 60.

General Council.—*Continued.*
Definite Platform, 63 sq.
party spirit, 69.
York convention, 71 sq.
protests and responses, 75 sq.
York resolutions, 79.
Fort Wayne convention, 80 sq.
protests and responses, 81 sq., 84 sq., 87 sq.
Report of Penna. Delegation, 95 sqq.
Response of Penna. Delegation, 105 sq.
Report of Committee, 121 sq.
action of Penna. Ministerium, 123 sq.
arrangement for proposed convention, 125.
Preliminary Convention of, 127 sqq.
Fraternal Address, 128.
convention called, 131.
Reading convention, 131 sq., 151, 322, 411.
synods represented, 133.
organization, 134.
Fundamental Principles of Faith and Church Polity, 135 sq., 179.
Principles of Faith, 136.
Ecclesiastical power and polity, 139.
Outline Constitution, 142.
The new body named, 143.
a representative convention, 145.
Statistics, 145, 509.
First Regular Convention, 146 sqq.
Synods represented, 147.
Report of President, 149.
Business of the convention, 151.
Early difficulties, 153.
The "Four Points," 154 sq., 224, 226, 228.
The Council's declaration, 155.
Missouri's statement and reply, 156 sq.
The Council's policy, 165, 190.
withdrawal of synods, 167.
Proposed constitution, 168 sq.
Statistics, 172.
Charter, Constitution, etc., 173 sqq.
Charter, 173 sq., 233, 234, 236.
Constitution and By-Laws, 177.
governing principles, 179 sq.
Constitution, 183, 224, 245, 254, 269, 323.
By-Laws, 187, 237.
Order of Business, 187.
Rules of Order, 188.
Constitutions for Congregations, 196 sq.
Constitution for Congregations and Synods, 190 sq.
Standing rules, 203 sq.
Official declarations, 207 sq.
Conventions, 222 sqq.
Annual, 222 sq.
Biennial, 281 sq.
Fortieth anniversary, 2, 313, 317.
Twenty-fifth anniversary, 287.
Reading, Pa., Preliminary, 127 sq.
synods represented, 127.
business transacted, 131 sq.
Fort Wayne, Ind., 1st, 146, 223; 24th, 285.
synods represented, 146, 223, 285.
business transacted, 151 sq., 224 sq., 285 sq.
Pittsburgh, Pa., 2nd, 225; 22nd, 277.
synods represented, 225, 277.
business of conventions, 225 sq., 277 sq.
Chicago, Ill., 3d, 227; 19th, 267; 27th, 297.
synods represented, 227, 267, 298.
business of conventions, 227 sq., 267 sq., 298 sq.
Lancaster, Ohio, 4th, 231; 15th, 257.

General Council.—*Continued.*
synods represented, 231, 257.
business of conventions, 231 sq., 257 sq.
Rochester, N. Y., 5th, 233; 14th, 255.
synods represented, 234, 255.
business of conventions, 234 sq., 255 sq.
Akron, Ohio, 6th, 235.
synods represented, 236.
business of convention, 236 sq.
Erie, Pa., 7th, 238; 26th, 292.
synods represented, 238, 292.
business of conventions, 239 sq., 292 sq.
Jamestown, N. Y., 8th, 240.
synods represented, 240.
business of convention, 240 sq.
Galesburg, Ill., 9th, 243.
synods represented, 243.
business of convention, 243 sq.
Bethlehem, Pa., 10th, 245.
synods represented, 245.
business of convention, 245 sq.
Philadelphia, Pa., 11th, 248; 18th, 264.
synods represented, 248, 264.
business of conventions, 248 sq., 264 sq.
Zanesville, Ohio, 12th, 249.
synods represented, 250.
business of convention, 250 sq.
Greensburg, Pa., 13th, 253.
synods represented, 253.
business of convention, 253 sq.
New York City, 16th, 260.
synods represented, 260.
business of convention, 262 sq.
Monroe, Mich., 17th, 262.
synods represented, 262.
business of convention, 262 sq.
Greenville, Pa., 20th, 270.
synods represented, 270.
business of convention, 271 sq.
Minneapolis, Minn., 21st, 273.
synods represented, 274.
business of convention, 274 sq.
Buffalo, N. Y., 23d, 281; 31st, 316.
synods represented, 281, 316.
business of conventions, 282 sq., 317 sq.
Easton, Pa., 25th, 287.
synods represented, 288.
business of convention, 288 sq.
Lima, Ohio, 28th, 303.
synods represented, 303.
business of convention, 304 sq.
Norristown, Pa., 29th, 308.
synods represented, 308.
business of convention, 308 sq.
Milwaukee, Wis., 30th, 311.
synods represented, 312.
business of convention, 312 sq.
Discussions—
The Four Points, 324, 336.
Chiliasm, 328.
Secret Societies, 329.
Exchange of pulpits, 329.
Communion, etc., 330.
Wisconsin Synod's Statement and reply, 332.
Minnesota's Memorial and reply, 334.
Pulpit and Altar Fellowship, 337 sq., 344 sq., 349 sq., 243, 246, 248, 250, 253, 255. See Galesburg Rule.
Mixed communion, 338 n.
Galesburg Rule, 248, 264, 280, 339.
Galesburg, misunderstood, 339.
Galesburg, explained, 339, 345. 347.
Preaching in other pulpits, 377.
Language question, 380.
Justification by Faith, Theses, 380 sq.
Marriage and divorce, Theses, 391 sq.
Marriage covenant, Sanctity of, 393.
The Faith that Saves, Theses, 394 sq.
Inner Mission, Theses, 395 sq.
Holy Scriptures, Theses, 398 sq.

General Council.—*Concluded.*
Relation of General Synod to General Council, 405 sq.
Church and Sunday-School Books, 410 sqq.
Church Book Committee, 412.
English Church Book, 415.
Kirchenbuch, 426.
English Sunday-School Book, 430.
German Sunday-School Book, 432.
Little Children's Book, 435.
Orders for Ministerial Acts, 437, 442.
The Common Service, 421, 443 sq.
Common Service Book, 450, 453 sq.
Missionary operations, 458 sqq.
Foreign Missions, 459, 514.
Finances, 515.
Home Missions, 471.
Finances, 516.
English Home Missions, 483.
Statistics, 521.
German and Swedish Home Missions, 487.
Statistics, 522 sqq.
Board of Publication, 286, 289, 294, 302, 306, 310, 314, 319, 489 sqq.
Sunday-School Work, 497 sqq.
Graded course of study, 500.
Aids for graded course, 505.
Statistics, a chapter on, 509 sqq.
General organizations. See General Council.
General Synod—
Proposed Plan for, 45 sq.
Preliminary convention, 49.
aims and motives, 51.
opposition to, 51.
First regular convention, 51.
Penna. Ministerium's withdrawal, 51.
new synods admitted, 54, 69.
confessional laxity, 55, 63.
spirit and attitude, 62, 63.
parties in, 63, 65, 69.
Reunion of Penna. Ministerium, 66, 97, 110.
Definite Platform, 63 sq.
Melanchthon Synod, 70.
York convention, 71 sq.
admission of Franckean Synod, 72 sq.
its un-Lutheran position, 72.
Protest against Franckean Synod, 74 sq.
Reply to Protest, 76.
Protest of Pennsylvania Delegation, 77, 96.
Withdrawal of Penna. Delegation, 78.
York resolutions, 78, 97.
Protest of other delegates, 78 sq.
Fort Wayne convention, 80 sq., 98 sq.
Ruling of President Sprecher, 81, 100.
"Case of Pennsylvania Synod," 81 sq.
Report of Committee on case, 81 sq.
Withdrawal of Penna. Delegation, 84, 118.
Protest of delegates, 84 sq.
Reply to Protest, 86 sq.
Latest confessional basis, 94 n.
Response of Penna. Delegation, 105 sq.
Action of Penna. Ministerium, 114 sq.
Penna. Ministerium's view of Fort Wayne action, 121 sq.
Final action of Penna. Ministerium, 124.
General Synod South, 252, 264.
Genuine Lutheranism, 58.
Georgia, Lutherans in, 21.
German Iowa Synod, 148, 151, 154, 156, 160, 161, 162, 163, 165, 167, 224, 236, 237, 264, 267, 269, 292, 325, 326, 337.
Gettysburg institutions, 54, 80.
Greenwald, E., 118.
Growth of conservatism, 65.

H

Hamburg Conference, 273.
Hartwick Synod, 84.
Hay, C. A., 110.
Headquarters for Boards, etc., 286, 289.
"Helper for Home and School," 249, 255.
Higher criticism, 8, 401.
Historical Society, 233, 235, 238, 240.
Holston Synod, 241, 243, 255, 257, 262, 264, 267, 271, 343.
Holy Scriptures, Theses, 317, 398 sq.
Home Missions, 224, 226, 228, 232, 235, 237, 239, 242, 244, 246, 248, 250, 253, 254, 256, 258, 261, 263, 471 sq.
  Plan for, 272, 273.
  Reorganization, 253, 258, 289, 475, 478.
  Unification, 240, 289, 303, 309, 315, 318, 483, 485.
  English, 258, 261, 263, 266, 269, 272, 275, 278, 282, 285, 289, 294, 300, 306, 309, 313, 318, 483 sq.
  German, 258, 261, 263, 264, 266, 269, 272, 275, 278, 282, 286, 289, 294, 301, 306, 309, 313, 318, 487.
  Swedish, 258, 261, 263, 266, 269, 272, 275, 278, 283, 286, 289, 294, 301, 306, 309, 313, 318, 487.
  Statistics, 521 sq.

I

Icelandic Synod, 288.
Illinois Synod, 84, 167, 234, 336.
Immigrant Missions. See under conventions of the General Council.
Incorporation of Council, 257, 267.
Indians, Missions among the, 230.
Indiana Synod, 234, 236, 243, 247, 249, 288, 342. See also Chicago Synod.
Infant Baptism, 438.
Infant School Hymns, 252, 260.
Infant School Hymn Book, 261, 263, 265, 435.
Inner Mission, 284, 312, 320, 395 sq.
Inspired Word, The, 398.
Institutions, Statistics of, 519 sq.

J

Jacobs, H. E., 3, 50, 51, 166, 243, 392, 405, 409.
"Jesus our Table Guest," 266.
Jewish Missions, 296, 302, 307.
Joint Synod of Ohio, 148, 150, 151, 154, 155, 160, 163, 167, 223, 224, 227, 324, 326.
Justification by Faith, 230, 232, 234, 236, 239, 241, 362, 380 sq.

K

Kirchenbush, 229, 232, 235, 237, 239, 241, 244, 247, 249, 256, 259, 263, 426 sq.
  General principles, 426.
  history of, 427 sq.
  published, 428.
  character of, 428.
Krauth, C. P., 15, 16, 58, 62, 65, 71, 91, 92, 93, 128, 131, 135, 191, 211, 216, 223, 232, 236, 248, 260, 344, 380, 452.
Krauth, Harriet R., 237, 420.
Kropp Seminary, 258, 261, 266, 275, 278.
Krotel, G. F., 13, 83, 93, 131, 137 n, 195, 211, 241.
Kunzman, J. C., 300.

L

Laird, S., 134.
Language question, 230.
Latitudinarianism, 51, 61.
"Little Children's Book," 265, 435 sq.
Lord's Supper, The, 360.
Loy, M., 131.
Luther League, Theses, 303.

Luther's Catechism, 235, 237, 239, 241, 247, 249.
standard translation, 268, 271, 274, 285, 290, 296, 298, 421, 448, 452, 455.
Luther's Ninety-Five Theses, 260, 383 sq.
Lutheran, The, 303.
Lutheran altars, 346.
Lutheran Church, 355.
in America, 1, 4, 6, 7, 9 sq., 15, 17, 45, 57.
in the 19th century, 93.
its historical beginning, 17.
Lutheran Church, Unity of, 137, 180.
Lutheran Confessions, 139, 194.
Lutheran General Conference, 227, 230, 235, 273, 311, 320.
Lutheranism and Christianity, 139, 194.
Lutheran organizations, Early, 17 sq.
Lutheran pulpits, 346.
Lutheran settlements, 17, 42.
Lutherans and Reformed, 55.
Lutherans in Germany, 247.

M

Manitoba Synod, 292, 308, 312, 317.
Mann, W. J., 65, 68, 94.
Marriage and Divorce, 297, 302, 304, 308, 312.
Marriage covenant, Sanctity of, 393.
Marriage, Divine Law of, 276, 279, 284, 287, 292, 297, 391 sq.
Maryland Synod, 42, 67, 109.
Maryland and Virginia Synod, 51.
Mayer, P. F., 452.
Melanchthon's quarto-centennial, 292.
Melanchthon Synod, 70.
Michigan Synod, 167, 234, 241, 243, 270, 271, 274, 341.
Minnesota Synod, 84, 123, 167, 225, 227, 231, 234, 266, 334 sq., 336.
Ministerial Acts, 226, 232, 235, 237, 239, 247, 249, 259, 260, 261, 263, 264, 265, 267, 268, 271, 274, 279, 282, 437 sq.
common orders for, 271, 297, 442.
completed, 443.
Ministerial education, 229.
Ministerium of Pennsylvania, 17 sqq.
first efforts to organize, 18.
organization of, 19.
oldest general organization, 21.
first convention, 22.
first Liturgy, 24 sq.
position and influence, 42.
fidelity to Confessions, 42.
efforts at general union, 43.
active in organizing General Synod, 44 sq.
withdrawal from General Synod, 51.
reasons for withdrawal, 52 sq.
activity and growth, 54.
confessional basis, 20, 38, 55, 68.
growth of conservatism, 65.
reunion with General Synod, 66, 97, 110.
and Definite Platform, 70.
Protest against admission of Franckean Synod, 77, 96.
withdrawal of delegates at York, 78.
ruled out of General Synod at Ft. Wayne, 81, 99.
and General Synod, 82.
withdrawal from, 84, 118.
final separation from, 91.
Report of Ft. Wayne delegates, 96 sqq.
Response of Penna. Delegation, 105 sq.
action in reference to Ft. Wayne action, 114 sq., 120.
view of treatment at Ft. Wayne, 121 sq.
Final action of Synod, 124.
arrangement for proposed convention, 125.

Committee on "Fraternal Address," 125.
and preliminary convention, 127.
and Galesburg Rule, 339.
Missionary operations, 458 sq.
Missions, 3, 6, 153, 224, 458.
Foreign, History of, 459 sq.
Home, History of, 471 sq.
"Missionsbote," 250.
Mission Service Book, 270, 271, 279, 285, 314, 424.
Mission Statistics, 521 sqq.
Missouri Synod, 149, 150, 151, 153, 156, 157, 158, 160, 167, 223, 226, 289, 326.
interference in missions, 289.
Motherhouse of Deaconesses, 267.
Muhlenberg, H. M., 18, 20, 22, 23, 29, 50.
Mutual ecclesiastical recognition, 369.

N

Nature of the Marriage covenant, 308.
"New Measures," 55.
New union of Synods, 127.
New York and New England Synod, 308.
New York Ministerium, 42, 43, 49, 51, 67, 84, 100, 101, 102, 109, 123, 166, 245, 248, 266, 279, 340.
New York Synod, 166.
Normal Lutheran Service, 447.
North Carolina Synod, 42, 44, 45, 49, 51.
Northern Indiana Synod, 84.
Northern Illinois Synod, 69.
Norwegian Synod, 151, 167, 222, 228.
Norwegian Augustana Synod, 257, 260, 262, 264, 270, 271, 274.
Norwegian-Danish Augustana Synod, 231, 234, 236, 241, 245, 250, 253.
Nova Scotia Synod, 308, 310, 312.

O

Objects of synods, 141, 182.
Official declarations, 207 sqq.
The Four Points, 207, 332.
Chiliasm, 207.
Secret Societies, 207, 216.
Exchange of Pulpits, 208.
Communion with those not of our church, 209.
Letter of Pope Pius IX., 210 sq.
Language question, 212, 380.
Minnesota Synod's question on pulpit and altar fellowship, 214.
Pulpit and Altar Fellowship, 216.
Galesburg declaration, 216.
Galesburg Rule, 217, 218.
Predestination, 217.
Private confession, 218.
Marriage and Divorce, 220.
Preaching in other than Lutheran pulpits, 277.
Official organs, 255, 263, 267, 273, 291, 295, 302.
Ways and Means Committee, 295.
Official visitors, 245, 288, 292, 298, 304, 308, 312, 316, 317.
Ohio Synod, 42, 44, 48, 49, 67.
Opening of Morning Sessions of Council, 296.
Opp, Charles B., 294, 493, 495.
Ordination Certificate, 242, 247, 255, 290.
Oregon and Washington Synod, 298.

P

Pacific Synod, 304.
Parochial Schools, 230, 238.
Passavant, W. A., 84, 86.
Passavant, W. A., Jr., 278.
Pastoral call, Form for, 253.
Pastoral Letter, 280.
Pennsylvania, 21.
Liturgy, 24 sq., 410.
Liturgy and Church Book, 29.
oldest congregations in, 17.

Philadelphia Seminary, 80.
Pittsburgh Synod, 54, 79, 84, 92, 100, 101, 102, 123, 150, 166, 263, 297, 341.
Porto Rico Mission, 305, 309, 312, 317.
Power of the Church, 181.
Preaching in other than Lutheran pulpits, 277.
Predestination, 266.
Principles of church government, 139 sq., 180.
Principles of Faith, 326.
Private confession, 270.
Pro-Seminary, 262, 264, 266.
Publication House, 263, 302.
Pulpit and Altar Fellowship. See Discussions.

R

Racial difficulties, 14.
Rationalism and Latitudinarianism, 61.
Relation of General Synod to General Council, 317, 405 sq.
Relief associations, 242, 246, 249, 251, 254, 257, 267, 277, 284, 287.
Reorganization of Home Mission Work, 253, 258, 289.
Romanism and Sectarianism, 368.
Rostock Conference, 315.
Rule of Faith, 403.
Rule of Life, 404.

S

Savoy Liturgy, 24.
Schaeffer, C. F., 68.
Schaeffer, C. W., 74, 77, 89, 95, 211.
Schmauk, T. E., 5.
Schmucker, B. M., 80 n, 252, 421.
Schmucker, S. S., 64, 69, 80 n.
Seal of Council, 247, 249, 251.
Secret Societies, 252.
Sectarianism and Unionism, 369.
Seiss, J. A., 84, 211.
Slav Missions, 316, 318.
Spaeth, A., 145, 164.
Sprecher, S. S., 81, 98, 100.
Standing Rules, 203 sqq.
Minutes of district synods, 203, 204, 252.
doctrinal discussions, 203.
delegations of synods, 203.
Lay delegates, 203.
changes in Church Book, 203.
German Iowa Synod and Kirchenbuch, 203, 205.
Custodian of Seal, 204.
Ash Wednesday, day of fasting, etc., 204.
Emigrant House, collections for, 204.
contracts made only by Council, 204, 264.
Preaching at conventions, 204, 266, 270.
Children's Day, 204, 277, 280.
Loans through Church Extension Society, 204.
Reformation Day observance, 204, 205.
Lenten offerings, 204.
Epiphany for Foreign Missions, 204.
vacancies in Boards, 205.
Lenten season in German Sunday-schools, 205.
United Norwegian Church and General Council publications, 205.
Publication House, 205, 263.
Motions affecting doctrine, 205, 292.
Meeting of Executive Committee, 205, 303.
English official organ, 206.
Foreign Mission, Board of, 206.
"The Lutheran," Management of, 206.
"The Lutheran," Editorial staff of, 206.
Morning sessions, opening of, 206.
Sunday-school literature, 206.

Biennial meetings, 206, 302.
Foreign Missions, Contributions for, 206.
official publications, 207, 311.
Rights of chairmen of Boards, etc., 207, 313.
Sexagesima Sunday, Porto Rico offerings, 207.
Iowa Synod and Church Book, 207.
Printing reports, 207, 320.
Statistics, 284, 320, 509 sqq.
Sunday-School Book, English, 229, 232, 237, 239, 247, 249, 252, 261, 268, 284, 285, 290, 296, 430 sq.
new edition, 431.
Sunday-School Book, German, 239, 241, 243, 244, 247, 249, 252, 255, 256, 259, 261, 263, 268, 285, 290, 433 sq.
new edition, 434.
Sunday-school, Constitution for, 270.
Field Secretary, 301, 309.
Lessons, 242, 247, 248, 250, 284.
Graded course, 270, 276, 500 sq.
outlined, 502.
in use, 504.
aids for, 505.
success of, 507.
literature of, 496, 508.
Sunday-school aids, 499.
for German schools, 507.
literature, 230.
text-books, 270, 301, 305, 310.
Sunday-school work, 497 sq.
Committee, 270, 273, 276, 279, 287, 290, 293, 301, 305, 311, 314, 319, 497 sq.
Swartz, Joel, 118.
Swedish Liturgy, 24.
Synods, 513, 518.
Synods and general bodies, 139, 181, 182.
Synods organized, 42, 54.
Systematic beneficence, 230.
Systematic collection of funds, 270.
Synodical Missions, statistics of, 530 sq.

T

Taverner's Augsburg Confession, 270, 422.
Teachers, Seminary, 235, 240.
Tennessee Synod, 42.
Texas Synod, 69, 225, 227, 231, 234, 236, 239, 243, 245, 250, 255, 260, 264, 271, 274, 277, 285, 288, 292, 342.
"The Faith that Saves," Theses, 312, 394 sq.
"The Lutheran," 303.
Theological training, 12.
Time of meetings changed, 238, 276, 302.
Tracts published, 230.
Trustees of Council, 262, 267, 268, 284, 287, 296.

U

Unfinished business of Council, 191, 192, 240, 255, 291, 324.
Uniform statistics, 263, 266, 269, 272, 277, 280, 287.
Union churches, 55.
Union, Defects of early efforts, 13.
basis of, 14.
Union of Southern Church, 262.
Union Synod of Indiana, 231.
United congregations, 19.
United Norwegian Church, 296.
United Synod of the South, 270, 310, 457.
United Synod's Hymnal, 457.
Unity, 363.
Unity and Faith, 363.
Utah, Missions in, 294.

V

Virginia Synod, 42, 44.
Visible and invisible church, 255, 370 sq.
von Scheele, Bishop, 304.

W

Walther, C. F. W., 91.
Wartburg Seminary, 238.
West Pennsylvania Synod, 54, 67, 109.
Whitteker, J. E., 300.
Why we are Lutherans, 358.
Wisconsin Synod, 167, 228, 332 sq., 411.
Woman's Home and Foreign Missionary Societies, 270, 311.
Woman's work, 273, 279, 284.

Y

"Young Folks," 314.
Young People's Societies, 287.

DATE DUE

MAY 20 1996
DEC 18 1995
DEC 11 1995
JAN 22 2002
NOV 26 2001
FEB 11 2013

GAYLORD PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

GTU Library
3 2400 00299 8502